PREFACE

THE TALE

THERE is no doubt that the author of *Barlaam and Ioasaph* himself regarded his story as a true narrative of the lives of real characters and that this view was universally held until quite recent times. The names of Saint Barlaam and Saint Ioasaph have figured in the Calendars both of the Roman and of the Greek Church and still retain their place in the latter. To-day, however, this view can be no longer held. A comparison of the story with the well-known legend of Buddha must convince every open-minded reader, that the outline of the plot is derived from the same Eastern source; in spite of all difference in detail, the general resemblance is quite undeniable. The writer himself tells us, that the story was brought to him from India, and it is highly probable, that what he heard was simply a version of the life of Buddha, adapted by Christians of the East to their own use. But we should be going too far, if we sought for traces of Buddhist influence in the doctrinal teaching of the story. No real relationship has ever yet been proved between Christian and Buddhist monasticism; in fact, in spite of certain obvious resemblances, the two differ profoundly in

spirit. The aim of the Buddhist monk is mainly negative—deliverance from the evils of the flesh; that of the Christian has also a positive aspect—surrender of the semblance of happiness in this world in order to gain the reality hereafter, the "ἀπόρρητα ἀγαθά" laid up for the righteous in Heaven.

The main aim of the author was the glorification of this Christian monasticism. Marriage, the cares of social and business life, the duties of citizenship—all these, though not represented as inconsistent with Christian living, appear only as a second best. The ideal is the complete devotion of the whole personality to religious contemplation, the renunciation of wealth and pleasure and the mortification of the flesh. In his enthusiasm for the monastic life, as too in his passionate defence of the veneration of Images, our author shows himself clearly an obstinate adversary of the great Iconoclastic movement of the eighth century A.D.

Our book falls roughly into three distinct parts: the narrative—the thread on which the whole is strung: the speeches—many of them of great length—containing long expositions of Christian doctrine, confessions of Faith and hymns of praise, and frequent long quotations from early Christian writers[1]; and the Apologues,[2] fables or parables, introduced in the speeches to illustrate pictorially

[1] For *Apology of Aristides* see below, p. viii.
[2] See below, p. vii.

some moral truth. The whole work is steeped in the language of the Bible and of the Christian Fathers; and it is this fact that has led the translators to adopt a style modelled on that of the Authorised Version. The task is not easy or without its perils; but in no other way, we believe, could the unity of the book be maintained; the Biblical quotations, frequent as they are, would harmonise badly with a more modern style.

Books, like men, have their vicissitudes of fate. The favourite work of one generation may be the laughing-stock of the next; and the "edifying story of Barlaam and Ioasaph," which once enjoyed a popularity comparable to that of the "*Pilgrim's Progress*" and furnished material for story-books and romances, for sermons and plays, has fallen into deep oblivion. That it will ever regain this lost fame is hardly to be expected; its world of thought is far removed from ours and its controversies have in many cases ceased to concern us very deeply. But the tale has still life and vigour; it is no corpse of a book that we are dragging from its tomb: we found it, as the seekers found the bodies of the dead Saints, Barlaam and Ioasaph, "*οὐδὲν τοῦ προτέρου χρωτὸς παράλλαττον, ὁλόκληρον δὲ καὶ ἀκριβῶς ἰγνές.*"

The Apologues

It is probable that these picturesque and effective little stories came with the main narrative from an

Eastern source.[1] The first ten are put into the mouth of Barlaam, the last into that of Theudas, and all are used to point some moral truth. The style is simple and graphic and to some readers the Apologues may form the most attractive part of the book.

The best known is, of course, the tale of the Caskets, made famous by its repetition in Shakespeare's *Merchant of Venice*.

The Apology of Aristides

In 1889 Professor Rendel Harris discovered a Syriac version of the Apology of Aristides in St. Katharine's Convent on Mt. Sinai. While engaged on a study of the new text Dr. Armitage Robinson was reminded of a passage in *Barlaam and Ioasaph*, and, on turning to the text made the interesting discovery, that the speech of Nachor (pp. 396–425) was nothing but the Apology in a Greek dress, fitted, with some deftness, into its new context.[2] For all details we will refer to Dr. Armitage Robinson's work. We need only remind our readers here, that, according to Eusebius of Caesarea, the "*Apology*" was a defence of Christianity presented by Aristides, a philosopher of Athens, in 124 to the Emperor Hadrian, when on a visit to that city; that modern scholars have found some reasons for assigning the work to the reign of

[1] For details see Max Müller, *Contemp. Review* (July, 1870).

[2] Cp. p. 424: *Ἵνα γνῷς, ὦ βασιλεῦ, ὅτι οὐκ ἀπ' ἐμαυτοῦ ταῦτα λέγω, ταῖς Γραφαῖς ἐγκύψας τῶν Χριστιανῶν εὑρήσεις οὐδὲν ἔξωθεν τῆς ἀληθείας με λέγειν.*

Antoninus Pius, but that beyond all question, it is an early and authentic Christian document. The tone is calm and reasonable and the appeal made is rather to common-sense and plain facts than to subtleties of logic or to exalted emotion.

The Authorship

The question of the authorship of *Barlaam and Ioasaph* cannot be passed over in silence, but considerations of space will only allow us to sum up the arguments and conclusions as briefly as possible.

Throughout the Middle Ages down to quite recent times the book was almost universally attributed to St. John of Damascus.[1] No other attributions need be seriously considered, and the only question for us to decide is whether we can accept the traditional authorship of the Damascene or must let the book remain anonymous. The earliest MSS. mention as author a certain "John the Monk"; but a Latin MS. of the twelfth century in the British Museum gives it to John of Damascus by name, and after that time the tradition becomes increasingly strong in his favour. But in 1886 H. Zotenberg, in an elaborate monograph, attempted to prove that St. John could not have been the author, and many writers have accepted his conclusions in simple

[1] See below, p. xiii.

trust. We will sum up the more important of his arguments:—

(1) He points out that the definite attribution to St. John does not occur in the earliest MSS.

(2) The importance of the questions of the two natures and the two wills of Christ suggests an earlier date than the eighth century—a date nearer to the time of the great controversies on these subtle points.

(3) There is absolutely no mention of the Mohammedan religion.

(4) The style is quite unlike that of St. John in his works of certain authenticity.

Zotenberg has a few other arguments that seem to us to carry no weight whatever; and he has also attempted, without much success, to dispose of the definite arguments in favour of the traditional attribution.

These arguments must now be stated:—

(1) Our work exhibits the most striking resemblances on points of doctrine and use to the doctrinal works of St. John; in many passages the resemblance amounts almost to verbal identity.

(2) There are frequent quotations from favourite authors of St. John, especially from St. Gregory of Nazianzus and St. Basil.

(3) The defence of Images, coupled with the denunciation of Idolatry, the enthusiasm for the monastic ideal, and the scant regard shown for the bishops and the secular clergy, almost compel us to

place the work in the time of the Iconoclastic Controversy. The position, taken up and defended, is exactly that of the Icon-venerators; and we regard this fact alone as conclusive evidence for an eighth century date.

In answer to Zotenberg's arguments we may say :—

(1) That "John the Monk," to whom the earliest MSS. assign the work, may very well be St. John of Damascus; he seems to have been commonly known under this name.

(2) The references to the controversies over the two natures and two wills of Christ are not nearly so frequent or so pointed as are those to the Icon Controversy. This argument, in any case, does not tell seriously against the traditional date.

(3) The lack of any mention of Islam is more remarkable. But St. John had stood in friendly relations with the Mohammedans, and, as they were infidels indeed, but not idolators, they did not come within the special scope of his attack. He was actually accused by his enemies of being a "favourer of Mussulmans." Hence his silence on this point, though striking, is not inexplicable.

(4) The question of style is rather a difficult one. Zotenberg's treatment of the subject is not very successful, and he has made several gross blunders, which justify serious doubts of his competency to pronounce on the subject. The case seems to stand thus: parts of the speeches, dealing with points of doctrine, are strikingly like St. John's doctrinal

works, other parts of the work, particularly the narrative sections, are less similar, but are not unlike some of St. John's homilies. On such a point certainty is hardly attainable. We think it may safely be said that the style certainly does not rule out the possibility of St. John's authorship; some readers will go further and maintain that it actually confirms it.

Our general conclusion then is this. There is a tradition in favour of St. John of Damascus as the author of *Barlaam and Ioasaph*. The book was undoubtedly written during the Iconoclastic Controversy, in the eighth century, probably at a time when the Iconoclasts were in the ascendant (*c.* 750 A.D.?). It was written either by St. John of Damascus himself or by another monk bearing the name of John, who was intimately acquainted with the works of the Damascene, quoted freely from the same authors, held the same views on general points of doctrine and took the same side in the Iconoclastic Controversy. We have examined Zotenberg's arguments and found them insufficient; his followers have added little or nothing to his case. Langen, after a thorough inquiry, accepts the tradition. Max Müller characterises the arguments brought against it as very weak. We think therefore that the name of St. John of Damascus has still a right to appear on the title-page.

Anecdota Græca, Paris, 1832.

aforesaid Holy Mount.

the Imperial Library at [illegible] Rome or the Royal Library [illegible] pp. 81, 82, adds to [illegible] Wa at [illegible] Ceylon [illegible]

[illegible] *the Department* [illegible] to prove [illegible] Europe.[4]

[illegible]

[illegible] 1 [illegible] pp. [illegible] 140

[illegible] Apologia [illegible] these travels [illegible] Kublai [illegible] Kublai [illegible] Nestorian

[2] Witness Add. MS. 17,290

[illegible] Syriac and Hebrew

[illegible] Voyages on the Gulf of Genoa, [illegible] 1290, And in 1299.

Gent. Subs-

Macdonald, Cacentia, 18-

work, which at one

sche Legenden. For other fore-

SOME USEFUL BOOKS OF REFERENCE

MICHEL LEQUIEN. St. John of Damascus. 2 vols. Paris, 1712.

FR. K. KIRCH. Barlaam und Josaphat. Königsberg, 1816.

J. F. BOISSONADE. Anecdota Graeca. Paris, 1829–1833.

H. ZUCKERMANN, ed., F. MAUSER. Barlaam und Josaphat. Stuttgart, 1843, etc.

J. P. MIGNE. S. Antonii Vita Sancti Antonii. Tom. xxvi, ff. 835–978. Paris, 1857.

J. P. MIGNE. S. Basilius. Tom. xxix–xxxii. Paris, 1857.

J. P. MIGNE. S. Gregorius Nazianzenus. Tom. xxxv–xxxviii. Paris, 1858.

J. P. MIGNE. S. John Damascenus. Patrologiae Cursus Completus, Series Graeca, Tom. xciv–xcvi. Paris, [illegible]

J. P. MIGNE. Agapetus. Scala Caeli. Scala Monastica. Tom. [illegible] Paris, [illegible]

JOHN MASON NEALE. Hymns of the Eastern Church. London, 1862, 1863, 1866, [illegible]

CHRIST, W. [illegible] MEYER. Anthologia [illegible]

[illegible] 1879.

MAX MÜLLER. *Memoirs of Fausböll in Contemp. Review* [illegible] 1880. [illegible] *Sempe Jataka*, [illegible]

J. H. [illegible] St. John of Damascus. London, 1884.

H. ZOTENBERG. Notice sur la vie de Barlaam et Joasaph. Paris, [illegible]

J. RENDEL HARRIS & J. ARMITAGE ROBINSON. The Apology of Aristides. Cambridge, [illegible]

H. L. [illegible] in the Department of MSS. [illegible] Brit. Mus. [illegible] vol. ii, pp. 131–140. London, 1893.

KIRN. Barlaam und Joasaph, in *Abhandlungen der K. bayer. Akad. d. Wissensch.* I. Kiasse, xx. Munich, 1893, [illegible]

K. S. MACDONALD. The Story of Barlaam and Joasaph. Calcutta, 1895.

HATCH & REDPATH. Konkordanz zu den Septuaginta, Band ii, f. 608. Leipzig, 1897.

A. VACANDARD. Dict. de Théol. Cath. ii, 410. Paris, 1903.

THE [illegible] Vol. [illegible] p. 29. New York, Imperial, 1907.

LIFE OF ST. JOHN DAMASCENE

St. John, who from the place of his birth derives his title Damascene, was born in or about the year 676, and died, it is thought, after 754 but before 787. For details of his life we depend entirely upon John, Patriarch of Constantinople and Martyr, 911-969, from whom we gather that St. John Damascene was of gentle blood, and came of Christian ancestors, whose family name was Mansur, the Arabic for victor. His father was given to good works, and made no secret of his religion, nor was this considered by the Saracen as any bar against his holding high office at the Court of Damascus, and in this respect he was not unlike Joseph in Egypt, and Daniel in Babylon before him.

The old Mansur had a son, John by name, besides him, he had an adopted son called Cosmas. When John and his foster-brother Cosmas were old enough, their education was committed to the charge of an elderly and learned Sicilian Monk and Priest, whose name also happened to be Cosmas. He had been carried away captive from Sicily, and was standing in the Market-place at Damascus, doomed to death or slavery, when the old Mansur pleaded with the Caliph for his life, ransomed and took him to his own home. There the old Monk Cosmas, fearing

ation of sacred images. At Damascus St John entered the arena against him and vigorously defended this practice as the ancient and lawful heritage of the Christian people. Moreover he stirred up the faithful to resist and ignore the edict. In 730 there followed a second iconoclastic decree, more arbitrary than the former. To this St John Damascene replied with greater zeal and eloquence than before. Numerous, therefore, if the Emperor resented the contradiction of this able and learned opponent, who sometimes himself is to be considered, under the wing of the Caliph of Damascus. So, being unable to overwhelm St John Damascene by force or argument, Leo determined to compass his ruin by stratagem. For some purpose he forged letters addressed to him of purporting to be written in the handwriting of St John of Damascus, secretly informing the Byzantine Emperor that the guard at Damascus was weak and negligent and encouraging Leo that if he sent sufficient troops he would easily capture the city and might count on the writer's co-operation. This forged letter was then despatched to the Caliph, and for a while the latter believed that his once faithful *[illegible]* had been guilty of base treachery. Nothing short of a miracle, which the historian relates, cleared up the mystery and hence restored the Damascene to his master's favour and confidence.

Soon after this, being constrained to "forsake all and follow Christ," St John begged the Caliph to relieve him of his office, and at last with difficulty

under the various names of Tychicus, Bogomil, or Cathari, [illegible] J. M. Neale, *Hymns of the Eastern Church*, London, 1863, pp. 14, 15.

obtained permission to retire from public life. Having sold all his worldly goods, and distributed to the poor, with but one coat on his back, he retired, together with the younger Cosmas, his former playmate, hereafter to be known as Cosmas the Melodist, and Bishop of Maiuma, to the monastery of St. Sava, whither his old tutor, Sicilian Cosmas, had already gone, 'esteeming the reproach of Christ greater riches than the treasures in Syria, and accounting the dry desert better than 'Abana and Pharpar, rivers of Damascus.' Here later on he was ordained Priest of the church of Jerusalem. Here he fasted and prayed. Here he composed his famous Canons, Odes, Idiomela, Stichera, Cathismata, Troparia, Theotokia, and the like. Here he set in order the Greek service books, supplying that which was lacking for the Eastern, as did St. Gregory the great for the Western church. And lo! he, that was once dubbed by his enemies 'Mansur' (*Hebrew* 'bastard'), 'a cursed favourer of Saracens,' 'a traitorous worshipper of images,' 'a wronger of Jesus Christ,' 'a teacher of impiety,' and 'a bad interpreter of the Scriptures,' is now, from his defence of sacred images, fitly styled 'the Doctor of Christian Art,' is surnamed 'Chrysorrhoas' (the Golden-stream), and has deservedly won the double honour of being the last but one of the Fathers of the Greek church and the greatest of her Poets.

BARLAAM AND IOASAPH

ΒΑΡΛΑΑΜ ΚΑΙ ΙΩΑΣΑΦ

ΙΣΤΟΡΙΑ ΨΥΧΩΦΕΛΗΣ ΕΚ ΤΗΣ ΕΝΔΟΤΕΡΑΣ ΤΩΝ ΑΙΘΙΟΠΩΝ ΧΩΡΑΣ, ΤΗΣ ΙΝΔΩΝ ΛΕΓΟΜΕΝΗΣ. ΠΡΟΣ ΤΗΝ ΑΓΙΑΝ ΠΟΛΙΝ ΜΕΤΕΝΕΧΘΕΙΣΑ ΔΙΑ ΙΩΑΝΝΟΥ ΜΟΝΑΧΟΥ ΑΝΔΡΟΣ ΤΙΜΙΟΥ ΚΑΙ ΕΝΑΡΕΤΟΥ ΜΟΝΗΣ ΤΟΥ ΑΓΙΟΥ ΣΑΒΑ. ΕΝ ΗΙ Ο ΒΙΟΣ ΒΑΡΛΑΑΜ ΚΑΙ ΙΩΑΣΑΦ ΤΩΝ ΑΟΙΔΙΜΩΝ ΚΑΙ ΜΑΚΑΡΙΩΝ.

ΠΡΟΟΙΜΙΟΝ

Rom. viii. 14 "Ὅσοι Πνεύματι Θεοῦ ἄγονται, οὗτοί εἰσιν υἱοὶ Θεοῦ, φησὶν ὁ θεῖος Ἀπόστολος· τὸ δὲ Πνεύματος ἁγίου ἀξιωθῆναι καὶ υἱοὺς Θεοῦ γενέσθαι τῶν ὀρεκτῶν ὑπάρχει τὸ ἔσχατον, καὶ οὐ γενομένοις πάσης θεωρίας ἀνάπαυσις, καθὼς γέγραπται. τῆς οὖν ὑπερφυοῦς ταύτης καὶ τῶν ἐφετῶν ἀκροτάτης μακαριότητος ἠξιώθησαν ἐπιτυχεῖν οἱ ἀπ' αἰῶνος ἅγιοι διὰ τῆς τῶν ἀρετῶν ἐργασίας· οἱ μὲν μαρτυρικῶς ἀθλήσαντες καὶ μέχρις αἵματος πρὸς τὴν ἁμαρτίαν ἀντικαταστάντες, οἱ δὲ ἀσκητικῶς ἀγωνισάμενοι, καὶ τὴν στενὴν βαδίσαντες ὁδόν, καὶ μάρτυρες τῇ προαιρέσει γενόμενοι. ὧν τὰς ἀριστείας καὶ τὰ κατορθώματα, τῶν τε δι' αἵματος τελειωθέντων καὶ τῶν δι' ἀσκήσεως τὴν ἀγγελικὴν πολιτείαν μιμησαμένων, γραφῇ παραδιδόναι, καὶ ἀρετῆς ὑπόδειγμα ταῖς μετέπειτα

Nazianz. Orat. de Athanas., 300. 34

Heb. xii. 4

Mat. vii. 14

Luke xiii. 23

BARLAAM AND IOASAPH

AN EDIFYING STORY FROM THE INNER LAND OF THE ETHIOPIANS, CALLED THE LAND OF THE INDIANS, THENCE BROUGHT TO THE HOLY CITY, BY JOHN THE MONK, AN HONOURABLE MAN AND A VIRTUOUS, OF THE MONASTERY OF SAINT SABAS, WHEREIN ARE THE LIVES OF THE FAMOUS AND BLESSED BARLAAM AND IOASAPH.

INTRODUCTION

'As many as are led by the Spirit of God they are sons of God' saith the inspired Apostle. Now to have been accounted worthy of the Holy Spirit and to have become sons of God is of all things most to be coveted, and, as it is written, 'They that have become his sons find rest from all enquiry.' This marvellous, and above all else desirable, blessedness have the Saints from the beginning won by the practice of the virtues, some having striven as Martyrs, and resisted sin unto blood, and others having struggled in self-discipline, and having trodden the narrow way, proving Martyrs in will. Now, that one should hand down to memory the prowess and virtuous deeds of these, both of them that were made perfect by blood, and of them that by self-denial did emulate the conversation of Angels, and should deliver to the generations that follow a pattern of virtue, this

The author sets forth the purpose of his history

παραπέμπειν γενεαῖς δὲ τῶν θεηγόρων Ἀποστόλων καὶ μακαρίων Πατέρων ἡ τοῦ Χριστοῦ παραληφθεν ἐκκλησια, ἅτι σωτηρια του γενους ἡμῶν τοῦτο νομοθετησαντων. ἡ γὰρ προς αρετὴν φερουσα οδος τραχεια τίς ἐστι καὶ ἀναντης καὶ μαλιστα τοῖς μηπω μεταθεμενοις ἅλοις ἑαυτους ἅτι τον Κυριον, αλλ' ἐκ της τῶν παθων τυραννιδος ἅτι πολεμουμενοις· διὰ τοῦτο καὶ πολλῶν δεομεθα τῶν προς αυτην παρακαλουντων ἡμᾶς, τουτο μὲν παραινεσεων τοῦτο δὲ καὶ βιων ἱστορίας των ἐκεινην προωδευκοτων, ὃ καὶ μᾶλλον αλυπως ἐφελκεται προς αυτην καὶ μὴ ἀπογινων σκειν παρασκευαζει τῆς πορειας τὸ δυσκολον· ἅτι καὶ τῷ μελλοντι βαδιζειν οδον δυσποριον καὶ τραχειαν παραινῶν μὲν τις καὶ προτρεπομενος ἥττον πεισειεν· ὑποδειγματων δὲ πολλους αυτην ἤδη διελθοντας, εἶτα καν τῷ τέλει καλων, καταλυσαντας, οὕτω πεισειε μᾶλλον καὶ αυτον ἐν τῇ πορειας ἅψασθαι· τουτῳ οὖν ἅτω στοιχων τῷ κανονι, ἄλλως δὲ καὶ τον ἀνηρτημενον τῷ δοιλῳ σιδηρον ὑφορωμενος ὃς λαβων παρὰ του δεσποτου το ταλαντον, εἰς γην ἐκεινο κατωρυξε καὶ τὸ δοθεν προς ἐργασιαν ἔκρυψεν ἀπραγματευτον, ἐξηγησω ψυχωφελῆ ἅτε ἐμοῦ κατανυσασαν οὐ δαμως σιωπησομαι· ἤνιχ' μοι ὑφηγησαντο ἔνδοξος εὐλαβεις της ἐνδοτερας τῶν Αἰθιοπων χωρας, οὑστινας Ἰνδοὺς οἶδεν ὁ λογος καλεῖν· ἐξ ὑπομνηματων ταυτην ἀψευδων μεταφρασαντες, ἔχει δὲ οὕτως.

Gen. vi. 4
Gal. iii. 16

Mat. xxv. 24

hath the Church of Christ received as a tradition from the inspired Apostles, and the blessed Fathers, who did thus enact for the salvation of our race. For the pathway to virtue is rough and steep, especially for such as have not yet wholly turned unto the Lord, but are still at warfare, through the tyranny of their passions. For this reason also we need many encouragements thereto, whether it be exhortations, or the record of the lives of them that have travelled on the road before us, which latter draweth us towards it the less painfully, and doth accustom us not to despair on account of the difficulty of the journey. For even as with a man that would tread a hard and difficult path, by exhortation and encouragement one may scarce win him to essay it, but rather by pointing to the many who have already completed the course, and at the last have arrived safely. So I too, 'walking by this rule,' and heedful of the danger hanging over that servant who, having received of his lord the talent, buried it in the earth, and hid out of use that which was given him to trade withal, will in no wise pass over in silence the edifying story that hath come to me, the which devout men from the inner land of the Ethiopians, whom our tale calleth Indians, delivered unto me, translated from trustworthy records. It readeth thus.

I

Ἡ τῶν Ἰουδαίων λεγομένη χώρα πόρρω μὲν διέκειται τῆς Αἰγύπτου, μεγάλη οὖσα καὶ πολυανθρωπος· περικλύζεται δὲ θαλάσσαις καὶ νάσοις πόροις πελάγεσι τῷ κατ' Αἴγυπτον μέρει· ἐν δὲ τῇ ἠπείρῳ προσεγγίζει τοῖς ὅροις Περσίδος, ἥτις πολλὰς μὲν τῷ τῆς εἰδωλομανίας ἐμολύνετο ζόφῳ, εἰς ἄκρον ἐκβεβαρβαρωμένη καὶ ταῖς ἀθέσμοις ἐκδεδυκυῖα τῶν πραξέων· ὅτε δὲ ὁ μονογενὴς τοῦ Θεοῦ Υἱὸς, ὁ ὢν εἰς τὸν κόλπον τοῦ Πατρὸς, τὸ ἑαυτοῦ πλάσμα μὴ φέρων ὁρᾶν ἁμαρτίᾳ δουλεύοντα, τοῖς οἰκείοις πάρι τούτῳ σπλάγχνοις ἐπεκάμφθεις, ἔφθη καθ' ἡμᾶς ἁμαρτίας χωρὶς καὶ, τὸν τοῦ Πατρὸς θρόνον μὴ ἀπολείπων, Παρθένον ᾤκησε δι' ἡμᾶς, ἵν' ἡμεῖς κατοικήσωμεν τοὺς οὐρανοὺς, τοῦ τε παλαιοῦ πτώματος ἀνακληθῶμεν, καὶ τῆς ἁμαρτίας ἀπαλλαγῶμεν· τὴν προτέραν υἱοθεσίαν ἀπολαβόντες, καὶ, πᾶσαν μὲν τὴν διὰ σαρκὸς ὑπὲρ ἡμῶν τελέσας οἰκονομίαν, σταυρόν τε καὶ θάνατον καταδεξάμενος καὶ τοῖς ἐπουρανίοις παραδόξως ἐνοποιήσας τὰ ἐπίγεια, ἀναστὰς δὲ ἐκ νεκρῶν καὶ μετὰ δόξης εἰς οὐρανοὺς ἀνελήφθεις καὶ ἐν δεξιᾷ τῆς τοῦ Πατρὸς μεγαλωσύνης καθίσας, τὸ παράκλητον Πνεῦμα τοῖς ἀυτοπτοις αὐτοῦ καὶ μυσταις, κατὰ τὴν ἐπαγγελίαν, ἐν εἴδει γλωσσῶν πυρινων ἐξαπεστειλε, καὶ ἔπεμψεν αὐτοὺς εἰς πάντα τὰ ἔθνη φωτίσαι τοὺς ἐν σκότει τῆς ἀγνοίας καθημένους, καὶ βαπτίζειν αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος.

John I. 18

Jeremiah III 21 [illegible] Luke I 77 78

Mk XVI 19

Heb I. 3

Acts II. 3

Mat IV 15

Mat XXVIII 19, XVI

I

How the Apostles Thomas preached the Gospel to the Indians

THE country of the Indians, as it is called, is vast and populous, lying far beyond Egypt. On the side of Egypt it is washed by seas and navigable gulphs, but on the mainland it marcheth with the borders of Persia, a land formerly darkened with the gloom of idolatry, barbarous to the last degree, and wholly given up to unlawful practices. But when 'the only begotten Son of God, which is in the bosom of the Father,' being grieved to see his own handiwork in bondage unto sin, was moved with compassion for the same, and shewed himself amongst us without sin, and, without leaving his Father's throne, dwelt for a season in the Virgin's womb for our sakes, that we might dwell in heaven, and be re-claimed from the ancient fall and freed from sin by receiving again the adoption of sons, when he had fulfilled every stage of his life in the flesh for our sake, and endured the death of the Cross, and marvellously united earth and heaven, when he had risen again from the dead and had been received up into heaven, and was seated at the right hand of the majesty of the Father, whence, according to his promise, he sent down the Comforter, the Holy Ghost, unto his eye-witnesses and disciples, in the shape of fiery tongues, and despatched them unto all nations, for to give light to them that sat in the darkness of ignorance, and to baptize in the Name of the Father, and of the Son, and of the Holy Ghost—whereby it fell to the

ὡς ἐντεῦθεν τοὺς μὲν αὐτῶν τὰς ἑῳας λήξεις, τοὺς
δὲ τας ἑσπεριους λαχοντας περιεργεσθαι, βορειά
τε καὶ νοτια διαθεειν κλιματα, το προστεταγμενον
αὐτοῖς πληροῦντας. διαγγελμα τοτε και ὁ ἱερώ-
τατος Θωμᾶς, εἰς ὑπαρχων τῆς δωδεκαρίθμου
Act. i. 13 φαλαγγος τῶν μαθητῶν τοῦ Χριστοῦ, προς τὴν
τῶν Ἰνδῶν ἐξεπεμπετο, κηρυττων αυτοῖς το σω-
Mk. xvi. 20 τηριον κήρυγμα. τοῦ Κυριου δὲ συνεργοῦντος 5
και τον λογον βεβαιοῦντος διὰ τῶν ἐπακολου-
Rom. 15 E. θούντων σημείων, το μεν τῆς δεισιδαιμονιας ἀπη-
Mart. 11. 8 λιθη σκοτος και, τῶν ειδωλικῶν σπουδων τε και
L. 1. iv. 15 βδελυγμάτων ἀπαλλαγεντες τῇ ἀπλανεῖ προσετέ-
θησαν πιστει, και, οὕτω ταῖς ἀποστολικαῖς μετα-
πλασθεντες χερσί, Χριστῷ δια τοῦ βαπτίσματος
ᾠκειωθησαν, καί, ταῖς κατὰ μερος προσθηκαις
αι ξανομενοι, προέκοπτον ἐν τῇ ἀμωμήτῳ πιστει,
ἐκκλησιας τε ἀνὰ πισαν ᾠκοδομουν τας χωρας

Ἐπει δε και ἐν Αἰγυπτῳ ἤρξατο μοναστηρια
συνιστασθαι και τὰ τῶν μοναχῶν ἀθροιζεσθαι
πληθη, και τῆς ἐκείνων ἀρετῆς και ἀγγελομιμητου
Ps. xix. 4 διαγωγῆς ἡ φημη τὰ περατα διελαμβανε τῆς
οικουμενης, και εἰς Ἰνδους ἥκε, προς τον ὅμοιον
ζῆλον και τουτους διηγειρεν, ὡς πολλους αὐτῶν,
παντα καταλιποντας, καταλαβεῖν τὰς ἐρήμους
και ἐν σωματι θνητῷ την πολιτειαν ἀνειληφέναι
τῶν ἀσωμάτων οὕτω καλῶς ἐχοντων τῶν 6
πραγματων, καὶ χρυσαῖς πτέρυξι, τὸ δη λεγόμενον,
εἰς ουρανους πολλων ανιπταμένων, ἀνιστατάι τις
Βασιλευς ἐν τῇ αὐτῇ χωρᾳ. Ἀβενὴρ τοὔνομα,
μέγας μὲν γενόμενος πλουτῳ και δυναστεια καὶ
τῇ κατὰ τῶν ἀντικειμένων νικῃ, γενναῖος τε ἐν

lot of some of the Apostles to travel to the far-off East and to some to journey to the West-ward, while others traversed the regions North and South, fulfilling their appointed tasks then it was, I say, that one of the company of Christ's Twelve Apostles, most holy Thomas, was sent out to the land of the Indians, to preach the Gospel of Salvation. 'The Lord working with him and confirming the word with signs following,' the darkness of superstition was banished; and men were delivered from idolatrous sacrifices and abominations, and added to the true Faith, and being thus transformed by the hands of the Apostle, were made members of Christ's household by Baptism, and, waxing ever with fresh increase, made advancement in the blameless Faith and built churches in all their lands.

Of Abenner the king and his idolatry

Now when monasteries began to be formed in Egypt, and numbers of monks banded themselves together, and when the fame of their virtues and Angelic conversation 'was gone out into all the ends of the world' and came to the Indians, it stirred them up also to the like zeal, insomuch that many of them forsook everything and withdrew to the deserts, and, though but men in mortal bodies, adopted the spiritual life of Angels. While matters were thus prospering and many were soaring upward to heaven on wings of gold, as the saying is, there arose in that country a king named Abenner, mighty in riches and power, victorious over his enemies,

πολέμοις καὶ μεγάλοις κινδύνοις ἔφη δὲ καὶ πρὸς αὐτὸν ποιούμενος παρακλήσεις· ἀναμνήσας τε τοῦ κοσμικοῦ καὶ θνητοῦ μεταβαίνοντας προτρεπόμενος ἐπὶ τὴν χώραν· κατὰ ψυχὴν δὲ ἰσχυρὰ τιθέμενος τὴν ἀγάπην καὶ πολλοὺς τρόπους συμπαρακαλῶν τὴν ἀλληλεγγύη ὑπάρχουσαν φιλίαν καὶ σφόδρα τῶν τῆς δικαιοσύνης μισεῖν τὸν αἰώνιον ἐπιτιμῶν· πολλὰ δὲ ἀνέζων αὐτὸν τρυφῆς καὶ ἀπολαύσεις τοῦ κόσμου καὶ τερπνῶν τοῦ βίου καὶ ἐν αὐδένι τοῦ θελήματος καὶ ἀνθρώπινον αὐτὸν ἀποστρεφόμενος, δι' οἷς τὸ τῆς ἐπιθυμίας αὐτῷ ἀνεστόν καὶ μαρμαρὰς αὐτὸν θελκῶν τὴν ψυχὴν τὸ τῆς ἀπεκεῖνος κακοῦ· ἔρωμα γὰρ ὑπάρχοντα πολλὰ δὲ φοιτῶν εἶχε πολλὰ ἔτη τοῦ τοιούτου λιθίνου δεσμοῦ τέκνον ἀληθῆ πατρὶ, πρᾶγμα τοῦ πολλοῦ ἐπιτιμήσαντος· τοιούτοις μὲν ὁ βασιλεύς, καὶ αὐτὸς ἦν τῶν τοιούτων.

Τὸ δὲ ἐπιλοιπόν τοῦ τῶν χριστιανῶν καὶ τὸ τῶν μοναχῶν πλῆθος τῶν ἐν τῷ Ἁγίῳ Ὄρει τὸ τοῦ βασιλικοῦ σείου καὶ τῶν αὐτῶν ἐν δεδομένοις ἅμα ἀπείλῃ προσεκτῶν τὸ τοῦ Χριστοῦ χρόνῳ, καὶ λόγοις πρωτόνοιαν πλῆθος ἐπιλύσεις καὶ βραχὺ μὲν πλείστοις τοῦ βασιλικοῦ λόγου τοῦ δὲ πρὸς θεραπείαν φεύγοντος θεοῦ διαφόρωσιν ἔχοντας· καὶ διὰ τοῦτο πολλοὶ τοῦ τῆς μονῆς ἔκεισε ἐπιστρέφοντες τάχιστα πάντα μὲν ἐπιστὴν τὰ ἀνταῦθα τερπνὰ διέκτησαν· πρὸς δὲ δὲ μόνον τοῦτο εἶχον ἐρωτήσεις τῆς συνείδησιν, καὶ τοῦ ὑπὲρ Χριστοῦ θανάτου εἶδον καὶ τῆς δεινῶν πρότοιτο μακαρισμοῦ· ἀνηρτῶν οὖν οὐ φόβῳ τοῦ καὶ ὑποστολῇ· ἀλλὰ καὶ λόγῳ ἐπιστρόφοντα ἀπὸ τὸ τοῦ θεοῦ σωτηρίου ἔκαμε, καὶ εἰ ἐν ὁ τὸ

brave in warfare, vain of his splendid stature and comeliness of face, and boastful of worldly honours, that pass so soon away. But his soul was utterly crushed by poverty, and choked with many vices, for he was of the Greek way, and sore distraught by the superstitious error of his idol-worship. But, although he lived in luxury, and in the enjoyment of the sweet and pleasant things of life, and was never baulked of any of his wishes and desires, yet one thing there was that marred his happiness, and pierced his soul with care, the curse of childlessness. For being without issue, he took ceaseless thought how he might be rid of this nobile, and be called the father of children, a name greatly coveted by most people. Such was the king, and such his condition.

Now, despite the threats of Abenner the Christians grew and prospered.

Meanwhile the glorious band of Christians and the companies of monks, paying no regard to the king's majesty, and in no wise terrified by his threats, advanced in the grace of Christ, and grew in number beyond measure, making short account of the king's words, but cleaving closely to everything that led to the service of God. For this reason many, who had adopted the monastic rule, abhorred alike all the sweets of this world, and were enamoured of one thing only, namely godliness, thirsting to lay down their lives for Christ his sake, and yearning for the happiness beyond. Wherefore they preached, not with fear and trembling, but rather even with excess of boldness, the saving Name of God, and naught but Christ

μὴ Χριστὸς αὐτοῖς διὰ στόματος ἦν, τὴν τε
ῥευστὴν καὶ εὐμιάντου φύσιν τῶν παροντων καὶ
τὸ παγιον καὶ ἄφθαρτον τῆς μελλουσης ζωῆς
φανερὰς πᾶσιν ὑπεδείκνυον, καὶ οἱονεὶ ἀφορμὰς
παρειχον καὶ σπέρματα πρὸς τὸ οἰκείους γενεσθαι
Col. 96. 1 θεῷ καὶ τῆς ἐν Χριστῷ κρυπτομενης ἀξιωθῆναι
ζωῆς· ἐντεῦθεν πολλοὶ, τῆς ἡδιστης ἐκείνης
διδασκαλίας ἀπολαυοντες, τοῦ μὲν πικροῦ τῆς
ἀπατης ἀφιστανντο σκοτους· τῷ δὲ γλυκεῖ τῆς
ἀληθειας φωτι προσετιθεντο· ὡς καὶ τινας τῶν
ἐνδόξων καὶ τῆς συγκλητου βουλῆς πολυν ὑποτι-
θεσθαι τὰ τοῦ βίου βαρη καὶ λοιπον γινεσθαι
μοναχους.

Ὁ δὲ βασιλεύς, ὡς ἤκουσε ταῦτα, ὀργῆς ὅτι
πλειστης πληρωθεὶς καὶ τῷ θυμῷ ὑπερζεσας,
δογμα αὐτικα ἐξεθετο, πάντα Χριστιανον βια-
ζεσθαι τοῦ ἐξομνυσθαι την εὐσέβειαν· ὅθεν
καινὰ μὲν κατ' αὐτῶν εἴδη βασανων ἐπενοει καὶ
ἐπετηδευε, καινους δὲ τρόπους θανατων ἠπειλει
καὶ γραμματα κατὰ πᾶσαν την ὑποτελῆ αὐτῷ
χωραν ἐπεμπετο ἄρχουσι καὶ ἡγεμοσι, τιμωριας
κατὰ τῶν εὐσεβῶν καὶ σφαγὰς ἀδικους ἀποφαινο-
μενα. ἐξαιρετως δὲ κατὰ τῶν τοῦ μοναδικοῦ
σχηματος λογαδων θυμομαχων, ἀσπονδον ἤγειρε
τὸν πρὸς αὐτους καὶ ἀκηρυκτον πολεμον· ταυτῃ
τοι καὶ πολλοὶ μὲν των πιστῶν τὴν διανοιαν
ἐνεσαλευοντο, ἄλλοι δὲ, τὰς βασανους μὴ δυνη-
θεντες ὑπενεγκεῖν τῷ ἀθεμιτῳ αὐτοῦ εἴκον προσ-
τάγματι· οἱ δὲ τοῦ μοναχικοῦ ταγματος ἡγεμό-
νες καὶ ἀρχηγοι, οἱ μὲν, ἐλεγχοντες αὐτοῦ τὴν
ἀνομίαν, τὸ δια μαρτυριου ὑπηνεγκαν τέλος καὶ
τῆς ἀληπτου ἐπέτυχον μακαριοτητος· οἱ δὲ ἐν

was on their lips, as they plainly proclaimed to all men the transitory and fading nature of this present time, and the fixedness and incorruptibility of the life to come, and sowed in men the first seeds, as it were, towards their becoming of the household of God, and winning that life which is hid in Christ. Wherefore many, profiting by this most pleasant teaching, turned away from the bitterness of the error of darkness, and approached the sweet light of Truth, insomuch that certain of their noblemen and senators laid aside all the burthens of life, and thenceforth became monks.

How the king waxed wroth thereat and persecuted the Faithful

But when the king heard thereof, he was filled with wrath, and, boiling over with indignation, passed a decree forthwith, compelling all Christians to renounce their religion. Thereupon he planned and practised new kinds of torture against them, and threatened new forms of death. So throughout all his dominions he sent letters to his rulers and governors ordering penalties against the righteous, and unlawful massacres. But chiefly was his displeasure turned against the ranks of the monastic orders, and against them he waged a truceless and unrelenting warfare. Hence, of a truth, many of the Faithful were shaken in spirit, and others, unable to endure torture, yielded to his ungodly decrees. But of the chiefs and rulers of the monastic order some in rebuking his wickedness ended their lives by suffering martyrdom, and thus attained to everlasting felicity; while others had themselves

[illegible]

II

[illegible]

in deserts and mountains, not from dread of the threatened tortures, but by a more divine dispensation.

II

Of the chief satrap and how he became a Christian

Now while the land of the Indians lay under the shroud of this moonless night, and while the Faithful were harried on every side, and the champions of ungodliness prospered, the very air reeking with the smell of bloody human sacrifices, a certain man of the royal household, chief satrap in rank, in courage, stature, comeliness, and in all those qualities which mark beauty of body and nobility of soul, far above all his fellows, hearing of this iniquitous decree, bade farewell to all the grovelling pomps and vanities of the world, joined the ranks of the monks, and retired across the border into the desert. There, by fastings and vigils, and by diligent study of the divine oracles, he throughly purged his senses, and illumined a soul, set free from every passion, with the glorious light of a perfect calm.

How King Abenner sent for to apprehend him

But when the king, who loved and esteemed him highly, heard thereof, he was grieved in spirit at the loss of his friend, but his anger was the more hotly kindled against the monks. And so he sent everywhere in search of him, leaving 'no stone unturned,' as the saying is, to find him. After a long while, they that were sent in quest of him, having learnt that he abode in the desert, after

διερευνησαντες και ειλληφοτες τῷ τοῦ Θεοῦ λογου παρεστησαν βηματι. ιδων δε αυτους ὁ οἴκτιρμων ποτε ιματιοις πυρφυρουμενον και τον πολυῆ ενζωνα τριβῆ τετραχυνομενον τῇ σκληρᾳ της ἀσεπτοσυνης αγωγῇ και τον ιμηρωδη δια ενεργειαν περιειμενον τα γενεια ματη λυπῃ ἀμον και ὀργῃ ἐπεκληρωτο και, εξ ἀμφοιν των λογων ἐπιρωσας ἐφη προς αυτον

Ἴδε ποιητε και φρενοβλαβες τινος χαριν ωπλισαι εξω της τιμης ἀεχιν ὁ και της λαμπρας δοξης την ἀεχημονα ταυτην ἰδων ὁ ἐρωμενος της ἐμης βασιλειας και ἀρχιστρατηγος τῆς ἐμης δυνασταιας ἑαυτον μειρακιον ἑαυτον καταστησας οὐ μονον της πρωτης φιλιας και παρρησιας μακραν λελῃθε ἑαυτον, ἀλλα και αυτης καταξιωσας της φυσεως και μηδε των ἰδιων τεκνων φειστον λαβων, ἑαυτον τε και πασαν την του βιου περιφανειαν εις ουδεν λογισαμενος της τοσουτης ἀδοξιας της περιβλεπτου προτιμησας δοξης ἵνα τι σοι γενοιτο, και τι ἐντευθεν ἀπολαυσεις, ὅτι πασιν θεον τε και ἀνθρωπων τον λογομενον προτετιμηκας Ἰησουν και την σκληραν ταυτην και δυσειμονα αγωγην τον ηδεως και ἀπολαυστως τον γλυκυτατον βιον.

Ταυτα ἀκουσας ὁ τον Θεοῦ ἐκθρυπτον ἐκεινος, χαμαιστρωτος ἅμα και ὀμαλον ἀπεκρινατο. Ἐκ λογου προς με συνορᾳ θελεις ὁ βασιλευ τους ἐχθρους σου ἐκ μεσου του δικαιοτερου ποιησαι, και τουτο κοινῃ ἀποκρινουμαι σοι περι ὧν ἂν ζητησῃς μαθειν. ἐκεινον γαρ συμπαροντων σοι, ουδεις ἡμιν προς σε λογος. ἀυτος δε λογου τιμαρος, σφαττε,

diligent search, apprehended him and brought him before the king's judgement seat. When the king saw him in such vile and coarse raiment who before had been clad in rich apparel,—saw him, who had lived in the lap of luxury, shrunken and wasted by the severe practice of discipline, and bearing about in his body outward and visible signs of his hermit-life, he was filled with mingled grief and fury, and, in speech blended of these two passions, he spake unto him thus:

The king upbraideth him with his folly

'O thou dullard and mad man, wherefore hast thou exchanged true honour for shame, and thy glorious estate for this unseemly show? To what end hath the president of my kingdom, and chief commander of my realm made himself the laughing-stock of boys, and not only forgotten utterly our friendship and fellowship but revolted against nature herself, and had no pity on his own children, and cared naught for riches and all the splendour of the world, and chosen ignominy such as this rather than the glory that men covet? And what shall it profit thee to have chosen above all gods and men him whom they call Jesus, and to have preferred this rough life of sackcloth to the pleasures and enjoyments of the palace?'

The chief entreaty with the king to put Anger and Desire out of court

When the man of God heard these words, he made reply, at once courteous and unruffled: 'If it be thy pleasure, O king, to converse with me, remove thine enemies out of mid court, which done, I will answer thee concerning whatsoever thou mayest desire to learn, for while these are here, I cannot speak with thee. But, without speech,

ποιεῖ δ θέλεις· ἐμοὶ γὰρ ὁ κόσμος ἐσταύρωται,
(Gal. vi. 14) κἀγὼ τῷ κόσμῳ, φησὶν ὁ θεῖος καὶ ἐμὸς διδάσκα-
λος· τοῦ δὲ βασιλεῦσι κἀγοντος. Καὶ τίνες οἱ
ἐχθροὶ οὗτοι, οἷς τε μέσου ποιῆσαι με προστάσ-
σεις, φησὶν ὁ θεῖος ἀνήρ; Ὁ θυμὸς καὶ ἡ ἐπιθυμία·
ταῦτα γὰρ ἐξ ἀρχῆς μὲν συνεργοὶ τῇ φύσει ὑπὸ
τοῦ δημιουργοῦ παρηχθησαν, καὶ νῦν ἐκείνοις
(Rom. viii. 1) ἔχουσι τοῖς μὴ κατὰ σάρκα πολιτευομένοις, ἀλλὰ
κατὰ πνεῦμα· ἐν ὑμῖν δὲ οἵτινες τὸ ὅλον ἐστὲ
σάρκες μηδὲν ἔχοντες τοῦ πνεύματος, ἀντίδικοι
γεγόνασι καὶ τῷ τῶν ἐχθρῶν καὶ πολεμίων δ ἀ-
φιλοῦνται· ἡ γὰρ ἐπιθυμία ἐν ὑμῖν ἐνεργουμένη
μὲν ἡδονὴν ἐγείρει, καταργουμένη δὲ θυμὸν 11
ἀπέστω οὖν ταῦτα ἐκείνου σοῦ, προκαθε-
ζεσθώσαν δὲ εἰς ἀκρόασιν τῶν λεγομένων καὶ κρι-
σιν ἡ φρόνησις καὶ ἡ δικαιοσύνη· εἰ γὰρ τὸν θυμὸν
καὶ τὴν ἐπιθυμίαν ἐκ μέσου ποιήσεις, ἀντεισέξεις
δὲ τὴν φρόνησιν καὶ τὴν δικαιοσύνην, ἣν φιλαλήθως
ἀκούσῃ λέξω σοι· πρὸς ταῦτα ὁ βασιλεὺς ἔφη·
Ἰδοὺ εἶξας σοι τῇ εἴξασι ἐκβαλὼ τοῦ συνεδρίου
τήν τε ἐπιθυμίαν καὶ τὸν θυμὸν· μεσάζειν δὲ τὴν
φρόνησιν καὶ τὴν δικαιοσύνην ποιήσω· λέγε μοι
λοιπὸν ἀδεῶς πιθέν σοι ἡ τοσαύτη ἐφέστο πλάνη,
καὶ τὸ προτιμᾶν τὰ ἐν κενοῖς ἐλπίσι τῶν ἐν χαρᾷ
βλεπομένων.

Ἀποκριθεὶς δὲ ὁ ἐρημίτης εἶπεν· Εἰ τὴν ἀρ-
χὴν ζητεῖς, ὦ βασιλεῦ, πιθέν μοι γέγονε τῶν
προσκαίρων μὲν ἐπιθυμεῖν, ὅλον δὲ ἐμαυτὸν
ταῖς αἰωνίοις ἐπιδίδοναι ἐλπίσιν, ἀκούσον· ἐν
ἡμέραις ἀρχαίαις, ἔτι κωμῳδὴ μοι ὑπῆρχεν,
ἤκουσά τι ῥῆμα ὠφέλιμον καὶ σωτήριον, καὶ με
κατ' ἄκρας ἡ τούτου δύναμις εἶλε, καὶ, ὅσπερ

torment me, kill me, do as thou wilt, for "the world is crucified unto me, and I unto the world," as saith my divine teacher. The king said, 'And who are these enemies whom thou biddest me turn out of court?' The saintly man answered and said, 'Anger and Desire. For at the beginning these twain were brought into being by the Creator to be fellow-workers with nature, and such they still are to those "who walk not after the flesh but after the Spirit." But in you who are altogether carnal, having nothing of the Spirit, they are adversaries, and play the part of enemies and foemen. For Desire, working in you, stirreth up pleasure, but, when made of none effect, Anger. To-day therefore let these be banished from thee, and let Wisdom and Righteousness sit to hear and judge that which we say. For if thou put Anger and Desire out of court, and in their room bring in Wisdom and Righteousness, I will tell thee the truth.' Then spake the king, 'Lo! I yield to thy request, and will banish out of the assembly both Desire and Anger, and make Wisdom and Righteousness to sit between us. So now, tell me without fear, how wast thou so greatly taken with this error to prefer the bird in the bush to the bird already in the hand?'

The hermit answered and said, 'O king, if thou asketh the cause how I came to despise things temporal, and to devote my whole self to the hope of things eternal, hearken unto me. In former days, when I was still but a stripling, I heard a certain good and wholesome saying, which, by its force took my soul by storm, and the remembrance

He recounts the story of a wholesome saying that wrought in him.

τις βεῖος σπόρος, ἡ τουτου μνήμη, τῇ ἐμῇ φυτευθεισα καρδιᾳ, ἀχωριστος εἰς αἰ. διατηρηθῇ ὡς καὶ ῥιζωθῆναι, καὶ ἐκβλαστῆσαι, καὶ ἵν ὁρᾷς καρπον ἐνεγκεῖν ἐν ἐμοι· ἡ δὲ τοῦ ῥηματος
Ον. I. 22 δυναμις τοιαυτη τις ἦν· Ἔδοξε, φησι, τοῖς ἀνοητοις τῶν ἄντων μὲν καταφρονεῖν ὡς μὴ ὄντων, τῶν μὴ ὄντων δὲ ὡς ὄντων ἀντεχεσθαί τε καὶ περιεχεσθαι· ὁ μὴ γευσαμενος οὖν τῆς τῶν
ὄντων γλυκυτητος, οὐ δυνησεται τῶν μὴ ὄντων 18
καταμαθεῖν τὴν φυσιν· μὴ καταμαθων δέ, πῶς αὐτῶν ὑπεροψεται, ἄντα μὲν οὖν ἐκαλεσεν ὁ λογος τὰ αἰωνια καὶ μη σαλευομενα· μὴ ὄντα δὲ τον ἐνταῦθα βιον καὶ τὴν τρυφην καὶ τὴν ψευδομενην εὐημερίαν· οἷς ὦ βασιλεῦ, κακῶς φεῦ, ἡ σὴ προσηλωται καρδία· παγω δέ ποτε τουτων ἀντειχομην· ἀλλ' ἡ τοῦ ῥήματος δυναμις, κύττουσα μου την ψυχην ἀδιαλειπτως, ἐξηγειρε τον ἡγεμονα νοῦν εἰς ἐκλογὴν τοῦ κρειττονος·
Ιωαν. VII. 38 ὁ δὲ νομος τῆς ἁμαρτιας, ἀντιστρατευομενος τῷ νομῳ τοῦ νοος μου, καὶ ὡς τισι σιδηροπεδαις δεσμων με, τῇ προσπαθειᾳ των παροντων αἰχμαλωτον κατεῖχεν.

Ps. lii. 1 Ὅτε δὲ εὐδοκησεν ἡ χρηστότης καὶ ἀγαθοσυνη τοῦ Σωτῆρος ἡμων Θεοῦ ἐξελεσθαι με τῆς χαλεπῆς ἐκεινης αἰχμαλωσιας, ἐνισχυσέ μου τον νουν περιγενεσθαι τοῦ νομου τῆς ἁμαρτιας, καὶ διηνοιξε μου τουτ ὀφθαλμους διακρινειν τὸ φαῦλον ἀπὸ τοῦ κρειττονος· τοτε δή, τοτε κατενο-
Βασιλ. I. 14 ησα καὶ εἶδον, καὶ ἰδου πωντα τὰ παροντα ματαιοτης καὶ προαιρεσις πνευματος, καθὰ πον καὶ Σολομῶν ὁ σοφωτατος ἐν τοῖς αὐτοῦ ἔφη
1 Cor. iii. 14 συγγραμμασι· τοτε περιηρεθη τῆς καρδιας μου

of it, like some divine seed, being planted in my heart, unmoved, was preserved ever until it took root, blossomed, and bare that fruit which thou seest in me. Now the meaning of that sentence was this: "It seemed good to the foolish to despise the things that are, as though they were not, and to cleave and cling to the things that are not, as though they were. So he, that hath never tasted the sweetness of the things that are, will not be able to understand the nature of the things that are not. And never having understood them, how shall he despise them?" Now that saying meant by "things that are" the things eternal and fixed, but by "things that are not" earthly life, luxury, false prosperity, and glory, whereon, O king, thine heart and is fixed amiss. Time was when I also clung thereto myself. But the force of that sentence continually pricking my conscience, stirred my governing power, my mind, to make the better choice. But "the law of sin, warring against the law of my mind," and binding me, as with iron chains, held me captive to the love of things present.

and of his deliverance from the law of sin

But "after that the kindness and love of God our Saviour" was pleased to deliver me from that harsh captivity, he enabled my mind to overcome the law of sin, and opened mine eyes to discern good from evil. Thereupon I perceived and looked, and behold! all things present are vanity and vexation of spirit, as somewhere in his writings saith Solomon the wise. Then was the veil of sin lifted from mine heart, and the dullness, proceeding from the grossness of my body, which pressed

τὸ κάλυμμα τῆς ἁμαρτίας, καὶ ἡ ἐκ σωματικῆς
παχυτητος ἐπικειμένη τῇ ψυχῇ μου ἀμαυρώσει 13
διεσκεδάσθη, καὶ ἔγνων εἰς ὃ τέγονα καὶ ὅτι
δεῖ με πρὸς τὸν δημιουργὸν ἀναβῆναι, διὰ τῆς
τῶν ἐντόλων ἐργασίας· ὅθεν, πάντα καταλιπὼν,
αὐτῷ ἠκολούθησα καὶ εὐχαριστῶ τῷ Θεῷ διὰ
Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν, ὅτι ἐρυσατό
Ps. i. 14 με τοῦ πηλοῦ καὶ τῆς βλίνθειας, καὶ τοῦ ἀπηνοῦς
Eph. vi. 12 καὶ ὀλεθρίου ἄρχοντος τοῦ σκότους τοῦ αἰῶνος
τούτου, καὶ ἔδειξέ μοι ὁδὸν σύντομον καὶ ῥαδίαν,
2 Cor. vi. 7 δι' ἧς δυνησόμεθα ἐν τῷ στρατεύειν τούτῳ σωματι
τὴν ἀγγελικὴν ἀσπάσασθαι πολιτείαν, ἤνεκεν
Matt. vii. 14 φθάσαι ζωῆς, τὴν στενὴν καὶ τεθλιμμένην εἰλό-
μην βαδίζειν ὁδὸν, πάνυ κατεγνωκὼς τῆς τῶν
παρόντων ματαιότητος καὶ τῆς πάντου φορᾶς
Eccles. ii. 2 τούτων καὶ περιφορᾶς, καὶ μὴ πειθόμενος ἄλλο τι
καλὸν ὀνομάζειν πρὸ τοῦ ὄντως καλοῦ, οὗπερ σὺ
ἐλεεινὸς, ὦ βασιλεῦ, διαρρυγεὶς τε καὶ διεστὼς
ὅθεν καὶ ἡμεῖς διεστήμεν σου καὶ διηρέθημεν,
διὰ τὸ εἰς σαφὴ καὶ ὁμολογημένην σε τε κατα-
πίπτειν ἀπώλειαν καὶ πρὸς ἴσον κατενεχθῆναι 14
καὶ ἡμᾶς κινδυνεύειν ἀναγκάζειν· ἅπερ μὲν γὰρ περὶ
μόνην τὴν κοσμικὴν στρατείαν ἐξηταζόμεθα,
οὐδὲν τῶν δεόντων ἡμεῖς ἐνελίπομεν· μαρτυρήσειε
μοι καὶ αὐτὸς ὅτιπερ οὐδὲ ῥαθυμίᾳ τινὰ οὐδὲ
ἀμελείᾳ ποτὲ ἐνεκληθήμεν.

Ἐπεὶ δὲ καὶ αὐτὸ τῶν καλῶν τὸ κεφάλαιον
ἐφελέσθαι ἐφιλονείκησας ἡμᾶς, τὴν εὐσέβειαν,
καὶ τὸν Θεὸν ζηλώσαι τὴν ἀσχάτην ταύτην
ζημίαν, τιμῶν τε διὰ τοῦτο καὶ φιλοτιμίᾳ ἀναμι-
μήσασθαι, πῶς οὐκ ἀμαθῶς ἔχειν σε τοῦ καλοῦ
δίκαιον ἂν εἴποιμι, ὅτι καὶ παραβάλλεις ὅλως

upon my soul, was scattered, and I perceived the end for which I was created, and how that it behoved me to move upward to my Creator by the keeping of his commandments. Wherefore I left all and followed him, and I thank God through Jesus Christ our Lord that he delivered me out of the mire, and from the making of bricks, and from the harsh and deadly ruler of the darkness of this world, and that he showed me the short and easy road whereby I shall be able, in this earthen body, eagerly to embrace the Angelic life. Seeking to attain to it the sooner, I chose to walk the strait and narrow way, renouncing the vanity of things present and the unstable changes and chances thereof, and refusing to call anything good except the true good, from which thou, O king, art miserably sundered and alienated. Wherefore also we ourselves were alienated and separated from thee, because thou wert falling into plain and manifest destruction, and wouldst constrain us also to descend into like peril. But as long as we were tried in the warfare of this world, we failed in no point of duty. Thou thyself wilt bear me witness that we were never charged with sloth or heedlessness.

Jesus victorious choking of error and putteth him in mind of the infinite goodness of God

'But when thou hast endeavoured to rob us of the chiefest of all blessings, our religion, and to deprive us of God, the worst of deprivations, and, in this intent, dost remind us of past honours and preferments, how should I not rightly tax thee with ignorance of good, seeing that thou dost at all com-

αὐτὰ πρὸς ἄλληλα εὐσέβειάν φημι πρὸς τὸν Θεὸν
καὶ φιλίαν ἀνθρωπίνην καὶ δόξαν τὴν ἴσα παραμ-
μένουσαν ἰδέᾳ· πῶς δὲ σοι καὶ κοινωνοὶ ἐσόμεθα
ἐπὶ τούτῳ, καὶ οὐχὶ τουναντίον, καὶ φίλαν, καὶ
τιμὴν, καὶ στοργὴν τέκνων καὶ εἴ τι ἄλλο μεῖζον
ἦν, ἀρνησόμεθα· ὁρῶντες σε μᾶλλον, ὦ Βασιλεῦ,
ἀγνωμονοῦντα πρὸς τὸν Θεὸν, τὸν καὶ αὐτὸ σοι
τὸ εἶναι καὶ τὰ ἀκατανίῃ παρέχομενον, ὃς ἐστι
Χριστὸς Ἰησοῦς, ὁ Κύριος τῶν ἁπάντων, ὃς
συνεργὸς ὢν καὶ συναΐδιος τῷ Πατρὶ καὶ τοὺς
οὐρανοὺς τῷ λόγῳ καὶ τὴν γῆν ὑπ' ἀτμοὺς, τῶν
Ps. cxlii. 7b ἀνθρώπων τὰ χείρονα οἰκείας ἐδημιούργησε καὶ
ἀθανασίᾳ τούτου ἐτίμησε καὶ Βασιλέα τῶν ἐπὶ
γῆς κατέστησατο, καθάπερ τινὰ βασίλειον τὸ
κάλλιστον ἁπάντων ἀπεταξὰς αὐτῷ, τὸν παρι-
Wisd. ii. 24 δὲ σοὶ ὁ διὰ φθόνου βλάψας καὶ ὑδόνῃ φεῦ μοι 15
δολεσθεὶς ἀθλίως τούτων ἐξέπεσε πάντων· καὶ
ὁ πρὶν ζήλωτος ἐλεεινὸς ἐφάνη καὶ δακρύων διὰ
John i. 1-3 τὴν συμφορὰν ἄξιος· ὁ πλάσας τοίνυν ἡμᾶς καὶ
δημιουργήσας φιλανθρώποις πάλιν ἰδὼν ὀφθαλ-
μοὺς τὸ τῶν ἐμῶν χείρων ἔρτον, τὸ Θεὸς εἶναι
μὴ μεταβάλων· ὅπερ ἦν ἀπ' ἀρχῆς, ἐγένετο δ'
Cp. Heb. iv 11 ἡμῖν ἁμαρτήσαντες ὅπερ ἡμεῖς, καὶ στείρον ἐκου-
σίως καὶ θνατὸν ὑπομένομεν, τὸν ἄνωθεν τῷ
ἡμετέρῳ γένει βασιλεύοντα καταβάλε πολέμῳ
καὶ, ἡμᾶς τῆς πικρᾶς ἐκείνης αἰχμαλωσίας ἀνα-
σωσάμενος, τὴν πρότερον ἀπέδωκε φιλαγάθως
ἐλευθερίαν καὶ, ὅθεν διὰ τὴν παρακοὴν ἐκπεπτω-
κάμεν· ἐκεῖ πάλιν διὰ φιλανθρωπίαν ἡμᾶς ἐπανή-
γαγε, μείζονος ἡμᾶς ἢ πρότερον τιμῆς ἠξίωσας.

Τὸν δὴ τοσαῦτα δ' ἡμᾶς παθόντα καὶ τοιούτων
ἡμᾶς πάλιν καταξιώσαντα, τούτον αὐτὸς ἀθετεῖς

pare these two things righteousness toward God, and human friendship and glory that runneth apace like water? And how, in such case, may we have fellowship with thee and not the rather deny ourselves friendship and honours and love of children, and if there be any other the greater than these? When we see thee O king, the rather forgetting thy reverence toward that God who giveth thee the power to live and breathe, Christ Jesus, the Lord of all, who being alike without beginning, and coeternal with the Father and having created the heavens and the earth by his word made man with his own hands and crowned him with immortality and set him king upon earth and assigned him Paradise, the fairest place of all as his royal dwelling. But man being deceived by envy and (woe is me) caught by the bait of pleasure miserably fell from all these blessings. So he that once was enviable became a piteous spectacle and by his misfortune deserving of tears. Wherefore he that had made and fashioned us looked again with eyes of compassion upon the work of his own hands. He not laying aside his Godhead, which he had from the beginning, was made man for our sakes, like ourselves, but without sin and was content to suffer death upon the Cross. He overthrew the foeman that from the beginning had looked with malice on our race, he rescued us from that bitter captivity, he, of his goodness, restored to us our former freedom, and, of his tender love towards mankind, raised us up again to that place from whence by our disobedience we had fallen, granting us even greater honour than at the first.

'Him therefore, who endured such sufferings for our sakes, and again bestowed such blessings upon

end of the vanity of this world

καὶ εἰς τὸν ἐκείνου σταυρὸν ἀποσκοπεῖτε. ὅλον δὲ τῇ τρυφῇ τοῦ σώματος καὶ τοῖς ἀλεθρίοις προσηλωμένος πάθεσι, θεὸν ἀνατρεπεῖς τὰ τῆς ἀτιμίας καὶ αἰσχύνης εἴδωλα· οὐ μόνον σεαυτὸν τῆς τῶν οὐρανῶν ἀγαθῶν συναφείας ἀλλοτριῶν κατεσκεύασας, ἀλλὰ καὶ πάντας τοὺς πειθομένους τοῖς σοῖς προστάγμασι ταύτης ἤδη ἀπεστέρηκας. 16 καὶ ψυχῶν εἰκόνων παριδόντας· ἴσθι τοίνυν ὡς ἔγωγε οὐ πείσθησόμαί σοι, οὔτε μὴν κοινωνήσω σοι τῆς τοιαύτης σε τῶν θείων ἀχαριστίας· οὐδὲ τὸν ἐμὸν εὐεργέτην καὶ Σωτῆρα ἀρνήσομαι· εἰ καὶ θηρίοις ἀναλώσεις· εἰ ξίφει καὶ πυρὶ παραδώσεις με· ἃ τῆς σῆς ἐξουσίας ἐστίν· οὔτε γὰρ θάνατον δεδοίκα, οὔτε πόθω τὰ παρόντα, πολλὴν αὐτῶν κατεγνωκὼς τὴν ἀσθένειαν καὶ ματαιότητα· τί γὰρ αὐτῶν χρήσιμον, ἢ μόνιμον, ἢ διαρκές· καὶ οὐ τοῦτο μόνον, ἀλλὰ καὶ ἐν αὐτῷ τῷ εἶναι πολλὴ συνυπάρχει αὐτοῖς ἡ ταλαιπωρία· πολλὴ ἡ λύπη, πολλὴ καὶ ἀδιάσπαστος ἡ ἀνία· τῇ γὰρ ἐνφυΐᾳ αὐτῶν καὶ ἀπολαύσει πᾶσα συνίζυγεται κατήφεια καὶ ὀδύνη· ὁ πλοῦτος αὐτῶν πτωχεία ἐστί, καὶ τὸ ὕψος αὐτῶν ταπεινώσεις ἐστί· καὶ τις ἐξαριθμήσει τὰ τούτων κακά, ὅπερ δὲ ὀλίγων ῥημάτων ὑπεδείξε μοι ὁ ἐμὸς θεολόγος φησί γάρ· Ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κείται· καὶ, Μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ· ὅτι πᾶν τὸ ἐν τῷ κόσμῳ ἡ ἐπιθυμία τῆς σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ ἀλαζονεία τοῦ βίου· καὶ, ὁ κόσμος παρέρχεται καὶ ἡ ἐπιθυμία αὐτοῦ· ὁ δὲ ποιῶν τὸ θέλημα τοῦ Θεοῦ μένει εἰς τὸν αἰῶνα· τοῦτο ἔγωγε ζητῶν τὸ θέλημα τοῦ Θεοῦ τὸ ἀγαθὸν, ἀφῆκα πάντα, καὶ ἐκολλήθην τοῖς τοῦ

1 John v. 19 ii. 15-17

us, him dost thou reject and scoff at his Cross? And, thyself wholly riveted to carnal delights and deadly passions, dost thou proclaim the idols of shame and dishonour gods? Not only hast thou alienated thyself from the commonwealth of heavenly felicity but thou hast also severed from the same all others who obey thy commands, to the peril of their souls. Know therefore that I will not obey thee, nor join thee in such ingratitude to God-ward, neither will I deny my benefactor and Saviour, though thou slay me by wild beasts, or give me to the fire and sword, as thou hast the power. For I neither fear death, nor desire the present world, having passed judgement on the frailty and vanity thereof. For what is there profitable, abiding or stable therein? Nay, in very existence, great is the misery, great the pain, great and ceaseless the attendant care. Of its gladness and enjoyment the yoke-fellows are dejection and pain. Its riches is poverty, its loftiness the lowest humiliation, and who shall tell the full tale of its miseries, which Saint John the Divine hath shown me in few words? For he saith, "The whole world lieth in wickedness", and, "Love not the world, neither the things that are in the world. For all that is in the world is the lust of the flesh, and the lust of the eyes, and the pride of life. And the world passeth away, and the lust thereof, but he that doeth the will of God abideth for ever." Seeking, then, this good will of God, I have forsaken every thing, and joined myself to those who possess the

from which he himself hath been delivered

αὐτὸν κεκτημένοις πόθον καὶ τὸν αὐτὸν ἐκζητοῦσι
Ps. xiii. 1 θεόν· ἐν οἷς οὐκ ἔστιν ἔρις ἢ φθόνος, λυπαὶ τε 17
Phil. i. 15 καὶ μέριμναι, ἀλλὰ πάντες τὸν ἴσον τρέχουσι
Luke xvi. 9 δρόμον, ἵνα καταλάβωσι τὰς αἰωνίας μονὰς, ἃς
Jos. i. 17 ἡτοίμασεν ὁ Πατὴρ τῶν φώτων τοῖς ἀγαπῶσιν
1 Cor. ii. 9 αὐτὸν· τούτους ἐγὼ γεννήτορας, τούτους ἀδελφοὺς, τούτους φίλους καὶ γνωστοὺς ἐκτησάμην·
Ps. lv. 8 τῶν δὲ ποτέ μου φίλων καὶ ἀδελφῶν ὀλιγόψυχα φυγοδευόντων καὶ ἀπιόντων ἐν τῇ ἐρήμῳ προσδεχόμενος τὸν θεὸν, τὸν σώζοντά με ἀπὸ ὀλιγοψυχίας καὶ ἀπὸ καταιγίδος.

Τούτων δὲ καιρῶν οὕτω καὶ ἑβδόμῳ τῷ τοῦ θεοῦ ἀνθρώπῳ ὑπαγορευθέντων, ὁ βασιλεὺς ἐπικείτο μὲν ὑπὸ τοῦ θυμοῦ, καὶ πικρῶς ἀκιζεῖν τὸν ἅγιον ἠβούλετο, ὤκνει δὲ πάλιν καὶ ἀνεβάλλετο, τὸ αἰδέσιμον αὐτοῦ καὶ περιφανὲς εὐλαβούμενος· ὑπολαβὼν δὲ ἔφη πρὸς αὐτὸν·

Πανταχόθεν, ἄθλιε, τὴν σεαυτοῦ ἐκμελετήσας ἀπωλειαν, πρὸς ταύτην, ὡς ἔοικεν, ὑπὸ τῆς τυχῆς συνελαυνόμενος, ἠσκήσας τὸν νοῦν ἅμα καὶ τὴν γλῶτταν ὅθεν ἀσαφῆ τινα καὶ ματαιαν βαττολογίαν διεξῆλθες· καὶ εἰ μὴ κατ' ἀρχὰς τοῦ λόγου ἐπηγγειλάμην σοι ἐκ μέσου τὸν συνεδριον τὸν θυμὸν ποιήσασθαι, νῦν ἂν πυρὶ σου τὰς σαρκας παρέδωκα. ἐπεὶ δὲ προλαβὼν τοιούτοις με κατησφάλισω τοῖς ῥήμασιν, ἀνέχομαι σου τοῦ θρασους, τῆς προτέρας μου ἕνεκεν πρὸς σε φιλίας. ἀναστὰς οὖν, λοιπὸν φεύγε ἐξ ὀφθαλμῶν μου, μηκέτι σε ὄψομαι καὶ κακῶς ἀπόλοιο.

Καὶ ἐξελθὼν ὁ τοῦ θεοῦ ἄνθρωπος ἀνεχώρησεν εἰς τὴν ἔρημον, λυπούμενος μὲν ὅτι οὐ μεμαρ-
2 Cor. i. 13 τυρηκε, μαρτυρῶν δὲ καθ' ἡμέραν τῇ συνειδήσει 18

same desire, and seek after the same God. Amongst these there is no envy or strife, sorrow or care, but all run the like race that they may obtain those everlasting habitations which the Father of lights hath prepared for them that love him. Them have I gained for my fathers, my brothers, my friends and mine acquaintances. But from my former friends and brethren "I have got me away far off, and lodged in the wilderness" waiting for the God, who saveth me from anguish of spirit, and from the stormy tempest.'

How the king was wroth, and bade the chief eunuch depart from his sight,

When the man of God had made answer thus gently and in good reason, the king was stirred by anger, and was minded cruelly to torment the saint, but again he hesitated and delayed, regarding his venerable and noble mien. So he answered and said:

'Unhappy man, that hast contrived thine own utter ruin, driven thereto, I ween, by fate, surely thou hast made thy tongue as sharp as thy wits. Hence thou hast uttered these vain and ambiguous babblings. Had I not promised, at the beginning of our converse, to banish Anger from mid court, I had now given thy body to be burned. But since thou hast prevented and tied me down fast by my words, I bear with thine effrontery, by reason of my former friendship with thee. Now, arise, and flee for ever from my sight, lest I see thee again and miserably destroy thee.'

and persecuted the monks the more fiercely

So the man of God went out and withdrew to the desert, grieved to have lost the crown of martyrdom, but daily a martyr in his conscience, and 'wrestling

καὶ ἀντιπαλαίειν πρὸς τὰς ἀρχὰς καὶ ἐξουσίας,
Ἐφ. vi. 12 πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος
τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας, ὡς
φησιν ὁ μακάριος Παῦλος. ἐκείνου μὲν οὖν ἀπο-
δημήσαντος, πλέον ὁ βασιλεὺς ὀργισθεὶς διωγμὸν
ἐφοβέστερον κατὰ τοῦ μοναχικοῦ ἐκμελετᾷ τάγ-
ματος, πλείονας δὲ τιμᾶν τοὺς τῶν εἰδώλων ἀξιοῖ
Acts xiii. 10 θεραπεύειν τε καὶ νεωκόρους.

Ἐν τοιαύτῃ δὲ ὄντος τοῦ βασιλέως πλάνῃ δεινῇ
καὶ ἀπίστῳ, γεννᾶται αὐτῷ παιδίον, πάνυ εὐμορ-
φότατον, καὶ εἰς αὐτίκα τῆς εὐπαθείας αὐτῷ
ἀφαιρεῖσθαί τυ μέλλον πρὸς μᾶλλον ἐλέγετο γὰρ
μηδόλως ἐν τῇ γῇ ἐκείνῃ τοιοῦτον ποτὲ φανῆναι
χαριεστάτου καὶ περικαλλέστατον παιδίου. χαρᾶς δὲ
μεγίστης ἐπὶ τῇ γεννήσει τοῦ παιδὸς ὁ βασιλεὺς
πλησθεὶς, τοῦτον μὲν Ἰωάσαφ ἐκάλεσεν. αὐτὸς δὲ
πρὸς τοὺς εἰδωλικοὺς ναοὺς ἀκοντὶ ὑπῆει τοῖς
ἀκοντέροις αὐτῶν θεοῖς θύσων καὶ εἰ χαριστη-
ρίους ὕμνους ἀποδώσων, ἀγνοῶν τὶς ὁ τῶν καλῶν
ἁπάντων ἀληθῶς αἴτιος, πρὸς ὃν ἔδει τὴν πνευ-
ματικὴν ἀναφέρειν θυσίαν. ἐκεῖνος οὖν τοῖς ἀψυ-
χοῖς καὶ ἀφώνοις τὴν αἰτίαν τῆς τοῦ παιδὸς
γεννήσεως ἀνατίθεις, ταυταχοῦ διέπεμπε συνάγα-
γεῖν τὰ πλήθη εἰς τὰ τούτου γενέθλια. καὶ ἦν
ἰδεῖν πάντας συρρεόντας τῷ φόβῳ τοῦ βασιλέως,
ἐναγομένους τε τὰ πρὸς τὴν θυσίαν εὐτρεπισμένα,
ὡς ἑκάστῳ ἡ χεὶρ εὐπορεῖ καὶ ἡ πρὸς τὸν βασιλέα
εὔνοια εἶχε. μάλιστα δὲ αὐτοὺς προθύμους πρὸς
φιλοτιμίαν αὐτὸς, ταῦτα καταθύσαι φέρων ὅτι 18
πλείστους καὶ εὐμεγέθεις, καὶ οὕτω πανδήμου
ἑορτὴν τελέσας, πάντας ἐφιλοτιμεῖτο δωρεαῖς ἔσει

against principalities and powers, against the rulers of the darkness of this world against spiritual wickedness", as saith Blessed Paul. But after his departure, the king waxed yet more wroth, and devised a yet fiercer persecution of the monastic order, while treating with greater honour the ministers and temple-keepers of his idols.

Of the birth of the prince Ioasaph, and the feast of his birth-day.

While the king was under this terrible delusion and error, there was born unto him a son, a right goodly child, whose beauty from his very birth was prophetic of his future fortunes. Nowhere in that land they said, had there ever been seen so charming and lovely a babe. Full of the keenest joy at the birth of the child, the king called him Ioasaph,[1] and in his folly went in person to the temples of his idols for to do sacrifice and offer hymns of praise to his still more foolish gods, unaware of the real giver of all good things, to whom he should have offered the spiritual sacrifice. He then, ascribing the cause of his son's birth to things lifeless and dumb, sent out into all quarters to gather the people together to celebrate his son's birth-day and thou mightest have seen all the folk running together for fear of the king, and bringing their offerings ready for the sacrifice, according to the store at each man's hand, and his favour toward his lord. But chiefly the king stirred them up to emulation. He brought full many oxen, of goodly size, for sacrifice, and thus, making a feast for all his people, he bestowed

[1] i.e. The Lord gathers.

τε τῆς βουλῆς ἦσαν καὶ τῶν ἐν τέλει, καὶ ὅσοι περὶ τὸ στρατιωτικόν, ὅσοι τε τῶν εὐτελῶν καὶ ἀσήμων.

III

Ἐν αὐτῇ δὲ τῇ τῶν γενεθλίων τοῦ παιδὸς ἑορτῇ συνῆλθον πρός τον Βασιλέα ἐξ ἐπιλογῆς ἄνδρες ὡσεὶ πεντηκοντατέσσαρες, περὶ τὴν ἀστροθεαμονικὴν τῶν Χαλδαίων ἐσχολακότες σοφίαν· καὶ τούτους ἐγγυτάτω παραστησάμενος ὁ Βασιλεὺς ἐπηρώτα ἑξεῖπεν ἕκαστον τί μέλλοι ἔσεσθαι τὸ γεννηθὲν αὐτῷ παιδίον. οἱ δέ, πολλὰ διασκεψάμενοι, ἔλεγον μεγάλον αὐτὸν ἔσεσθαι ἔν τε πλούτῳ καὶ δυνάστειᾳ, καὶ ὑπερβαλεῖν πάντας τοὺς πρὸ αὐτοῦ βεβασιλευκότας· εἷς δὲ τῶν ἀστρολόγων, ὁ τῶν σὺν αὐτῷ πάντων διαφορώτατος εἶπεν ὡς, Ἐξ ὧν με διδάσκουσιν οἱ τῶν ἀστέρων δρόμοι, ὦ Βασιλεῦ, ἡ προκοπὴ τοῦ νῦν γεννηθέντος σοι παιδὸς οὐκ ἐν τῇ σῇ ἔσται βασιλείᾳ, ἀλλ' ἐν ἑτέρᾳ κρείττονι καὶ ἀσυγκρίτως ὑπερβαλλούσῃ· δοκεῖ δὲ καὶ τῆς παρὰ σοῦ διωκομένης αὐτὸν ἐπιλαμβάνεσθαι τῶν Χριστιανῶν θρησκείας, καὶ οὐκ ἔγωγε οἶμαι τοῦ κόπτου ἐκείνου καὶ τῆς ἐλπίδος ψευσθήσεσθαι· ταῦτα μὲν εἶπεν ὁ ἀστρολόγος, ὥσπερ ὁ πάλαι Βαλαὰμ, οὐ τῆς ἀστρολογίας ἀληθευούσης, ἀλλὰ τοῦ θεοῦ διὰ τῶν ἐναντίων τὰ τῆς ἀληθείας παραδείκνυντος, ὥστε πᾶσαν τοὺς ἀσεβεῖς πτοῆσαι περιαιρεθήναι.

Num. xxiii. xxiv

Ὁ δὲ βασιλεὺς, ὡς ἤκουσε ταῦτα, καὶ βαρέως τὴν ἀγγελίαν ἐδέξατο, λύπῃ δὲ τὴν εὐφροσύνην αὐτῷ διέκοπτεν· ἐν πόλει δὲ ὅμως ἰδιάζουσῃ

largesses on all his counsellors and officers, and on all his soldiers, and all the poor, and men of low degree.

III

Of the prophecy of the astrologers

Now on his son's birth-day feast there came unto the king some five and fifty chosen men, schooled in the star-lore of the Chaldeans. These the king called into his presence, and asked them, severally, to tell him the future of the new-born babe. After long counsel held, they said that he should be mighty in riches and power, and should surpass all that had reigned before him. But one of the astrologers, the most learned of all his fellows, spake thus —'From that which I learn from the courses of the stars, O king, the advancement of the child, now born unto thee, will not be in thy kingdom, but in another, a better and a greater one beyond compare. Methinketh also that he will embrace the Christian religion, which thou persecutest, and I trow that he will not be disappointed of his aim and hope. Thus spake the astrologer, like Balaam of old, not that his star-lore told him true, but because God signifieth the truth by the mouth of his enemies, that all excuse may be taken from the ungodly

How the king set his son in a palace apart

But when the king heard thereof, he received the tidings with a heavy heart, and sorrow cut short his joy. Howsomever he built, in a city set

παλάτιον δειμάμενος περικαλλὲς καὶ λαμπρὰς οἰκίας φιλοτεχνήσας, ἐκεῖ τὸν παῖδα ἔθετο κατοικεῖν, μετὰ τὴν συμπλήρωσιν τῆς πρωτης αὐτῷ ἡλικίας, ἀπρόιτον τε εἶναι παρεκελεύσατο, παιδαγωγοὺς αὐτῷ καὶ ὑπηρέτας καταστήσας, νέους τῇ ἡλικίᾳ καὶ τῇ ὁράσει ὡραιοτάτους, ἐπισκήψας αὐτοῖς μηδὲν τῶν τοῦ βίου ἀνιαρῶν κατιδεῖν αὐτῷ ποιήσασθαι, μὴ θανατον, μὴ γῆρας μὴ νόσον, μὴ πενίαν, μὴ ἄλλο τι λυπηρὸν καὶ δυνάμενον τὴν εὐφροσύνην αὐτῷ διακόπτειν, ἀλλὰ πάντα τὰ τερπνὰ καὶ ἀπολαυστικὰ προτιθέναι, ἵνα τούτοις ὁ νοῦς αὐτοῦ τερπόμενος καὶ ἐντρυφῶν μηδὲν ὅλως περὶ τῶν μελλόντων διαλογίζεσθαι ἰσχύσειε, μήτε μέχρι ψιλοῦ ῥήματος τὰ περὶ τοῦ Χριστοῦ καὶ τῶν αὐτοῦ δογμάτων ἀκούσειεν. ταῦτα γὰρ μάλιστα πάντων ἀπόκρυψαι αὐτῷ διενοεῖτο, τὴν τοῦ ἀστρολόγου προαγορευσιν ὑφορωμένος εἴ τινα δέ των ὑπηρετούντων αὐτῷ νοσήσαι συνέβη, τοῦτον μὲν θᾶττον ἐκβαλεῖν ἐκεῖθεν παρεκελεύετο, ἕτερον δε ἀντ' αὐτοῦ σφριγῶντα καὶ εὐεκτοῦντα ἐδίδου. ἵνα μηδὲν ὅλως ἀνωμαλον οἱ τοῦ παιδος ὀφθαλμοὶ θεωσαιντο. ὁ μεν οὖν βασιλευς οὕτω ταῦτα διενοεῖτο τε καὶ ἐποιει βλέπων γὰρ οὐχ ἑωρα, καὶ ἀκούων οὐ συνιει

Is. vi. 9
Mat. xiii. 14

Μαθων δέ τινας τῶν μοναζοντων ἔτι περισωζεσθαι, ὧν μηδὲ ἴχνος ὑπολελείφθαι ἐδόκει, θυμοῦ ὑπερεπίμπλατο καὶ ὀξυτατα κατ' αὐτῶν ἐκινεῖτο, κηρυκας τε ἀνὰ πᾶσαν τὴν πόλιν καὶ τὴν χωραν ἐκέλευε διαθέειν, ἐκβοῶντας μηδαμοῦ τινα τὸ παρμπαν μετὰ τρεῖς ἡμέρας τοῦ τῶν μοναζοντων τάγματος εὑρεθῆναι. εἰ δέ τινες εὑρεθεῖεν μετὰ 21

apart, an exceeding beautiful palace, with cunningly devised gorgeous chambers, and there set his son to dwell, after he had ended his first infancy, and he forbade any to approach him, appointing, for instructors and servants, youths right seemly to behold. These he charged to reveal to him none of the annoys of life, neither death, nor old age, nor disease, nor poverty, nor anything else grievous that might break his happiness but to place before him everything pleasant and enjoyable, that his heart, revelling in these delights, might not gain strength to consider the future, nor ever hear the bare mention of the talk of Christ and his doctrines. For he was heedful of the astrologer's warning, and it was this most that he was minded to conceal from his son. And if any of the attendants chanced to fall sick, he commanded to have him speedily removed, and put another plump and well-favoured servant in his place, that the boy's eyes might never once behold anything to disquiet them. Such then was the intent and doing of the king, for, 'seeing, he did not see, and hearing, he did not understand.'

where none of the annoys of life might come nigh him.

But, learning that some monks still remained, of whom he fondly imagined that not a trace was left, he became angry above measure, and his fury was hotly kindled against them. And he commanded heralds to scour all the city and all the country, proclaiming that after three days no monk whatsoever should be found therein. But and if any were

and how he hunted the Christians yet the more

τὰς διωρισμένας ἡμέρας, τῷ δια πυρος καὶ ξίφους ὀλέθρῳ παραδοθήτωσαν· Οὗτοι γάρ (φησίν) ἀναπείθουσι τὸν λαὸν ὡς Θεῷ προσέχειν τῷ ἐσταυρωμένῳ. ἐν δὲ τῷ μεταξὺ συνέβη καὶ τι τοιοῦτον, ἐφ' ᾧ ἐπὶ πλέον χαλεπαίνων ἦν ὁ βασιλεὺς καὶ κατὰ τῶν μοναζόντων ὀργιζόμενος.

IV

Ἀνὴρ γάρ τις, τῶν ἐν τέλει τὰ πρῶτα φέρων, ἐν τοῖς βασιλείοις ἐτύγχανε, τὸν μὲν βίον ἐπιεικής, εὐσεβὴς δὲ τὴν πίστιν· καί, τὴν ἑαυτοῦ σωτηρίαν, ὡς οἷόν τε, ἐμπορευόμενος, λανθάνων ἦν διὰ τὸν φοβον τοῦ βασιλέως. ὅθεν τινές, τῆς εἰς τὸν βασιλέα παρρησίας τούτῳ βασκήναντες, διαβάλλειν αὐτὸν ἐμελέτων, καὶ τοῦτο αὐτοῖς διὰ φροντίδος ἦν. καὶ δή ποτε πρὸς θήραν ἐξελθόντι τῷ βασιλεῖ μετὰ τῆς συνήθους αὐτῷ δορυφορίας, εἷς ἦν τῶν συνθηρευτῶν καὶ ὁ ἀγαθος ἐκεῖνος ἀνήρ. περιπατοῦντι δὲ αὐτῷ κατὰ μόνας, ἐκ θείας τοῦτο συμβάν, ὡς οἶμαι, οἰκονομίας, εὑρίσκει ἄνθρωπον ἐν λόχμῃ τινι κατα γῆς ἐρριμμένον, καὶ δεινῶς τὸν πόδα ὑπὸ θηρίου συντετριμμένον, ὃς, ἰδων αὐτὸν παριοντα, ἐδυσώπει μὴ παραδραμεῖν, ἀλλ' οἰκτεῖραι αυτον τῆς συμφορας, καὶ εἰς τὸν ἴδιον ἀπαγαγεῖν οἶκον, ἅμα καὶ τοῦτο προστιθείς, ὡς Οὐκ ἀνόνητός σοι καὶ παντελῶς ἀνενέργητος, φησιν, εὑρεθειην ἐγώ. ὁ δὲ λαμπρὸς ἐκεῖνος ἀνὴρ λέγει αὐτῷ· Ἐγὼ μὲν δι' αὐτοῦ τοῦ καλοῦ τὴν φύσιν προσλήψομαί σε καὶ θεραπείας, ὅση δύναμις, ἀξιωσω· ἀλλὰ τίς ἡ ὄνησις, ἣν παρὰ

22

discovered after the set time, they should be delivered to destruction by fire or by the sword. 'For, said he, 'these be they that persuade the people to worship the Crucified as God.' Meanwhile a thing befell, that made the king still more angry and bitter against the monks.

IV

Of a certain virtuous monkor and a courtier

THERE was at court a man pre-eminent among the rulers of virtuous life and devout in religion. But while working out his own salvation, as best he might, he kept it secret for fear of the king. Wherefore certain men, looking enviously on his free converse with the king, studied how they might slander him, and this was all their thought. On a day, when the king went forth a-hunting with his bodyguard, as was his wont, this good man was of the hunting party. While he was walking alone, by divine providence, as I believe, he found a man in a covert, lying on the ground, his foot grievously crushed by a wild-beast. Seeing him passing by, the wounded man importuned him not to go his way, but to pity his misfortune, and take him to his own home, adding thereto: 'I hope that I shall not be found unprofitable, nor altogether useless unto thee.' Our noble man said unto him, 'For very charity I will take thee up, and render thee such service as I may. But what is this profit which thou saidest that

How certain malignant persons slandered

σοί μου δεινεσθαι δόξασα· ὁ δὲ πάντα ἐκείνος καὶ
ἀσθενής, Ἐγὼ φησὶν ἀνθρωπος εἰμι θεραπευτὴς
ῥημάτων· εἰ γὰρ ποτε ἐν ῥήμασιν ἢ ἐν λόγοις
πλήγη τις ἢ κάμοιτο εὑρεθείς, καταλλήλοις
φαρμάκοις ταῦτα θεραπεύσω, τοῦ μὴ περαιτέρω
τὸ κακὸν χωρήσαι· ὁ μὲν οὖν εὐσεβὴς ἀνὴρ
ἐκεῖνος τὸ λεχθὲν ἀφ' αὐτοῦ πρόσωπον ἐκείνου
δὲ διὰ τὴν ἐντολὴν ἀπαγορεύειν αἰεὶ παρεκελεύ-
σατο, καὶ τῆς προσηκούσης ἐπιμελείας ἐπε-
λάθετο· ὁ δὲ πρωμνήμονα θέντες φθόνον
ἐκείνου καὶ βασκανίαν ἐν τοῖς ἀδίκοις ἐκείνοις
φῶς προσενεγκόντες, διαβάλλουσι τὸν ἄνδρα πρὸς
τὸν βασιλέα ὡς οὐ μόνον τῆς αὐτοῦ φιλίας ἀπο-
λαθόμενος, πλήττοιτο τῆς πρὸς τοὺς θεοὺς θεραπείας
καὶ πρὸς Χριστιανισμὸν ἀπεκλίνειν· ἀλλὰ καὶ δεινὰ
κατὰ τῆς αὐτοῦ μελέτης βασιλείας τὸν ὄχλον διε-
στρέφων καὶ ἑαυτῷ πάντας ἀποσείωμαι· Ἀλλ', ὦ
βουλὴ φάσκει, βεβασανίσθαι μόνον ἡμᾶς πεπλα-
σμένον λέγειν, κελεύσας αὐτὸν ἰδίᾳ εἰπεῖν παραιτεῖσθαι
βουλεύσθαι σε καταλιπόντα τὴν πάτριον θρη-
σκείαν καὶ τὴν δόξαν τῆς βασιλείας Χριστιανὸν
γενέσθαι καὶ τὸ μοναχικὸν περιβαλέσθαι σχῆμα.
ὁ πάλαι εἰπὼν ὡς οὐ κακὸν ἐν τούτῳ γεγενημένον· εἰ γὰρ ταῦτα ἔλεγεν κατὰ τοῦ
ἀνδρὸς ἐπιστάμενος ἥδεισαν τὴν αὐτοῦ γνώμης
τὴν εἰκὼν γνῶσιν προαίρεσιν, ὡς, εἰ τοιαῦτα
παρὰ τοῦ βασιλέως ἀκούσειεν, ἑκόντα μὲν τὰ
κρείττονα βουλευσάμενον γνώμην δώσειν μὴ ἀνα-
βαλέσθαι πρὸς τὰ κάλλιστα βεβουλευμένα· καὶ
δὴ τοῦτο ἀληθὲς λέγοντες ἐκείνοι ἐμάθοιεν.

Ὁ δὲ βασιλεὺς, τὴν τοῦ ἀνδρὸς πρὸς αὐτὸν
εὔνοιαν ἐπίστευε μὴ ἀγνοῶν, ἀπιθανὰ τὸ πρῶτον

I should receive of thee?' The poor sick man answered, 'I am a physician of words. If ever in speech or converse any wound or damage be found, I heal it with befitting medicines, that so the evil spread no further. The devout man gave no heed to his word, but on account of the commandment, ordered him to be carried home, and grudged him not that tending which he required. But the aforesaid envious and malignant persons, bringing forth to light that ungodliness with which they had long been in travail, slandered this good man to the king, that not only did he forget his friendship with the king, and neglect the worship of the gods, and incline to Christianity, but more, that he was grievously intriguing against the king's power, and was turning aside the common people, and stealing all hearts for himself. 'But,' said they, 'if thou wilt prove that our charge is not unfounded, call him to thee privately, and, to try him, say that thou desirest to leave thy fathers' religion, and the glory of thy kingship, and to become a Christian, and to put on the monkish habit which formerly thou didst persecute, having, thou shalt tell him, found thine old enemy evil.' The authors of this villainous charge against the Christian knew the tenderness of his heart, how that, if he heard such speech from the king, he would advise him, who had made this better choice, not to put off his good determinations, and so they would be found just accusers.

The slander to the king

But the king, not forgetful of his friend's great kindness toward him, thought these accusations in

How the king made trial of him

καὶ ψευδῆ τὰ λεγόμενα καὶ ὅτι μὴ ἀθανατίστως
ταῦτα προσδεχόμεθα δεῖ, δοκιμάσας τὸ πρᾶγμα
καὶ τὴν διάβολον διέσκεψατο καὶ προσκαλεσα-
μένος αὐτὸν καὶ εἰδὼς, ἔφη, πειράζων Θέσεως, ὦ
φίλε, ὅσα ἐνεδείξαμεν τοῖς τε λεγομένοις μανι-
ζουσι καὶ πᾶσι τοῖς Χριστιανοῖς· νῦν δὲ μετα-
μέλει σοι τούτῳ γενόμενος καὶ κατήγορος τῶν
παρόντων ἐκείνων βούλομαι γενέσθαι τῶν ἐλπι-
δῶν ὧν λεγόντων αὐτῶν ἀκήκοα, ἀθανάτου τινὸς
βασιλείας εἰς ἄλλην βίοτον μελλούσης δοθῆναι·
ἡ γὰρ παρούσα θανάτῳ φυσικῷ διαλυόμενα.
οὐκ ἂν ἄλλως δὲ τοῦτο κατορθωθῆναι μοι δοκεῖ
καὶ μὴ διαμαρτεῖν τοῦ σκοποῦ, εἰ μὴ Χριστιανὸς
τε γενοίμην, καὶ χαίρειν εἴποιμι τῇ δόξῃ τῆς ἐμῆς
βασιλείας καὶ τοῖς λοιποῖς ἡδέσι καὶ τερπνοῖς
τοῦ βίου τοῖς ἀσκητὰς ἐκείνους καὶ μανιζόντας
ζητήσας ὅπου ποτ' ἂν εἶεν οἷς μέλεσι κτηλήσω,
ἐκείνοις ἑαυτὸν ἐγκαταμίξω. πρὸς ταῦτα τί φησι
αὐτός, καὶ ὁποίαν δίκαιος βούλοιτο, πρὸς
αὐτῆς τῆς ἀληθείας· οἶδα γὰρ ἀληθῆ καὶ εὐγνω-
μονοῦντα εἶναι σε ὑπὲρ πάντας· ὁ δὲ ἀγαθὸς ἀνὴρ
ἐκεῖνος ὡς ταῦτα ἤκουσε μηδόλως τὸν ἐγκειμένου
ἀνιαρὸν δόλον κατανοήσας τῆς ψυχῆς· καὶ 24
δακρύσας συγκεχυμένος ἀπλοικῶς ἀπεκρίνατο
Βασίλειον, εἰς τοὺς αἰῶνας ζῆθι· βούλομαι γὰρ
ἀγαθὸν καὶ σωτήριον ἐβουλεύσω, ὅτι, κἂν ὅλον
εὑρεῖν ἢ τῶν οὐρανῶν βασιλεία, ἀλλ' ὅμως δεῖ
ταύτῃ πάσῃ δύνασθαι ζῆτεν· ὁ ζήτων γὰρ φησιν,
εὑρήσει αὐτόν· ἡ δὲ τῶν παρόντων ἀπόλαυσις,
κἂν τῷ φαινομένῳ τέρπῃ καὶ ἡδύνῃ, ἀλλὰ κακὸν
αὐτὴν ἀπεκάσθαι· ἐν αὐτῷ γὰρ τῷ εἶναι οὐκ
ἔστι, καὶ οὐκ εὐφραίνει ἐκτοπλάσιον αὖθις

Prov. vi. 27

Matt. xii. 18
Mark viii. 8

credible and false, and because he might not accept them without proof, he resolved to try the fact and the charge. So he called the man apart and said, to prove him, 'Friend, thou knowest of all my past dealings with them that are called monks and with all the Christians. But now I have repented in this matter, and, lightly esteeming the present world I would fain become partaker of those hopes whereof I have heard them speak, of the immortal kingdom in the life to come, for the present is of a surety cut short by death. And in none other way, methinks, can I succeed herein and not miss the mark except I become a Christian, and, bidding farewell to the glory of my kingdom and all the pleasures and joys of life, go seek those hermits and monks, wherever they be, whom I have banished, and join myself to their number. Now what sayest thou thereto, and what is thine advice? Say on, I adjure thee in the name of truth, for I know thee to be true and wise above all men.'

The worthy man, hearing this, but never guessing the hidden pitfall, was pricked in spirit, and, melting into tears, answered in his simplicity, 'O king, live for ever! Good and sound is the determination that thou hast determined, for though the kingdom of heaven be difficult to find, yet must a man seek it with all his might, for it is written, "He that seeketh shall find it." The enjoyment of the present life, though in seeming it give delight and sweetness, is well thrust from us. At the very moment of its being it ceaseth to be, and for our joy repayeth us

How he [illegible] was [illegible] a [illegible]

λυπεῖ· τά τε γὰρ ἀγαθὰ αὐτῆς τε καὶ τὴν λυπηρὰ σκιᾶς ἐστιν ἀσθενέστερα, καὶ, ὡς ἴχνη νηὸς ποντοπορούσης ἢ ὄρνεον τὸν ἀέρα διερχομένου, θαττον ἀφανίζονται· ἡ δὲ τῶν μελλόντων ἐλπὶς, ἣν ἐπηρτῶσιν οἱ Χριστιανοὶ, βεβαία ἐστὶ καὶ ἀσφαλεστάτη· θλῖψιν δὲ ἔχει ἐν τῷ κόσμῳ· ἄλλα τὰ μὲν ἡμέτερα νῦν ἡδέα ὀλιγοχρόνια, ἐκεῖ δὲ ἄλλως οὐδὲν ἡ κόλασιν μόνον προξενοῦντα καὶ τιμωρίαν εἰς αἰῶνας μὴ λυομένην· τὸ γὰρ ἡδὺ τούτων προσκαιρον, τὸ δὲ ὀδυνηρὸν διηνεκές· τῶν δὲ Χριστιανῶν τὸ μὲν ἐπίπονον προσκαιρον, τὸ δὲ ἡδὺ καὶ χρήσιμον ἀθάνατον· κατευθυνθεὶς οὖν ὁ μεγαθὴς τοῦ βασιλέως βουλῇ καλὸν γὰρ, σφόδρα καλὸν τῶν φθαρτῶν τὰ αἰώνια ἀνταλλαξασθαι.

Op. Wint. v 5-11

Ἤκουσε ταῦτα ὁ βασιλεὺς καὶ λίαν ἐδυσχέραινε· κατέσχε δὲ ὅμως τὴν ὀργὴν, καὶ οὐδὲν πέρας τῷ ἀνδρὶ λελάληκεν· ὁ δὲ συνετὸς ὢν καὶ ἀγχίνους, ἐπέγνω βαρέως δεξάσθαι τὸν βασιλέα τὰ ῥήματα αὐτοῦ καὶ ὅτι δόλῳ ἦν αὐτὸν ἐκπειράζων· ὑποστρέψας δὲ οἴκαδε ἠνιᾶτο καὶ ἐδυσφόρει, ἀπόρων τινὶ τρόπῳ θεραπεύσει τὸν βασιλέα καὶ ἐκφύγῃ τὸν ἐπηρτημένον αὐτῷ κινδυνον· ἀθύμῳ δὲ ὅλην τὴν νύκτα διατελοῦντι ἐπὶ μνήμης ἦλθεν αὐτῷ ὁ τὸν πόδα συντετριμμένος, καὶ, τούτου πρὸς ἑαυτὸν ἀγαγὼν, ἔφη· Μεμνημαί σου εὐφήκοτος θεραπευτὴν ῥημάτων κεκακωμένων ὑπάρχειν σε· ὁ δὲ Ναὶ, φησὶ καὶ, εἰ χρῄζεις ἐπιδείξομαι τὰ τῆς ἐπιστήμης· ὑπολαβὼν δὲ ὁ συγκλητικὸς ἀφήγησατο αὐτῷ τήν τε ἐξ ἀρχῆς πρὸς τὸν βασιλέα εὔνοιαν αὐτοῦ καὶ ἣν ἐκέκτητο παρρησίαν, καὶ τὴν ἀναγκὴν πρατε-

with sorrow sevenfold. Its happiness and its sorrow are more frail than a shadow, and, like the traces of a ship passing over the sea, or of a bird flying through the air, quickly disappear. But the hope of the life to come which the Christians preach is certain and as surety sure, howbeit in this world it hath tribulation, whereas our pleasures now are short-lived, and in the beyond they only win us correction and everlasting punishment without release. For the pleasures of such life are temporary, but its pains eternal, while the Christians' labours are temporary, but their pleasure and gain immortal. Therefore will is fal this good determination of the king for right good it is to exchange the corruptible for the eternal.'

How the senator marked the king's displeasure at his speech and thereat,

The king heard these words and waxed exceeding wroth; nevertheless he restrained his anger, and for the season let no word fall. But the other, being shrewd and quick of wit, perceived that the king took his word ill, and was craftily sounding him. So, on his coming home he fell into much grief and distress in his perplexity how to conciliate the king and to escape the peril hanging over his own head. But as he lay awake all the night long there came to his remembrance the man with the crushed foot, so he had him brought before him, and said, 'I remember thy saying that thou wert a healer of injured speech.' 'Yea, quoth he,' and if thou wilt I will give thee proof of my skill.' The senator answered and told him of his aforetime friendship with the king, and of the confidence which he had enjoyed, and of the snare laid for him in his late converse

θείσαν αὐτῷ δολεραν ὁμιλιαν, καὶ ὅπως αὐτὸς μὲν ἀγαθὰ ἀπεκρινατο, ἐκεινος δὲ δυσχερῶς δεξαμενος τον λογον, τῇ του προσωπου αλλοιωσει την ἐνδομυχουσαν αὐτῳ οργὴν ἐνεδειξατο

Ο δε πενης ἐκεινος και ασθενης διασκεψαμενος ἔφη Γνωστον ἔστω σοι, ἐνδοξοτατε, πενητραν ἔχειν προς σε ὑποληψιν τον βασιλεα, ως ὅτι κατασχων αυτου την βασιλειαν ζητεῖς, και πειραζων σε εἰπεν ἅπερ εἰπεν. ἀναστας οὖν, και ἀειρας σου την κομην, και ἐκβαλων τα λαμπρα ἱματια ταῦτα, τριχινα δε ἀμφιεσαμενος ἅμα πρωι προσελθε τῳ βασιλεῖ. τοῦ δε πυνθανομενου. Τι σοι το σχημα τουτο βουλεται ἀποκριθητι Περι ὧν μοι χθὲς ὡμιλησας, ὦ βασιλεῦ, ἰδου παρειμι ἐν ἑτοιμῳ τοῦ ἀκολουθῆσαι σοι τῆν ὁδον ἣν προεθυμηθης ὁδευσαι· ἡ γαρ και ποθεινη ἐστιν η τρυφη και ἡδιστη, αλλὰ μη μοι γενοιτο μετὰ σε ταυτην ἀναλεξασθαι· ἡ δε της αρετῆς ὁδος, ἣν μελλεις βαδιζειν, κἂν δυσκολος ἐστι και τραχεῖα, αλλὰ μετα σου ὀυτι ῥᾴδια μοι αὕτη και ευκολος και ποθεινη· ὡς γαρ κοινωνον με ἔσχες τῶν ἐνταυθα καλων· οὕτω και τῶν λυπηρων ἕξεις, ἵνα και τῶν μελλοντων συνποιωνησω σοι· ὁ δε λαμπρος ἐκεινος ἀνηρ, ἀποδεξαμενος τὰ ῥηματα του ασθενους ἐποιησε κατὰ σῆ και αυτῳ λαλαλησεν· ὃν ἰδων ὁ βασιλευς και ακουσας, ἤσθη μὲν ἐπι τουτῳ, αγαμενος λιαν την εις αυτον εὐνοιαν, ψευδη δὲ τὰ κατ' αὐτοῦ λαληθεντα γνοις, πλειονος αὐτον τιμης και τῆς εἰς αυτον παρρησιας ἀπολαυειν ἐποιησεν· κατὰ δε τῶν μονάζοντων ὀργῆς αὖθις ὑπερεπιμελατο, ἐκεινον εἶναι ταῦτα λεγων τὰ δὐσγματα, τὸ ἀπεχεσθαι τουτ' ἀνθρω-

Πλειονος ... ἐποιησεν

with the king, how he had given a true answer, but the king had taken his words amiss, and by his change of countenance betrayed the anger lurking within his heart.

The sick beggar-man considered and said, "Be it known unto thee, most noble sir, that the king harboureth against thee the suspicion, that thou couldest usurp his kingdom, and he spake, as he spake, to sound thee. Arise therefore and crop thy hair. Doff these thy fine garments and don an hair-shirt, and at daybreak present thyself before the king. And when he asketh thee, What meaneth this apparel? answer him, 'It hath to do with thy commoning with me yesterday, O king. Behold, I am ready to follow thee along the road that thou art eager to travel, for though luxury be desirable and passing sweet, God forbid that I embrace it after thou art gone. Though the path of virtue, which thou art about to tread, be difficult and rough, yet in thy company I shall find it easy and pleasant, for as I have shared with thee this thy prosperity so now will I share thy distresses, that in the future, as in the past, I may be thy fellow.'" Our noble man, approving of the sick man's saying, did as he said. When the king saw and heard him, he was delighted, and beyond measure gratified by his devotion towards him. He saw that the accusations against his senator were false, and promoted him to more honour and to a greater enjoyment of his confidence. But against the monks he again raged above measure, declaring that this was of their teaching,

and how by advice of the beggar-man [illegible] the king's favour

πουν τῶν τοῦ βίου ἡδέων καὶ ἀδήλως ἐπειρωτολείσθαι ἐλπίσιν.

Ἐξερχομένου δὲ αὖθις εἰς θηραν, ὁρᾷ δύο μονάχους κατὰ τὴν ἔρημον διερχομένους· οἷς προσπηδᾷ καὶ τῷ αὐτοῖ προσαχθῆναι σχήματι κελεύσας, ἐρήλους τε αὐτοῖς εἰδὼν καὶ πνεῦμα τὸ τοῦ λόγου, ἐπιπνεύσας ἐφη· Οὐκ ἠκούσατε ὦ πλάνοι καὶ ἀπατεῶνες, τὸν ἀπρόσκοπον διαρρήδην βοῶντων μὴ τινα τῆς ὑμῶν κακοδαιμονίας μετὰ τρεῖς ἡμέρας ἐν πόλει ἢ χώρᾳ τῆς ἐμῆς εὑρεθῆναι ἐξουσίας ἢ φωνῶν πυρ καυστὸν ἔσται, οἱ δὲ μονάχοι· Ἰδοὺ φασι· καθὰ δὴ καὶ προσετάξας, ἐξερχόμεθά σου τῶν πόλεων καὶ τῶν χωρῶν· μακρὰς δὲ ἡμῖν τῆς ὁδοῦ προκειμένης τοῦ ἀπελθεῖν πρὸς τοὺς ἡμετέρους ἀδελφούς, ἐνδεῶς ἔχοντες τροφῆς ταύτην ἐπορίζομεθα, τοῦ ἔχειν τὰ ἐφόδια καὶ μὴ λιμοῦ παραναλῶμα γενέσθαι· ὁ δὲ βασιλεὺς ἔφη· Ὁ θανάτου δεδοικὼς ἀπειλὴν οὐκ ἀσχολεῖται εἰς πορισμὸν βρωμάτων· λέγουσιν οἱ μονασταί· Καλῶς εἴπας ὦ βασιλεῦ· οἱ θανάτου δεδοικότες διὰ φόβου τιδὸς ἔχουσι πῶς αἴτον ἐφεύγωσι· τινὲς δὲ εἰσὶν οὗτοι· ἀλλ' ἢ οἱ ταῖς ῥοναῖς προσεστηκότες καὶ τούτοις ἐπτοημένοι· αἵτινες μηδὲν ἀγαθὸν ἐλπιζόντες εὑρεῖν ἐκεῖθεν· δυσπαρόσπαστοι ἔχουσι τῶν παρόντων· καὶ διὰ τοῦτο δεδοικασι θάνατον· ἡμεῖς δὲ οἱ πάλαι μισήσαντες κόσμον καὶ τὰ ἐν κόσμῳ· καὶ τὴν στενὴν καὶ τεθλιμμένην διὰ Χριστὸν βαδίζοντες ὁδὸν· οὔτε θάνατον δεδοικαμεν· οὔτε τὰ παρόντα πεθύμεν· ἀλλὰ τῶν μελλόντων ἐφιεμεθα μόνον· ἐπεὶ οὖν ὁ παρ' ἡμῶν ἐπαγγελμένος ἡμῖν θάνατος διαβατήριον γίνεται τῆς

Καὶ τὰ ἐν κόσμῳ Ρ

that men should abstain from the pleasures of life, and rock themselves in visionary hopes.

How the king met two monks in the desert, and dealt with them

Another day, when he was gone a-hunting, he espied two monks crossing the desert. These he ordered to be apprehended and brought to his chariot. Looking angrily upon them, and breathing fire, as they say, 'Ye vagabonds and deceivers,' he cried, 'have ye not heard the plain proclamation of the heralds, that if any of your execrable religion were found, after three days, in any city or country within my realm, he should be burned with fire?' The monks answered, 'Lo! obedient to thine order, we be coming out of thy cities and coasts. But as the journey before us is long, to get us away to our brethren, being in want of victuals, we were making provision for the way, that we perish not with hunger.' Said the king, 'He that dreadeth menace of death busieth not himself with the purveyance of victuals.' 'Well spoken, O king,' cried the monks. 'They that dread death have concern how to escape it. And who are these but such as cling to things temporary and are enamoured of them, who, having no good hopes yonder, find it hard to be wrenched from this present world, and therefore dread death? But we, who have long since hated the world and the things of the world, and are walking along the narrow and straight road, for Christ his sake, neither dread death, nor desire the present world, but only long for the world to come. Therefore, forasmuch the death that thou art bringing upon us proveth

ἀιδίου ζωῆς καὶ κρείττονος, παθητὸς ἡμῖν μᾶλλον ἢ φοβερὸς ἐστιν οὗτος.

Ἐφ' οἷς ἐξ ἀγχινοίας δῆθεν ὁ βασιλεὺς ἐπιλαβέσθαι τῶν μοναχῶν βουλόμενος, ἔφη· Τί δέ; οὐ πρὸ μικροῦ εἴπατε ὑποχωρεῖν ὑμᾶς, καθὰ δὴ καὶ προσέταξα, καί, εἰ οὐ δεδοίκατε τὸν θανατον, πῶς φυγῇ ἐχρήσασθε, ἰδοὺ καὶ ταῦτα ματην κομπάζοντες διεψεύσασθε. ἀπεκρίθησαν οἱ μοναχοί· Οὐ τὸν παρὰ σοῦ ἀπειλούμενον θάνατον δεδοικότες φεύγομεν, ἀλλ' ἐλεοῦντές σε, ἵνα μὴ περισσοτέρας κατακρισεως αἴτιοί σοι γενωμεθα, προεθυμήθημεν ὑποχωρεῖν· ἐπεί, τό γε εἰς ἡμᾶς ἧκον, οὐδολως σου τὰς ἀπειλάς ποτε δειλιῶμεν. πρὸς ταῦτα ὁ βασιλευς ὀργισθεὶς ἐκέλευσεν αὐτοὺς πυρικαύστους γενέσθαι καὶ ἐτελειώθησαν οἱ τοῦ Χριστοῦ θεράποντες διὰ πυρός, τῶν μαρτυρικῶν τυχοντες στεφάνων. δόγμα τε ἐξέθετο, εἴ πού τις εὑρεθῇ μοναζων, ἀνεξετιστως φονεύεσθαι. καὶ οὐδεὶς ὑπελείφθη ἐν ἐκείνῃ τῇ χώρᾳ τοῦ τοιούτου τάγματος, εἰ μὴ οἱ ἐν ὄρεσι καὶ σπηλαίοις καὶ ταῖς ὀπαῖς τῆς γῆς ἑαυτοὺς κατακρύψαντες. ταῦτα μὲν οὖν δὴ τοιαῦτα.

V

Ὁ δὲ τοῦ βασιλέως υἱός, περὶ οὗ ὁ λόγος ἀπ' ἀρχῆς εἰπεῖν ὥρμηται, ἐν τῷ κατασκευασθέντι αὐτῷ παλατίῳ ἀπρόιτος ὤν, τῆς ἐφηβου ἥψατο ἡλικίας, πᾶσαν τὴν Λιθιόπων καὶ Περσῶν μετελθὼν παιδειαν, οὐκ ἔλαττον τὴν ψυχὴν ἢ τὸ σῶμα εὐφυὴς ὢν καὶ ὡραῖος, νουνεχής τε καὶ

but the passage to that everlasting and better life, it is rather to be desired of us than feared'

Hereupon the king, wishing to entrap the monks, as I ween, shrewdly said, 'How now? Said ye not but this instant, that ye were withdrawing even as I commanded you? And, if ye fear not death, how came ye to be fleeing? Lo! this is but another of your idle boasts and lies.' The monks answered, 'Tis not because we dread the death wherewith thou dost threaten us that we flee, but because we pity thee. 'Twas in order that we might not bring on thee greater condemnation, that we were eager to escape. Else for ourselves we are never a whit terrified by thy threats' At this the king waxed wroth and bade burn them with fire. So by fire were these servants of God made perfect, and received the Martyr's crown And the king published a decree that, should any be found leading a monk's life, he should be put to death without trial. Thus was there left in that country none of the monastic order, save those that had hid them in mountains and caverns and holes of the earth. So much then concerning this matter

And waxing angry bade burn them with fire

V

But meanwhile, the king's son, of whom our tale began to tell, never departing from the palace prepared for him, attained to the age of manhood He had pursued all the learning of the Ethiopians and Persians, and was as fair and well favoured in mind as in body, intelligent and prudent,

How Ioasaph, grown to manhood, learned to know the cause of his imprisonment

φρόνιμος καὶ πᾶσι διαλάμπων ἀγαθοῖς πλείστοις κτήμασι, ζητήματα τε φυσικὰ πρὸς τοὺς διδασκόντας ἀ τὸν προβαλλόμενος ὡς εἰκεῖνος θαυμαζεῖν ἐπὶ τῇ τοῦ παιδὸς ἀγχίνοιᾳ καὶ συνέσει. ἐπλήττεσθαι δὲ καὶ τὸν Βασίλεα τό τε χαρίεστα τοῦ τοῦ προσώπου καὶ τὸ τῆς ψυχῆς κατάστημα ἐντολάς τε εἴδου τοῖς συνοῦσιν αὐτῷ μηδὲν τὸ παρίπαν τῶν τοῦ βίου ἀπαρῶν αὐτῷ γνώριμον θεῖναι, μηδ' ὅτι ὅλως θνατὸς τὰ παρόντα τερπνὰ διαδέχεται. καὶ ἐξ δὲ ἐπηρείδετο ἐλπίσι. καὶ, τοῦτο δὴ τὸ τοῦ λόγου, εἰς οὐρανὸν τοξεύειν ἐπὶ χείρων. πῶς γὰρ ἂν καὶ διέλαθεν ἀνθρώπινῃ φύσει ὁ θάνατος, οὐ μέντοι οὐδὲ τῷ παιδὶ διέλαθε πάσῃ γὰρ συνέσει κατάκομον ἔχων ἐκεῖνος τὸν λογισμὸν ἐσκόπει καθ' ἑαυτὸν τίνι λόγῳ αὐτόν τε ἀπρόπτον εἶναι ὁ πατὴρ κατεδίκασε καὶ πάντι τῷ βουλομένῳ τὴν εἰς αὐτὸν οὐ συγχωρεῖ εἴσοδον ἔγνω γὰρ καθ' ἑαυτὸν μὴ ἄνευ τῆς τοῦ πατρὸς προστάγῆς τοῦτο εἶναι. ὅμως ἠδέετο ἐρωτῆσαι αὐτόν τοῦτο μὲν ἀπίθανον εἶναι λέγων, μὴ τὰ συμφέροντα αὐτῷ τὸν πατέρα διανοεῖσθαι, τοῦτο δὲ σκόπων ὡς, εἰ κατὰ γνώμην τοῦ πατρὸς ἐστι τὸ πρᾶγμα κἂν ἐρωτήσῃ, οὐκ ἂν αὐτῷ τὰ τῆς ἀληθείας γνωρίοι δόξειν παρ' ἄλλων, καὶ μὴ παρὰ τοῦ πατρὸς ταῦτα μαθεῖν δίεγνω ἵνα δὲ τῶν παιδαγωγῶν προσφιλέστατον καὶ οἰκειότατον τῶν λοιπῶν κεκτημένος, ἐπὶ πλείον οἰκειωσάμενος καὶ δωρεαῖς φιλοτίμοις δεξιωσάμενος, ἐπυνθάνετο παρ' αὐτοῦ τι ἂν βούλοιτο τῷ βασιλεῖ ἢ ἐν τῷ περιτειχίσματι ἐκείνῳ τοῦτον καθείρξεις καὶ ὡς Εἰ τοῦτο, φησί, σαφῶς διδιξεις με, προκρίνω πάντων δὴ μοι, καὶ διαθήκην φίλιας δεινεκοῦς

and shining in all excellencies. To his teachers he would propound such questions of natural history that even they marvelled at the boy's quickness and understanding, while the king was astounded at the charm of his countenance and the disposition of his soul. He charged the attendants of the young prince on no account to make known unto him any of the annoys of life, least of all to tell him that death ensueth on the pleasures of this world. But vain was the hope whereon he stayed, and he was like the archer in the tale that would shoot at the sky. For how could death have remained unknown to any human creature? Nor did it to this boy; for his mind was fertile of wit, and he would reason within himself, why his father had condemned him never to go abroad, and had forbidden access to all. He knew, without hearing it, that this was his father's express command. Nevertheless he feared to ask him; it was not to be believed that his father intended aught but his good; and again, if it were so by his father's will, his father would not reveal the true reason, for all his asking. Wherefore he determined to learn the secret from some other source. There was one of his tutors nearer and dearer to him than the rest, whose devotion he had won by handsome gifts. To him he put the question what his father might mean by thus enclosing him within those walls adding, 'If thou wilt plainly tell me this, of all thou shalt stand first in my favour, and I will make with thee a covenant of everlasting

How he questioned one of his tutors.

διαθήσομαί σοι. ὁ δὲ παιδαγωγός, ἐγγύφων καὶ αὐτὸς ὑπάρχων, καὶ εἰδὼς τὴν τοῦ παιδὸς συνετὴν καὶ τελείαν φρόνησιν καὶ ὡς οὐκ ἂν αὐτῷ γένοιτο κινδύνου προξένοι πάντα αὐτῷ κατὰ μέρος διήγησατο, τὰς κατὰ τῶν Χριστιανῶν τεθεῖσα παρὰ τοῦ βασιλέως διωγμὸν καὶ ἐξαίρετον κατὰ τῶν ἁγίων, ὅπως τε ἀπηλαθήσαν καὶ ἐξεβλήθησαν τῆς περιχώρου ἐκείνης, οἷα τε γενηθέντος αὐτοῦ οἱ ἀστρολόγοι προηγόρευσαν. Ἐν οὖν, φησὶ μή, ἀκούσας τῆς ἐκείνων διδαχῆς, ταύτην προκρίνῃς τὴν ἡμετέρας θρησκείας μὴ προσομιλεῖν σοι πολλοὺς ἀλλ' εὐαριθμήτους, ὁ βασιλεὺς ἐπιστηδεύσατο, ἐντολὰς ἡμῖν δοὺς μηδὲν σοι τῶν τοῦ βίου ἀνιαρῶν γνωρίσαι. Ταῦτα ὡς ἤκουσεν ὁ νεανίας οὐδὲν ἕτερον προσέθετο λαλῆσαι· ἤψατο δὲ τῆς καρδίας αὐτοῦ λόγος σωτήριος, καὶ ἡ τοῦ Παρακλήτου χάρις τοὺς κοπτοὺς αὐτοῦ ὀφθαλμοὺς διανοιγεῖν ἐπεχείρησε, πρὸς τὸν ἀψευδῆ χειραγωγοῦσα θεόν, ὡς προῆν ὁ λόγος δηλώσειν. 31

Σιγῶντος δὲ τοῦ πατρὸς αὐτοῦ καὶ βασιλέως κατὰ θέαν τοῦ παιδὸς ἐρχομένου· ἀγαπᾷ γὰρ ὑπερβάλλουσα φίλει αὐτόν· ἐν μιᾷ λέγει αὐτῷ ὁ υἱός· Μάθοιν τὶ ἐνεθύμησα παρὰ σοῦ, ὦ δέσποτα καὶ βασιλεῦ, ἐφ' ᾧ λύπη διηνεκὴς καὶ μέριμνα ἀδιάπαυστος κατεσθίει μου τὴν ψυχήν· ὁ δὲ πατὴρ ἐξ αὐτῶν τῶν ῥημάτων ἀλγήσας τὰ σπλάγχνα ἔφη· Λέγε μοι τέκνον πρόθυμότατον τίς ἡ συνέχουσα σε λύπη καὶ θάνατον αὐτὴν εἰς χαρὰν μεταμείψαι σπουδάσω· καὶ φησὶν ὁ παῖς· Τίς ὁ τρόπος τῆς ἐμῆς ἐνθάδε παθειρξέως, ὅτι ἐντὸς τειχέων καὶ πύλων συνεκλείσας με, ἄπρακτον πάντα καὶ ἀθέατον ποιεῖ

friendship. The tutor, himself a prudent man, knowing how bright and mature was the boy's wit and that he would not betray him, to his peril, discovered to him the whole matter: the persecution of the Christians and especially of the anchorets decreed by the king, and how they were driven forth and banished from the country round about, also the prophecies of the astrologers at his birth. 'Twas in order, said he, 'that thou mightest never hear of their teaching, and choose it before our religion, that the king hath thus devised that none but a small company should dwell with thee, and hath commanded us to acquaint thee with none of the woes of life.' When the young prince heard this he said never a word more, but the word of salvation took hold of his heart, and the grace of the Comforter began to open wide the eyes of his understanding, leading him by the hand to the true God, as our tale shall go on to tell.

and learnt all from him

Now the king his father came oftentimes to see his boy, for he loved him passing well. On a day his son said unto him, 'There is something that I long to learn from thee, my lord the king, by reason of which continual grief and increasing care consumeth my soul.' His father was grieved at heart at the very word, and said, 'Tell me, darling child, what is the sadness that constraineth thee, and straightway I will do my diligence to turn it into gladness.' The boy said, 'What is the reason of mine imprisonment here? Why hast thou barred me within walls and doors, never going forth and

How Josaph brought his father to release him

με κατεστήσας, καὶ ὁ πατὴρ ἔφη· Οὐ βουλομαι, ὦ τέκνον, ἰδεῖν σε τι τῶν ἀηδιζόντων τὴν καρδίαν σου καὶ ἐγκοπτόντων σοι τὴν εὐφροσύνην· ἐν τρυφῇ γὰρ διηνεκεῖ καὶ χαρᾷ πάσῃ καὶ θυμηδίᾳ ζῆσαι σε τὸν ἅπαντα διανοοῦμαι αἰῶνα. Ἀλλ' εἰ ἴσθι, ὦ δέσποτα, φησὶν ὁ υἱὸς τῷ πατρί, τῷ τρόπῳ τούτῳ οὐκ ἐν χαρᾷ καὶ θυμηδίᾳ ζῶ, ἐν θλίψει δὲ μᾶλλον καὶ στενοχωρίᾳ πολλῇ, ὡς καὶ αὐτὴν τὴν βρῶσίν τε καὶ πόσιν ἀηδῆ μοι κατεφαίνεσθαι καὶ πικρόν· πόθεν γὰρ ὁρᾶν πάντα τὰ ἔξω τῶν πυλῶν τούτων· ἐν οἴκῳ βασιλικῷ ὢν ὀδυνῶμαι ζῆν με, κέλευσον προερχεσθαι καθὼς βουλομαι, καὶ τερπέσθω τὴν ψυχὴν τῇ θεᾷ τῶν γενομένων τέως ἀθεάτων μοι.

Ἐλυπήθη ὁ βασιλεὺς ὡς ἤκουσε ταῦτα, καὶ τὰ διασκοπεῖ ὡς τί κωλύσει τῆς αἰτήσεως, πλείονος αὐτῷ ὤνας καὶ μερίμνης πρόξενος ἔσται· καὶ Ἐγὼ σοῦ, τέκνον, εἶπεν, τὰ καταθύμια ποιήσω. ἵππους αὐτίκα κελεύσας καὶ δορυφόρων τὴν βασιλεῖ πρεπούσαν εὐπρεπεσθῆναι κελεύσας, προερχεσθαι αὐτὸν ὅτε βούλοιτο διωρίσατο, ἐπισκήψας τοῖς συνοῦσιν αὐτῷ μηδὲν ἀηδὲς εἰς συνάντησιν αὐτῷ ἄγειν· ἀλλὰ πᾶν ὅ τι καλὸν καὶ τέρψιν ἐμποιοῦν, τοῦτο ὑποδείκνυειν τῷ παιδί, χρόνοις τε συνεροτεῖν ἐν ταῖς ὁδοῖς πανάρμοσιν προτείνων φύλλα καὶ ποικίλα θέατρα συνιστάντων, ὥστε τούτοις τὸν νοῦν αὐτοῦ ἀπασχολεῖσθαι καὶ ἀνῆνυσθαι.

Ἀμέλει οὖτοι συνεχίζων ἐν ταῖς προόδοις ὁ τοῦ βασιλέως υἱὸς εἶδεν ἐν μιᾷ τῶν ἡμέρων, κατὰ λόθην τῶν νυμφεύων, ἄνδρας δύο, ὧν ὁ μὲν λελωβημένος, τυφλὸς δὲ ὁ ἕτερος ἦν· οὓς ἰδὼν, καὶ ἀηδιάσθας τὴν ψυχὴν, λέγει τοῖς μετ' αὐτοῦ·

seen of none? His father replied, 'Because I will not, my son, that thou shouldest behold anything to embitter thy heart or mar thy happiness. I intend that thou shalt spend all thy days in luxury unbroken, and in all manner joy and pleasaunce.' 'But,' said the son unto his father, 'know well, Sir, that thus I live not in joy and pleasaunce, but rather in affliction and great straits, so that my very meat and drink seem distasteful unto me and bitter. I yearn to see all that lieth without these gates. If then thou wouldest not have me live in anguish of mind, but me go abroad as I desire, and let me rejoice my soul with sights hitherto unseen by mine eyes.

How the king granted his desire

Grieved was the king to hear these words, but, perceiving that to deny this request would but increase his boy's pain and grief, he answered, 'My son, I will grant thee thy heart's desire.' And immediately he ordered that choice steeds, and an escort fit for a king, be made ready, and gave him license to go abroad whensoever he would, charging his companions to suffer nothing unpleasant to come in his way but to show him all that was beautiful and gladsome. He bade them muster in the way troops of folk intoning melodies in every mode, and presenting divers music shows, that these might occupy and delight his mind.

How Josaph in his goings out saw two men, one maimed and one blind

So thus it came to pass that the king's son often went abroad. One day, through the negligence of his attendants, he descried two men, the one maimed, and the other blind. In abhorrence of the sight, he cried to his esquires, 'Who are those, and what is

Τίνες οὗτοι καὶ ποτανὴ ἡ διοχέτευσις αὐτῶν θεία, εἰ δὲ, μὴ δυνάμενοι τὸ εἰς ἔρασιν αὐτοῦ ἀλθὲν ἀποκρύψαι, ἔφασαν Πάθη ταῦτα εἰσὶν ἀνθρωπίνα ἄτινα ἐξ ὕλης διεφθαρμένης καὶ σώματος καταχωμένου τοῖς βροτοῖς συμβαίνειν εἰώθε καὶ φησὶν ὁ παῖς Πάσι τοῖς ἀνθρώποις ταῦτα εἴθισται συμβαίνειν λέγουσι οὗτοι Οὐ πάσιν, ἀλλ' εἰς ἣν ἐκτρέπεται τὸ νηπιῶδες ἐκ τῆς τοῦ χυμοῦ μαχθήσεως εἴθισται οὖν ἐπιτελεῖσθαι ὁ παῖς ἐκ οὐ πάσι, φησί. τοῦτο τοῖς ἀνθρώποις συμβαίνειν εἰώθεν ἀλλὰ τίσιν, ἄρα γνώσεσι καθεστηκόσιν, οἷς μέλλει ταῦτα καταλυθήσεσθαι τὰ δεινὰ ἢ ἀδιόρατοι καὶ ἀπρόοπτοι νοήσεσθαι, λέγουσιν οὗτοι Καὶ τίς τῶν ἀνθρώπων τὰ μέλλοντα συνιδεῖν δύναται καὶ ἀκριβῶς ἐπιγνῶναι; κρείττων γὰρ ἀνθρωπίνης φύσεως τοῦτο, καὶ μόνοις ἀπεκλήρωθεν τοῖς ἀθανάτοις θεοῖς καὶ ἐπαίνεσε μὲν ὁ τοῦ βασιλέως υἱὸς ἑτέρωσε, ἐκίνησε δὲ τὴν καρδίαν σὺν τῷ ὀρεθέντι καὶ πλουσιώτη ἡ μορφὴ τοῦ προσώπου αὐτοῦ τῷ ἀστυνόμῳ τοῦ πράγματος

Ch. Dan. iii. 19

Μετ' οὐ πολλὰς δὲ ἡμέρας εἴθις διαρχόμενος ἀντιγράφει γέροντι πεπαλαιωμένῳ ἐν ἡμέραις πολλαῖς ἐρωτικόμενος μὲν τὸ πρόσωπον παρεισμένῳ δὲ τὰς ἀνήμας ἀνηκεστόφοτι, καὶ ὅλως πεπαλαιωμένῳ. ἐστερημένῳ τοῦ εἰδέναι, καὶ ἀγκεκομμένα λαλοῦντι ἐκπλήξεις οὖν αὐτὸν λαμβάνει καὶ ὀπ πλησίον τούτου ἀνάγκη ἐπηρώτα μαθεῖν τὸ τῆς θέας παράδοξον εἰ δὲ συμπαρόντες εἶπον Οὗτος χρόνων ἤδη πλείστων ἐπάρχει, καὶ κατὰ μέρος μειουμένης αὐτῷ τῆς ἰσχύος, ἐξαθενούντων δὲ τῶν μελῶν, εἰς ἣν ὁρᾷς ἐφθασε τελειωμένον Καὶ τί, φησί, τούτου τὸ τέλος, εἰ δὲ εἶπον αὐτῷ

this distressing spectacle?' They, unable to conceal what he had with his own eyes seen, answered, 'These be human sufferings, which spring from corrupt matter, and from a body full of evil humours. The young prince asked, 'Are these the fortune of all men?' They answered 'Not of all, but of those in whom the principle of health is turned away by the badness of the humours.' Again the youth asked, 'If then this is wont to happen not to all, but only to some, can they be known on whom this terrible calamity shall fall? or is it undefined and unforeseeable?' 'What man,' said they, 'can discern the future, and accurately ascertain it? This is beyond human nature, and is reserved for the immortal gods alone. The young prince ceased from his questioning, but his heart was grieved at the sight that he had witnessed, and the form of his visage was changed by the strangeness of the matter.

and again another old and feeble,

Not many days after, as he was again taking his walks abroad, he happened with an old man, well stricken in years, shrivelled in countenance, feeble-kneed, bent double, grey-haired, toothless, and with broken utterance. The prince was seized with astonishment, and, calling the old man near, desired to know the meaning of this strange sight. His companions answered, 'This man is now well advanced in years, and his gradual decrease of strength, with increase of weakness, hath brought him to the misery that thou seest.' 'And,' said he, 'what will be his end?' They answered, 'Naught

and questioned his servants about them

Οὐδὲν ἄλλο ἡ θανατος αὐτου διαδέξεται. Ἀλλὰ καὶ πᾶσιν, ἔφη, τοῖς ἀνθρωποις τοῦτο πρακειται, ἡ καὶ τοῦτο ἐνιοις αὐτων σιμβαινει, ἀπαριθμησαν ἐκεῖνα. Εἰ μὴ προλαβων ὁ θανατος μεταστησει τινα τῶν ἐντειθεν ἀδυνατον, των χρονων προβαινοντων, μὴ εἰς ταυτης ἐλθειν την φυσιν τῆς τυξεως· καὶ φησιν ὁ ψαλμ· ἐν φοσει οὖν ἔτεσι τοιτο ἐπαρχεται τινι· καὶ εἰ ψαυσει προσειται ὁ θανατος, καὶ οὐκ ἔστι μεθοδος τοῦτον παραδραμειν, καὶ μηδὲ εἰς ταυτην ἐλθειν την ταλαιπωριαν λεγουσιν αυτῷ· Ἐν ογδοηκοντα μὲν ἔτεσιν εἰ τ υτο το γι ρας καταντῶ- 24
σιν οἱ ἄνθρωποι· εἶτα ἀποθνησκουσι, μὴ ἄλλως ἐνδεχομενου· χρεος γὰρ φυσιεων ὁ θανατος ἐστιν, ἐξ ἀρχῆς ἐπιτεθεν τοις ἀνθρωποις, καὶ ἀπαραιτητος η τουτου ἐκλυσις.

Ταυτα ψαυσα σε εἶδε τε καὶ ἤκουσεν ὁ σινετος ἐκεῖνος καὶ φρονιμος ψαλτης, στεναξας ἐκ βαθους καρδιας, ἔφη· Πικρος ὁ βιος οὗτος καὶ ψαλτης οὐνης καὶ ἀηδὲς ἀναπλεως οἱ ταῦτα οὕτως ἔχει· καὶ πως ἀμαριμνησει τις τῇ προσδοκιᾳ του ἀεηλου θανατου, οὐ η λυσις οὐ μονον ἀπαραιτητος ἀλλὰ καὶ ἄδηλος καθως εἴπατε, ὑπαρχει· καὶ ἀπηλθε ταυτα στρεφων ἐν ἑαυτῷ· καὶ ἀπαυστως διαλογιζομενος, καὶ ψυχικὰς ψοιουμενος περὶ τοῦ θανατου τὰς ὑπομνησεις, πονοις τε καὶ ὀδυνωμενος ἐκ τουτου ειζων καὶ ἀπαυστον ἔχων τὴν λυπην· Ζωντε γὰρ ἐν ἑαυτῷ· Ἆρα ποτέ με ὁ θανατος καταλυψεται, καὶ τις ἔσται ὁ μνημην μου ψοιουμενος μετὰ θανατον, τον χρονον ψαυσα τῇ ἀληθῇ παραδιδοντος· καὶ εἰ ἀποθανων εἰς το μὴ ὂν διαλυθησομαι, ἢ ἔστι τις ἄλλη βιοτη καὶ ἕτερος κοσμος, ταῦτα καὶ τὰ

but death will relieve him.' 'But,' said he, 'is this the appointed doom of all mankind? Or doth it happen only to some?' They answered, 'Unless death come before hand to remove him, no dweller on earth, but, as life advanceth, must make trial of this lot.' Then the young prince asked in how many years this overtook a man, and whether the doom of death was without reprieve, and whether there was no way to escape it, and avoid coming to such misery. They answered him, 'In eighty or an hundred years men arrive at this old age, and then they die, since there is none other way, for death is a debt due to nature, laid on man from the beginning, and its approach is inexorable.'

How Joasaph was more distressed at what which he had seen and heard

When our wise and sagacious young prince saw and heard all this, he sighed from the bottom of his heart. 'Bitter is life,' cried he, 'and fulfilled of all pain and anguish. If this be so, how can a body be careless in the expectation of an unknown death, whose approach (ye say) is as uncertain as it is inexorable? So he went away, restlessly turning over all these things in his mind, pondering without end, and ever calling up remembrances of death. Wherefore trouble and despondency were his companions, and his grief knew no ease, for he said to himself, 'And is it true that death shall one day overtake me? And who is he that shall make mention of me after death, when time delivereth all things to forgetfulness? When dead, shall I dissolve into nothingness? Or is there life beyond, and another world?' Ever fretting over these and the

τουτοις ἐμοιγε ἀναγκαιον διενθυμουμενον ἀχριβω
κατεγνωστο. και ὑψιν δε του πατρος ὅτε ἀνοιξη
τουτον αφικεσθαι προσεποιειτο το ιλαιον και
ἐλεγεν μη θελομενος εις γνωσιν τῳ πατρι τὰ
αυτῳ μελετωμενα ἐλθειν. ἐνοθει δε ἀκαταστατῳ
τινι νοθῳ και ἐγλιχετο ἐντυχειν τινι τῳ δυναμενῳ
την αυτου πλημμυρουσαν ἀκολασιαν, και λογον
ωγαθον τινι αυτου ἀνοιξαι ἐπιχησαι.

Ἐν προμνημονευθεντα δε παιδαγωγον αὐθις
ἐπηρωτα, εἰ που τινα γνωσεται τον δυναμενον αυτῳ
συμβαλεσθαι προς τὸ πωθουμενον και τον νουν 25
αυτου θεραπευσαι. δεινως ἐλυγιωντα δε τον λογισμον
και μη δυναμενον ἀποβαλεσθαι την περι
τουτων φροντιδα. ὁ δε, τινα προειρημενων παλιν
ἐπιμνησθεις ἐλεγεν. Εἴπον σοι και προτερον ὅτι
ὁ πατηρ σου τους σοφους ἐκεινους και ἀσκητας και
περι τον τοιουτον φιλοσοφουντας οὐκ μεν ἀνειλεν,
οὐκ δε μεν ὀργην ἐδειξε, και οι γενοιτο τινι τινα
τοιουτον ἐν τῃ περιχωρῳ ταυτῃ. πολλου δε ἐνι
τουτοις ἐγθους ἐκεινοι πληρωθεις και την ψυχην
δεινως κατατρωθεις τρεις ἀκρι ὁποιαν ἀπο
λεσαντι μονον και οι την αὐτου ζωτικην ἐλεον
αυτου τον νουν ἀπολεσαντι. ἐντευθεν ὀργην
διηνεκες και μεριμνα συνεχη, και παντα τὰ νεα
και τερπνα του κοσμου ἠν ἐν ὀφθαλμοις αυτου ὡς
ἐγγυς τι και βδελυγμα. ουτως οὐν ἐχοντι τῳ νεῳ
και ποτνιωμενῳ κατὰ ψυχην το ἀνωθεν ἐυρειν,
οἷον αυτον ὁ πατηρ βλεπων ὀφθαλμοις και ου
παριδων ὁ θελων πασας σωθηναι και εις γνωσιν
αληθειας ἐλθειν, ἀλλὰ, τον ἀνοιξη αυτῳ
φιλανθρωπιαν και ἐπι ταυτῃ δειξας, συνεμισεν
οὐδεν ἠν ἐδει παρενεσθαι τρεπῳ τοιῳδε.

1 Tim. II. 4

Ps. xxxiv. 8

like considerations, he waxed pale and wasted away, but in the presence of his father, whenever he chanced to meet him, he made as though he were cheerful and without trouble, unwilling that his cares should come to his father's knowledge. But he longed with an unrestrainable yearning to meet with the man that might accomplish his heart's desire, and fill his ears with the sound of good tidings.

Again he enquired of the tutor of whom we have spoken, whether he knew of anybody able to help him towards his desire, and to establish his mind, dazed and shuddering at its cogitations and unable to throw off its burden. He, recollecting their former communications, said, 'I have told thee already how thy father hath dealt with the wise men and anchorets who spend their lives in such philosophies. Some hath he slain, and others he hath wrathfully persecuted and I wot not whether any of this sort be in this country side.' Thereat the prince was overwhelmed with woe and grievously wounded in spirit. He was like unto a man that hath lost a great treasure, whose whole heart is occupied in seeking after it. Thenceforth he lived in perpetual conflict and distress of mind, and all the pleasures and delights of this world were in his eyes an abomination and a curse. While the youth was in this way, and his soul was crying out to discover that which is good, the eye that beholdeth all things looked upon him and he that willeth that all men should be saved, and come to the knowledge of the truth, passed him not by, but showed this man also the tender love that he hath toward mankind, and made known unto him the path whereon he needs must go. Befel it thus.

VI

Ἐγένετο γὰρ κατ' ἐκεῖνον τὸν καιρὸν μοναχός τις, σοφὸς τὰ θεῖα βίῳ τε καὶ λόγῳ κοσμούμενος, καὶ εἰς ἄκρον πᾶσαν μοναχικὴν μετελθὼν πολιτείαν· ὅθεν μὲν ὁρμώμενος καὶ ἐκ ποίου γένους ἐνεχ λέγειν· ἐν Ἀναστασιουπόλει δέ τινι τῆς Σενναριτίδος γῆς τὰς οἰκήσεις ποιούμενος, καὶ τῆς ἱερωσύνης τετελειωμένος τῇ χαριτι Βαρλαὰμ ἦν ὄνομα τούτῳ τῷ γεροντι· οὗτος εἴν ἀποκαλύψει τινὶ θεόθεν αὐτῷ γενομένῃ γνοὺς τὰ κατὰ τὸν υἱὸν τοῦ βασιλέως, ἐξελθὼν τῆς ἐρήμου, πρὸς τὴν οἰκουμένην κατῆλθε· καὶ, ἀμείψας τὸ ἑαυτοῦ σχῆμα, ἱμάτια τε κοσμικὰ ἀμφιασάμενος, καὶ νηστεύων ἅμα, ἀφίκετο εἰς τὰ τῶν Ἰνδῶν βασίλεια, καὶ ἐμπορου ὑποδὺς προσωπεῖον, τὴν πόλιν κατελαμβάνει, ἔνθα δὴ ὁ τοῦ βασιλέως υἱὸς τὸ παλάτιον εἶχε καὶ ἡμέρας διατρίψας ἐκεῖσε πολλὰς, περιεβόλογήσατο τὰ κατ' αὐτὸν καὶ τινὲς οἱ τούτῳ πλησιάζοντες· μαθὼν οὖν τὸν ἀνωτέρω ῥηθέντα παιδαγωγὸν πάντων αὐτῷ μᾶλλον οἰκειότατον εἶναι, προσελθὼν αὐτῷ κατ' ἰδίαν, ἔφη·

Γνωσθῆναι σε βουλόμαι, κύριέ μου, ὅτι ἔμπορος ἐγὼ ἐκ μακρᾶς ἐλήλυθα χώρας καὶ ὑπάρχει μοι λίθος τίμιος, ᾧ παρόμοιος πώποτε οὐχ εἑώρακα καὶ οὐδενὶ μέχρι τοῦ νῦν τοῦτον ἐφανέρωσα· σοὶ δὲ κατάδηλον ἤδη ποιῶ σύνετόν τε καὶ νουνεχῆ βλέπων σε ἀνδρα· εἰς ἂν ἀναγαγῃς με πρὸς τὸν υἱὸν τοῦ βασιλέως, καὶ ἐνιδώσω τούτον αὐτῷ· πάντων γὰρ τῶν καλῶν ἀσυγκριτος ὑπερέχει· δύναται καὶ τυφλοῖς τῇ καρδίᾳ φῶς δωρεῖσθαι

VI

Of Barlaam, the monk, and his journey to the place where Joasaph was

THERE was at that time a certain monk, learned in heavenly things, graced in word and deed, a model follower of every monastic rule. Whence he sprang, and what his race, I cannot say, but he dwelt in a waste howling wilderness in the land of Senaar, and had been perfected through the grace of the priesthood. Barlaam was this elder's name. He, learning by divine revelation the state of the king's son, left the desert and returned to the world. Changing his habit, he put on lay attire, and, embarking on ship-board, arrived at the seat of the empire of the Indians. Disguised as a merchant man, he entered the city where was the palace of the king's son. There he tarried many days, and enquired diligently concerning the prince's affairs, and those that had access to him. Learning that the tutor, of whom we have spoken, was the prince's most familiar friend, he privily approached him, saying,

Barlaam calleth the tutor of a precious gem that he would fain show the prince,

'I would have thee understand, my lord, that I am a merchant man come from a far country, and I possess a precious gem, the like of which was never yet found, and hitherto I have shewed it to no man. But now I reveal the secret to thee, seeing thee to be wise and prudent, that thou mayest bring me before the king's son, and I will present it to him. Beyond compare, it surpasseth all beautiful things; for on the blind in heart it hath virtue to

σοφίας, κωφῶν δὲ ὦτα ἀνοίγειν, ἀλάλοις τε φωνὴν διδόναι, καὶ ῥώσιν τοῖς νοσοῦσι παρέχειν· τοὺς ἄφρονας σοφίζει δαίμονας ἐλαύνει, καὶ πᾶν ὅ τι καλὸν καὶ ἐράσμιον ἀφθόνως χορηγεῖ τῷ κεκτημένῳ αὐτοῦ· λέγει πρὸς αὐτὸν ὁ παιδαγωγός· Ὁρῶ σε ἄνθρωπον σταθερὸν καὶ βεβηκότος φρονήματος· τὰ δὲ ῥήματα σου ἀμετρά σε καυχᾶσθαι ἐμφαίνουσι. λίθους γὰρ καὶ μαργαρίτας πολυτελεῖς καὶ πολυτίμους πῶς ἂν σοι διηγησαίμην ὅσους ἑώρακα· ἔχονται δὲ τοιαῦται ἀς εἴρηκας δυνάμεις οὔτε εἶδον, οὔτε ἤκουσα· ἄμεινον ὑποδείξον μοι αὐτόν, καὶ, εἰ ἐστι κατὰ τὸ ῥῆμά σου, θαττον εἰσάγω τοῦτον πρὸς τὸν τοῦ βασιλέως υἱόν, καὶ τιμᾶς ὅτι μεγίστας καὶ δωρεὰς λήψῃ παρ' αὐτοῦ. πρὶν δὲ βεβαιωθῆναί με τῇ ἀψευδεῖ τῶν ὀφθαλμῶν ὁράσει, ἀδύνατον μοι τῷ ἐμῷ δεσπότῃ καὶ βασιλεῖ περὶ πράγματος ἀφανοῦς ταῦτα δὴ τὰ ὑπέρογκα ἀπαγγεῖλαι· ὁ δὲ Βαρλαὰμ ἔφη· Καλῶς εἶπας· μήτε ἑωρακέναι πώποτε μήτε ἀκηκοέναι τοιαύτας δυνάμεις καὶ ἐνεργείας· ὁ γὰρ πρὸς σέ μου λόγος οὐ περὶ τοῦ τυχόντος ἐστὶ πράγματος, ἀλλὰ θαυμαστοῦ τινος καὶ μεγάλου· ὅτι δὲ εἰζήτησας τούτου θεασασθαι, ἄκουσον τῶν ἐμῶν ῥημάτων.

Ὁ λίθος οὗτος ὁ πολύτιμος μετὰ τῶν προειρημένων ἐνεργειῶν καὶ δυνάμεων ἔτι καὶ ταύτην κέκτηται τὴν ἰσχύν· οὐ δύναται θεασασθαι αὐτὸν ἐκ τοῦ προχείρου ὁ μὴ ἔχων ἐρρωμένην μὲν τὴν ὅρασιν καὶ ὑγιαίνουσαν, ἁγνὸν δὲ τὸ σῶμα καὶ πάντῃ ἀμόλυντον· εἰ γὰρ τις, μὴ τὰ δύο ταῦτα κάλλη ἔχων, προσετέον ἐμβλέψειε τῷ τιμίῳ λίθῳ τούτῳ, καὶ αὐτὴν ὅπου ἣν ἔχει ἐνεργὸν δύναμιν

bestow the light of wisdom, to open the ears of the deaf, to give speech to the dumb and strength to the ailing. It maketh the foolish wise and driveth away devils, and without stint furnisheth its possessor with everything that is lovely and desirable.' The tutor said, 'Though, to all seeming, thou art a man of staid and steadfast judgment, yet thy words prove thee to be boastful beyond measure. Time would fail me to tell thee the full tale of the costly and precious gems and pearls that I have seen. But gems, with such power as thou tellest of, I never saw nor heard of yet. Nevertheless shew me the stone, and if it be as thou affirmest, I immediately bear it to the king's son, from whom thou shalt receive most high honours and rewards. But, before I be assured by the certain witness of mine own eyes, I may not carry to my lord and master so swollen a tale about so doubtful a thing.' Quoth Barlaam, 'Well hast thou said that thou hast never seen or heard of such powers and virtues; for my speech to thee is on no ordinary matter, but on a wondrous and a great. But, as thou desiredst to behold it, listen to my words.

'This exceeding precious gem, amongst these its powers and virtues, possesseth this property besides. It cannot be seen out of hand, save by one whose eyesight is strong and sound, and his body pure and thoroughly undefiled. If any man, lacking in these two good qualities, do rashly gaze upon this precious stone, he shall, I suppose lose even the eyesight

and of its strength and magnificent virtues

καὶ τὰς φρένας προσαπολέσειεν. ἐγὼ δέ, οὐκ ἀμήχανος τῆς ἰατικῆς ἐπιστήμης ὑπάρχων, καθορῶ σου τοὺς ὀφθαλμοὺς μὴ ὑγιεῖς ἔχοντας καὶ δεδοικὰ μὴ καὶ ἧς ἔχεις ὁρασεως στερήσειν προξενήσω. ἀλλὰ τὸν υἱὸν τοῦ βασιλέως ἀκήκοα βίον μὲν ἔχειν σωφρονα, τοὺς ὀφθαλμοὺς δὲ ὡραίους καὶ ὑγιεῖς ὁρῶντας, τοῦτον χρῆναι ἐπείνῳ ὑποδείξαι τὸν θησαυρὸν τοῦτον τεθαρρήκα. εἰ οὖν μὴ ἀμελεῖν περὶ τούτου διατεθῇς, μηδὲ πρᾶγματος τοιούτου τὸν κύριόν σου ἀποστερήσῃς, ὁ δὲ πρὸς αὐτόν, Καὶ εἰ ταῦτα φύσιν, οὕτως ἔχει, μὴ μοι τὸν λίθον ὑποδείξῃς· ἐν ἁμαρτίαις γὰρ πολλαῖς ὁ βίος μου ἐρρύπωται· οὐχ ὑγιεῖς δὲ καὶ τὴν ὅρασιν, καθὼς εἶπας, κέκτημαι. ἀλλ' ἴθι, τοῖς σοῖς πείσθειν ῥήμασι, γνωρίσαι ταῦτα τῷ κυρίῳ μου καὶ βασιλεῖ οὐκ ὀκνήσω. εἶπε ταῦτα, καὶ εἰσελθὼν κατὰ μέρος πάντα τῷ υἱῷ τοῦ βασιλέως ἀπηγγείλεν. ἐκεῖνος δέ, ὡς ἤκουσε τὰ τοῦ παιδαγωγοῦ ῥήματα, χαρᾶς τινος καὶ θυμήρειας πνευματικῆς ἥσθετο, τῇ αὐτοῦ ἐμπνεύσασης παρόδῳ, καὶ ἐνθους ὥσπερ γεγονὼς τὸν ψυχὴν, ἐκέλευσε θάττον εἰσαγαγεῖν τὸν ἄνδρα.

Ἐκ οὖν εἰσῆλθεν ὁ Βαρλαὰμ καὶ ἐδώκεν αὐτῷ
Luke x. 5 τὴν πρέπουσαν εἰρήνην, ἐπέστρεψεν αὐτὸν καθεσθῆναι καὶ, τοῦ παιδαγωγοῦ ὑποχωρήσαντος, λέγει ὁ Ἰωασὰφ τῷ γέροντι· Ἐπιδείξῃς μοι τὸν πολύτιμον λίθον, περὶ οὗ μεγάλα τινὰ καὶ θαυμαστὰ λέγεις σε ὁ ἐμὸς παιδαγωγὸς διηγήσατο. ὁ δὲ Βαρλαὰμ οὕτως ἀπηρξατο τὴν πρὸς αὐτὸν διαλέξεως· Ἰδὲ δίκαιον ἐστιν, ὦ βασιλεῦ, ψεύδος τι καὶ ἀπερισκέπτως πρὸς τὸ ὑπάρχον τῆς σῆς δόξης λέγειν μέ· πάντα γὰρ τὰ δηλωθέντα σοι

that he hath, and his wits as well. Now I, that am initiated in the physician's art, observe that thine eyes are not healthy, and I fear lest I may cause thee to lose even the eyesight that thou hast. But of the king's son, I have heard that he leadeth a godly life, and that his eyes are young and fair, and healthy. Wherefore to him I make bold to display this treasure. Be not thou then negligent herein, nor rob thy master of so wondrous a boon.' The other answered, 'If this be so, in no wise show me the gem, for my life hath been polluted by many sins, and lo, as thou sayest, I am not possest of good eyesight. But I am won by thy words, and will not hesitate to make known these things unto my lord the prince.' So saying, he went in, and, word by word, reported everything to the king's son. He, hearing his tutor's words, felt a strange joy and spiritual gladness breathing into his heart, and, like one inspired, bade bring in the man forthwith.

How Barlaam was brought before Ioasaph, and discoursed with him

So when Barlaam was come in, and had in due order wished him Peace!, the prince bade him be seated. Then his tutor withdrew, and Ioasaph said unto the elder, 'Shew me the precious gem, concerning which, as my tutor hath narrated, thou tellest such great and marvellous tales.' Then began Barlaam to discourse with him thus: 'It is not fitting, O prince, that I should say anything falsely or unadvisedly to thine excellent majesty. All that hath been signified to thee concerning me is

παρ' ἐμοῦ ἀληθῆ εἰσι καὶ ἀναμφίλεκτα. ἀλλ', εἰ μὴ πρότερον δοκιμὴν τῆς σῆς λαΐζω φρονήσεως, οὐ θέμις τὰ μυστήριον φανερῶσαί σοι. φησὶ γὰρ ὁ ἱερὸς Δεσπότης· Ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι τὸν σπόρον αὐτοῦ· καὶ ἐν τῷ σπείρειν αὐτόν, ἃ μὲν ἔπεσε παρὰ τὴν ὁδόν, καὶ ἦλθε τὰ πετεινὰ καὶ κατέφαγεν αὐτά· ἄλλα δὲ ἔπεσε παρὰ τὰ πετρώδη, ὅπου οὐκ εἶχε γῆν πολλήν, καὶ εὐθέως ἐξανέτειλε, διὰ τὸ μὴ ἔχειν βάθος γῆς· ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ, διὰ τὸ μὴ ἔχειν ρίζαν, ἐξηράνθη· ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι καὶ ἀπέπνιξαν αὐτά· ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλήν, καὶ ἐδίδου καρπὸν ἑκατοστεύοντα. εἰ μὲν οὖν γῆν εὗρε κατὰ τῇ καρδίᾳ σου καρποφόρον καὶ ἀγαθήν, οὐκ ἐκπέσοι τὸν θεῖον σπόρον ἐμφυτεῦσαί σοι καὶ φανερῶσαι τὸ μέγα μυστήριον· εἰ δὲ πετρώδης αὕτη καὶ ἀκανθώδης ἐστί, καὶ ὁδὸς πατουμένη τῷ βουλομένῳ παντί, κρεῖττον μηδόλως τοῦτον δὴ τὸν σωτήριον καταβαλεῖν σπόρον καὶ εἰς διαρπαγὴν αὐτὸν θεῖναι τοῖς πετεινοῖς καὶ θηρίοις, ἂν ἐμπροσθεν ὅλως μὴ βαλεῖν τοὺς μαργαρίτας εὐτέλμαι· ἀλλὰ πείσομαι περὶ σοῦ τὰ κρείττονα καὶ ἐχόμενα σωτηρίας, ὅτι καὶ τὸν λίθον ὄψει τὸν ἀτίμητον, καὶ τῇ αἰγλῇ τοῦ φωτὸς αὐτοῦ φῶς καὶ αὐτὸς ἀξιωθῇ γενέσθαι, καὶ καρπὸν εὐτυχῆς ἑκατοστεύοντα· διὰ σὲ γὰρ ἔργον ἔθεμην καὶ μακρὰν διήνυσα ὁδόν, τοῦ ὑποδεῖξαί σοι ἃ οὐχ ἑωράκας πώποτε καὶ διδάξαι ἃ οὐκ ἠκήκοας.

Mat. xiii. 3 Mark iv. 3 Luke viii. 5

Mat. vii. 6 Rev. vi. 9

Ἔλεγε δὲ πρὸς αὐτὸν ὁ Ἰωσαφάτ· Ἴσχυε μέν, πρεσβύτα τίμιε, πόθῳ τινὶ καὶ ἔρωτι ἀκατα-

true and may not be gainsaid. But, except I first make trial of thy mind, it is not lawful to declare to thee this mystery, for my Master saith, "There went out a sower to sow his seed and, when he sowed some seeds fell by the wayside, and the fowls of the air came and devoured them up some fell upon stony places, where they had not much earth and forthwith they sprang up, because they had no deepness of earth and when the sun was up they were scorched and because they had no root, they withered away And some fell among thorns, and the thorns sprang up and choked them but others fell into good ground and brought forth fruit an hundredfold Now if I find in thine heart fruit-bearing ground, and good, I shall not be slow to plant therein the heavenly seed, and manifest to thee the straightly mystery But and if the ground be stony and thorny, and the wayside trodden down by all who will, it were better never to let fall this seed of salvation, nor to cast it for a prey to fowls and beasts, before which I have been charged not to cast pearls. But I am "persuaded better things of thee and things that accompany salvation," how that thou shalt see the precious stone, and it shall be given thee in the light of that stone to become light and bring forth fruit an hundredfold Aye for thy sake I gave diligence and accomplished a long journey, to show thee things which thou hast never seen, and teach thee things which thou hast never heard.'

Ioasaph said unto him, 'For myself, reverend elder, I have a longing, an irresistible passion to

Ioasaph speaks

σχέτῳ ζητῶ λόγον ἀκοῦσαι καινόν τινα καὶ ἀγαθόν, καὶ πῦρ ἔνδοθεν ἐν τῇ καρδίᾳ μου ἐκκέκαυται δεινῶς φλέγον με καὶ παρορμῶν μαθεῖν ἀναγκαίας τινὰς συζητήσεις· οὐκ ἔτυχον δὲ μέχρι τοῦ νῦν ἀνθρώπου δυναμένου πληροφορῆσαί με περὶ τούτων· εἰ δὲ τύχω σοφοῦ τινος καὶ ἐπιστήμονος, καὶ ἀκούσω λόγον σωτηρίας, οὔτε πετεινοῖς, ὡς οἶμαι, τοῦτον ἐκδώσω, οὔτε θηρίοις, οὔτε μὴν πετρώδης φανήσομαι, ὡς ἔφης, οὔτε ἀκανθώδης, ἀλλὰ καὶ εὐγνώμονας δέξομαι καὶ εἰδήμονας τηρήσω· σὺ δὲ εἴ τι τοιοῦτον ἐπίστασαι, μὴ διακρύψῃς ἀπ' ἐμοῦ, ἀλλ' ἀνάγγειλόν μοι· ὡς γὰρ ἤκουσα ἐκ μακρᾶς ἀφικέσθαι σε γῆς, ἥσθη μου ἡ ψυχή, καὶ εὐέλπις ἐγενόμην διὰ σοῦ τοῦ πεθουμένου ἐπιτυχεῖν· διὰ τοῦτο καὶ θάττον εἰσήγαγόν σε πρός με καὶ προσηνῶς ἐδεξάμην· ὥσπερ τινὰ τῶν συνήθων μοι καὶ ἡλικιωτῶν, εἴπερ οὐ ψευσθήσομαι τῆς ἐλπίδος· καὶ ὁ Βαρλαὰμ ἔφη· Καλῶς ἐποιήσας τοῦτο καὶ ἀξίως τῆς σῆς βασιλικῆς μεγαλοπρεπείας, ὅτι 41
μὴ τῇ φαινομένῃ προσέσχες εὐτελείᾳ, ἀλλὰ τῆς κεκρυμμένης ἐγένου ἐλπίδος.

Ἦν γάρ τις βασιλεὺς μέγας καὶ ἔνδοξος, καὶ ἐγένετο, διερχομένου αὐτοῦ ἐφ' ἅρματος χρυσοκολλήτου καὶ τῆς βασιλικῆς προπομπῆς, ὑπαντήσαι δύο ἄνδρας, διερρωγότα μὲν ἠμφιεσμένους καὶ ῥεμπόμενα, ἐκτετηκότας δὲ τὰ πρόσωπα καὶ λίαν κατεσχρισμένους· ἦν δὲ γινώσκων τούτους ὁ βασιλεὺς τῷ ὑπωπιασμῷ τοῦ σώματος καὶ τοῖς τῆς ἀσκήσεως ἴδρωσι τὸ σαρκίον ἐκδεδαπανηκότας· ὡς οὖν εἶδεν αὐτούς, κατεπηδήσας εὐθὺς τοῦ ἅρματος καὶ ἐπὶ τὴν γῆν πεσών, προσ-

hear some new and goodly word, and in mine heart there is kindled fire, cruelly burning and urging me to learn the answer to some questions that will not rest. But until now I never happened on one that could satisfy me as touching them. But if I meet with some wise and understanding man, and hear the word of salvation, I shall not deliver it to the fowls of the air, I trow, nor yet to the beasts of the field, nor shall I be found either stony or thorny-hearted, as thou saidest, but I shall receive the word kindly, and guard it wisely. So if thou knowest any such like thing, conceal it not from me, but declare it. When I heard that thou wert come from a far country, my spirit rejoiced, and I had good hope of obtaining through thee that which I desire it. Wherefore I called thee straightway into my presence, and received thee in friendly wise as one of my companions and peers, if so be that I may not be disappointed of my hope.' Barlaam answered, 'Fair are thy deeds, and worthy of thy royal estate, seeing that thou hast paid no heed to my mean show, but hast devoted thyself to the hope that lieth within. For hearken unto me.

Barlaam to Ioasaph: the treasure

'There was once a great and famous king, and it came to pass, when he was riding on a day in his golden chariot, with his royal guard, that there met him two men, clad in filthy rags, with fallen-in faces, and pale as death. Now the king knew that it was by buffetings of the body and by the sweats of the monastic life that they had thus wasted their miserable flesh. So, seeing them, he leapt anon from his chariot, fell on the ground,

[illegible]

Barlaam [illegible] the tale [illegible] the point

εὐνοῦσε, καὶ ἀναστὰς περιπλάκη αὐτοῖς προσφιλεστατα κατασπαζόμενος· οἱ δὲ μεγιστανες αὐτου καὶ ἄρχοντες ἐδυσχεραναν ἐπι τουτῳ, ὡνείδιζα τὴν βασιλικὴν δοξὴν πεποιηκεναι αὐτὸν νομιζοντες· μὴ τολμωντες δὲ κατα προσωπον ἐλεγχειν, τὸν γνησιον αὐτοῦ ἀδελφὸν ἔλεγον λαλῆσαι τῷ βασιλει, μὴ τὸ ὕψος τοῦ διαδήματος οὐτωσι καθυβριζειν· τοῦ δὲ εἰποντος ταυτα τῷ ἀδελφῷ καὶ καταμεμψαμένου τὴν ἀκαιρον αὐτοῦ σμικρολογιαν, δεδωκει αὐτῷ ἀπόκρισιν ὁ βασιλευς, ἣν οὐ συνῆκεν ὁ ἀδελφὸς αὐτοῦ.

Ἔθος γὰρ ἦν ἐκείνῳ τῷ βασιλεῖ, ὅταν ἀπο φασιν θανατου κατα τινος ἐδίδου, κηρυκα εἰς τὴν αὐτοῦ θυραν ἀποστελλειν μετὰ σαλπιγγος τεταγμένης εἰς τοῦτο· καὶ τῇ φωνῇ τῆς σαλπιγγος ἐκείνης ᾔσθοντο πάντες θανατου ἔνοχον ἐκεῖνον ὑπαρχειν· ἑσπέρας οὖν καταλαβουσης, 42
ἀπεστελλεν ὁ βασιλευς τὴν σαλπιγγα τοῦ θανατου σαλπίζειν ἐπὶ τῇ θυρᾳ τοῦ οἴκου τοῦ ἀδελφοῦ αὐτου· ὡς οὖν ἤκουσεν ἐκεῖνος τὴν σαλπιγγα τοῦ θανατου, ἀπεγνω τὴν ἑαυτοῦ σωτηριας καὶ διεθετο τα κατ' αὐτον ὅλην τὴν νυκτα· ὅμα δὲ πρωΐ, ἐμφιασαμενος μελανα καὶ πενθικὴν μετὰ γυναικος καὶ τεκνων ἀπαρχεται εἰς τὴν θυραν τοῦ παλατιου κλαιων καὶ ὀδυρομενος· εἰσαγαγων δὲ αὐτον ὁ βασιλευς καὶ οὕτως ἰδων ἀλοφυρομενον ἔφη· Ἰδ ἀσυνετε καὶ ἄφρον, εἰ ἐν οὕτως ἐδειλιασας τὸν κηρυκα τοῦ ὁμοτιμου σου ἀδελφοῦ, πρὸς ὃν οὐδὲν ὅλως ἑαυτὸν ἡμαρτηκεναι γινωσκεις, πως ἐμοὶ μέμψιν ἐπηγαγες ἐν ταπεινωσει ἐσπασαμενῳ τοὺς κηρυκας τοῦ Θεοῦ μου, τοὺς ευηχεστερον σαλπιγγος μηνυοντας μοι

and did obeisance. Then rising, he embraced and greeted them tenderly. But his noblemen and counsellors took offence thereat, deeming that their sovran had disgraced his kingly honour. But not daring to reprove him to the face, they made the king's own brother tell the king not thus to insult the majesty of his crown. When he had told the king thereof, and had upbraided him for his intimely humility, the king gave his brother an answer which he failed to understand.

'It was the custom of that king, whenever he sentenced anyone to death, to send a herald to his door, with a trumpet reserved for that purpose, and at the sound of this trumpet all understood that that man was liable to the penalty of death. So when evening was come, the king sent the death-trumpet to sound at his brother's door, who, when he heard its blast, despaired of his life, and all night long set his house in order. At day-break, robed in black and garments of mourning, with wife and children, he went to the palace gate, weeping and lamenting. The king fetched him in, and seeing him in tears, said, "O fool, and slow of understanding, how didst thou, who hast had such dread of the herald of thy peer and brother (against whom thy conscience doth not accuse thee of having committed any trespass) blame me for my humility in greeting the heralds of my God, when they warned me, in gentler tones than those of the trumpet, of my death and fearful

τὸν θάνατον καὶ τὴν φοβερὰν τοῦ Δεσπότου ὑπαντησιν, ᾧ πολλὰ καὶ μεγάλα ἁμαρτήματα ἐπεσταμαι. ἰδοὺ τοίνυν τὴν σὴν ἐλεγχῶν ἄνοιαν τούτῳ δὴ τῷ τρόπῳ ἐχρησαμην ὥσπερ οὖν καὶ τοὺς ὑποθεμένους σοι τὴν κατ' ἐμοῦ μεμψιν θαττον μνησθῆναι ἐλεγξω καὶ οὕτω θεραπευσας τὸν ἀδελφὸν αὐτοῦ καὶ ἀφελησας οἴκαδε ἀπεστειλεν

Ἐκελευσε δὲ γενέσθαι ἐκ ξύλων βαλάντια τέσσαρα καὶ τὰ μὲν δυο περικαλύψας πωλοθεν χρυσῷ, καὶ ὁστᾶ νεκρων ὑδροδότα βαλων ἐν αὐτοις, γρυπαῖς περόναις κατησφαλισατο τὰ δὲ ἄλλα πισσῃ καταχρισας καὶ ἀσφαλτωσας, ἐπλήρωσε λίθων τιμων καὶ μαργαριτων πολυτιμων καὶ πασης μυρεψικῆς εὐωδίας σχοινοις τε τριχινοις ταῦτα περισφιγξας ἐκέλευσε τοις μεμψαμενοις αὐτῷ μεγιστᾶνας ἐπὶ τῇ τῶν ἀνδρῶν ἐκείνων συναντήσει, καὶ προεθετο αὐτοῖς τὰ τέσσαρα βαλαντ α, τοῦ ἀποτιμησασθαι πόσου μὲν ταῦτα, ποσου δὲ ἐκεῖνα τιμήματος εἰσιν ἄξια οἱ δὲ τὰ μὲν δυο τὰ κεχρυσωμενα τιμιε ὄτι πλειστης εἶναι διωριζοντο. ἔξεστι γαρ, φησιν, ἐν αὐτοῖς βασιλικα διαδήματα καὶ ζωνας ἀποκεῖσθαι τὰ δὲ τῇ πισσῃ κατακεχρισμενα καὶ τῇ ἀσφάλτῳ εὐτελοῦς τινος καὶ οὐκ ἀξιοῦ τιμηματος ὑπαρχει ὁ δὲ βασιλευς ἔφη προς αὐτους Οἶδα κἀγω τοιαῦτα λέγειν ὑμας τοῖς αἰσθητοῖς γὰρ ὀφθαλμοῖς τὴν αἰσθητην ὄψιν κατανοεῖτε καὶ μὴν οὐχ οὕτως δεῖ ποιειν. ἀλλὰ τοις ἔνδον ὄμμασι τὴν ἐντὸς ἀποκειμενην χρῆ βλέπειν εἴτε τιμὴν εἴτε ἀτιμιαν καὶ ἐκελευσεν ἀνοιγῆναι τὰ κεχρισμενα βαλαντια. διανοιχθέντων δέ,

43

meeting with that Master against whom I know that I have often grievously offended? Lo! then, it was in reproof of thy folly that I played thee this turn, even as I will shortly convict of vanity those that prompted thy reproof" Thus he comforted his brother and sent him home with a gift.

Another of the four caskets. Barlaam gives another apt illustration.

Then he ordered four wooden caskets to be made. Two of these he covered over all with gold, and, placing dead men's mouldering bones therein, secured them with golden clasps. The other two he smeared over with pitch and tar, but filled them with costly stones and precious pearls, and all manner of aromatic sweet perfume. He bound them fast with cords of hair, and called for the noblemen who had blamed him for his manner of accosting the men by the wayside Before them he set the four caskets, that they might appraise the value of these and those. They decided that the golden ones were of greater value, for, peradventure, they contained kingly diadems and girdles. But those, that were be-smeared with pitch and tar, were cheap and of paltry worth, said they Then said the king to them, "I know that such is your answer, for with the eyes of sense ye judge the objects of sense, but so ought ye not to do, but ye should rather see with the inner eye the hidden worthlessness or value." Whereupon he ordered the golden chests to be opened. And when they

δεινή τις ἔπεσε δυσωδία καὶ ἀηδεστάτη ὡράθη θέα.

Φησὶν οὖν ὁ βασιλεύς· Οὗτος ὁ τύπος τῶν τὰ λαμπρὰ μὲν καὶ ἔνδοξα ἠμφιεσμένων, πολλῇ δόξῃ καὶ δυναστείᾳ σοβαρευομένων, καὶ ἔσωθεν ἀποζόντων νεκρῶν καὶ πονηρῶν ἔργων· εἶτα καὶ τὰ πεπισσωμένα καὶ κατησφαλτωμένα κελεύσας ἀνακαλυφθῆναι, πάντας εὔφρανε τοὺς παρόντας τῇ τῶν ἐν αὐτοῖς ἀποκειμένων φαιδρότητι καὶ εὐωδίᾳ. ἔφη δὲ πρὸς αὐτούς· Οἶδατε τινὶ ὅμοια ταῦτα, τοῖς ταπεινοῖς ἐκείνοις καὶ εὐτελῆ περικειμένοις ἐνδύματα, ὧν ὑμεῖς τὸ ἔκτος ὁρῶντες σχῆμα, ὕβριν ἡγήσασθε τὴν ἐμὴν κατὰ πρόσω- 41
πον αὐτῶν ἐπὶ γῆς προσκύνησιν· ἐγὼ δέ, τοῖς νοεροῖς ὄμμασι τὸ τίμιον αὐτῶν καὶ περικαλλὲς κατανοήσας τῶν ψυχῶν, ἐνεδοξάσθην μὲν τῇ τούτων προσψαύσει, παντὸς δὲ στεφάνου καὶ πάσης βασιλικῆς ἀλουργίδος τιμιωτέρους αὐτοὺς ἡγησάμην· οὕτως οὖν αὐτοὺς ἤσχυνε, καὶ ἐδίδαξε μὴ τοῖς φαινομένοις πλανᾶσθαι, ἀλλὰ τοῖς νοουμένοις προσέχειν· κατ' ἐκεῖνον τοίνυν τὸν εὐσεβῆ καὶ σοφὸν βασιλέα καὶ σὺ πεποίηκας, τῇ ἀγαθῇ ἐλπίδι προσδεξαμενός με, ἧς οὐ ψευσθήσῃ, ὡς ἔγωγε οἶμαι. εἶπε δὲ πρὸς αὐτὸν ὁ Ἰωασάφ· Ταῦτα μὲν δὴ πάντα καλῶς εἶπας καὶ εὐαρμόστως· ἀλλ' ἐκεῖνο θέλω μαθεῖν, τίς ἐστιν ὁ σὸς Δεσπότης, ὃν κατ' ἀρχὰς τοῦ λόγου περὶ τοῦ σπορέως ἐκείνου εἰρηκέναι ἔλεγες.

Cp. Mat. xxiii. 27

were thrown open, they gave out a loathsome smell and presented a hideous sight.

'Said the king, "Here is a figure of those who are clothed in glory and honour, and make great display of power and glory, but within is the stink of dead men's bones and works of iniquity" Next, he commanded the pitched and tarred caskets also to be opened, and delighted the company with the beauty and sweet savour of their stores And he said unto them, "Knew ye to whom these are like? They are like those lowly men, clad in vile apparel, whose outward form alone ye beheld, and deemed it outrageous that I bowed down to do them obeisance But through the eyes of my mind I perceived the value and exceeding beauty of their souls, and was glorified by their touch, and I counted them more honourable than any chaplet or royal purple' Thus he shamed his courtiers, and taught them not to be deceived by outward appearances, but to give heed to the things of the soul. After the example of that devout and wise king hast thou also done, in that thou hast received me in good hope, wherein, as I ween, thou shalt not be disappointed.' Ioasaph said unto him, 'Fair and fitting hath been all thy speech, but now I fain would learn who is thy Master, who, as thou sadest at the first, spake concerning the Sower'

with the interpretation thereof

VII

Αὖθις οὖν ἀναλαβὼν τὸν λόγον ὁ Βαρλαὰμ, εἶπεν· Εἰ τὸν ἐμὸν βουλεῖ Δεσπότην μαθεῖν, ὁ Κύριος ἐστὶν Ἰησοῦς Χριστός, ὁ μονογενὴς Υἱὸς τοῦ Θεοῦ, ὁ μακάριος καὶ μόνος δυνάστης, ὁ Βασιλεὺς τῶν βασιλευόντων καὶ Κύριος τῶν κυριευόντων, ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον, ὁ σὺν Πατρὶ καὶ ἁγίῳ Πνεύματι δοξαζόμενος· οὐκ εἰμὶ γὰρ ἐγὼ τῶν τοὺς πολλοὺς τούτους καὶ ἀπείρους ἀναγορευόντων θεοὺς, καὶ τὰ ἄψυχα ταῦτα καὶ κωφὰ σεβομένων εἰδώλα· ἀλλ' ἕνα Θεὸν γινώσκω καὶ ὁμολογῶ ἐν τρισὶν ὑποστάσεσι δοξαζόμενον, Πατρὶ, φημὶ, καὶ Υἱῷ, καὶ ἁγίῳ Πνεύματι, ἐν μιᾷ δὲ φύσει καὶ οὐσίᾳ, ἐν μιᾷ δόξῃ καὶ βασιλείᾳ μὴ μεριζομένῃ· οὗτος οὖν ὁ ἐν τρισὶν ὑποστάσεσιν εἷς Θεὸς, ἄναρχος τε καὶ ἀτελεύτητος, αἰώνιος τε καὶ ἀίδιος, ἄκτιστος, ἄτρεπτος τε καὶ ἀσώματος, ἀόρατος, ἀπερίγραπτος, ἀπερίληπτος, ἀγαθὸς καὶ δίκαιος μόνος, ὁ τὰ πάντα ἐκ μὴ ὄντων ὑποστησάμενος, τά τε ὁρατὰ καὶ τὰ ἀόρατα, πρώτον μὲν δημιουργεῖ τὰς οὐρανοὺς δυνάμεις καὶ ἀοράτους, ἀναριθμήτοις τινὰ πλήθη ἄυλα τε καὶ ἀσώματα, λειτουργικὰ πνεύματα τῆς τοῦ Θεοῦ μεγαλειότητος· ἔπειτα τὸν ὁρώμενον κόσμον τοῦτον, οὐρανὸν τε καὶ γῆν καὶ τὴν θάλασσαν, ὅπερ καὶ φωτὶ φαιδρύνας κατεκόσμησεν, οὐρανὸν μὲν ἡλίῳ καὶ σελήνῃ καὶ τοῖς ἄστροις, γῆν δὲ παντοίοις βλαστήμασι καὶ διαφόροις ζῴοις, τὴν τε θάλασσαν πάλιν τῷ

1 Tim. vi. 14, 16

Mat. xxviii. 19 Jn. xiv. 17

Jeremiah i. 5 Psalm xc. 2

Eph. i. 4

VII

Again therefore Barlaam took up his parable and said, "If thou wilt learn who is my Master, it is Jesus Christ the Lord, the only-begotten Son of God, "the blessed and only potentate, the King of kings, and Lords of lords, who only hath immortality, dwelling in the light which no man can approach unto", who with the Father and the Holy Ghost is glorified. I am not one of those who proclaim from the house-top their wild rout of gods, and worship senseless and dumb idols, but one God do I acknowledge and confess, in three persons glorified, the Father, the Son, and the Holy Ghost, but in one nature and substance, in one glory and kingdom undivided. He then is in three persons one God, without beginning, and without end, eternal and everlasting, uncreate, immutable and incorporeal, invisible, infinite, incomprehensible, alone good and righteous, who created all things out of nothing, whether visible or invisible. First, he made the heavenly and invisible powers, countless multitudes, immaterial and bodiless, ministering spirits of the majesty of God. Afterward he created this visible world, heaven and earth and sea, which also he made glorious with light and richly adorned it, the heavens with the sun, moon and stars, and the earth with all manner of herbs and divers living beasts, and the sea in turn with all kinds of fishes. "He

Barlaam proclaims his true master.

πεπληθεῖ τῶν ὑπεστῶν γένει. ταῦτα πάντα,
Ps. cxviii. 5 αὐτὸς εἶπε, καὶ ἐγενήθησαν, αὐτὸς ἐνετείλατο
Gen. ii. 7 καὶ ἐκτισθήσαν. εἶτα δημιουργεῖ τὸν ἄνθρωπον
χερσὶν ἰδίαις· χοῦν μὲν λαβὼν ἀπὸ τῆς γῆς εἰς
διάπλασιν τοῦ σώματος, τὴν δὲ ψυχὴν λογικὴν
καὶ νοερὰν διὰ τοῦ οἰκείου ἐμφυσήματος αὐτῷ
δοὺς, ἥτις κατ' εἰκόνα καὶ ὁμοίωσιν τοῦ Θεοῦ
διδημιουργῆσθαι γεγράπται· κατ' εἰκόνα μὲν,
διὰ τὸ νοερὸν καὶ αὐτεξούσιον, καθ' ὁμοίωσιν δὲ
διὰ τὴν τῆς ἀρετῆς κατὰ τὸ δυνατὸν ὁμοίωσιν.
τοῦτον τὸν ἄνθρωπον αὐτεξουσιότητι καὶ ἀβά 48
σει τιμήσας βασιλέα τοῦ ἐπὶ γῆς κατέστησεν.
Gen. i. 28 ἔκτισε δὲ ἐξ αὐτοῦ τὸ θῆλυ, βοηθὸν αὐτῷ κατ'
αὐτόν.

Gen. ii. 8 Καὶ φυτεύσας παράδεισον ἐν Ἐδὲμ κατὰ ἀνα
τολὰς, εὐφροσύνης καὶ θυμηδίας πάσης πεπλη
ρωμένον, ἔθετο ἐν αὐτῷ τὸν ἄνθρωπον ὃν ἔπλασε,
πάντων μὲν τῶν ἐκεῖσε θείων φυτῶν κελεύσας
ἀκωλύτως μετέχειν, ἑνὸς δὲ μόνου θάμνου ἐντο
λὴν ὅλως μὴ γεύσασθαι, ὅπερ ξύλον τοῦ γνω
σκειν καλὸν καὶ πονηρὸν κέκληται, οὕτως εἰπών.
Gen. ii. 17 ἢ δ' ἂν ἡμέρᾳ φάγητε ἀπ' αὐτοῦ θανάτῳ ἀποθα
νεῖσθε. εἷς δὲ τῶν εἰρημένων ἀγγελικῶν δυνα
μεων, μιᾶς στρατιᾶς πρωτοστάτης, οὐδόλως ἐν
ἑαυτῷ παρὰ τοῦ Δημιουργοῦ κακίας φυσικῆς
ἐσχήκως ἴχνος ἀλλ' ἐπ' ἀγαθῷ γενόμενος, αὐτεξ
Cf. Rack. ovσίῳ προαιρέσει ἐτράπη ἐκ τοῦ καλοῦ εἰς τὸ
κακὸν καὶ ἐπηρθη τῇ ὑπονοίᾳ, ἀντάραι βουληθεὶς
τῷ Δεσπότῃ καὶ Θεῷ. διὸ ἀπεβλήθη τῆς τάξεως
αὐτοῦ καὶ τῆς ἀξίας, καὶ, ἀντὶ τῆς μακαρίας
δόξης ἐκείνης καὶ ἀγγελικῆς ὀνομασίας, διάβολος
ἐκλήθη καὶ Σατανᾶς προσωνομάσθη. ἔρριψε

spake the word and these all were made, he commanded and they were created." Then with his own hands he created man, taking dust of the ground for the fashioning of his body, but by his own in-breathing giving him a reasonable and intelligent soul, which, as it is written, was made after the image and likeness of God: after his image, because of reason and free will; after his likeness, because of the likeness of virtue, in its degree, to God. Him he endowed with free will and immortality and appointed sovran over everything upon earth, and from man he made woman, to be an helpmeet of like nature for him.

And he planted a garden eastward in Eden, full of delight and all heart's ease, and set therein the man whom he had formed, and commanded him freely to eat of all the heavenly trees therein, but forbade him wholly the taste of a certain one which was called the tree of the knowledge of good and evil, thus saying, "In the day that ye eat thereof ye shall surely die." But one of the aforesaid angel powers, the marshall of one host, though he bore in himself no trace of natural evil from his Maker's hand but had been created for good, yet by his own free and deliberate choice turned aside from good to evil, and was stirred up by madness to the desire to take up arms against his Lord God. Wherefore he was cast out of his rank and dignity, and in the stead of his former blissful glory and angelick name received the name of the "Devil" and "Satan" for his

and tellith of the malice of the serp

γὰρ αὐτὸν ὁ Θεὸς ὡς ἄναξιον τῆς ἀνωθεν δόξης
Rev. xii. 4 ἐνεκατεστάσθη δὲ αὐτῷ καὶ συνωπεζλήθη καὶ
πλήθος πολὺ τοῦ ὑπ' αὐτὸν τεταγμένου τῶν
ἀγγέλων οἵτινες κακοὶ γεγονότες τὴν προαίρεσιν 47
καὶ αὐτοὶ τοῦ ἀγαθοῦ τῇ ἀποστασίᾳ ἐξακολουθή-
σαντες τοῦ ἄρχοντος αὐτῶν, δι' μόνον ἀπωμο-
Rev. xii. 9 σθήσαν, ὡς πλανῶν καὶ ἀπατεώνα.

Ἀμυνόμενος οὖν ἀπὸ τοῦ ἀγαθοῦ ὁ διάβολος,
Wisd. ii. 24 καὶ πρώτος προσλαβόμενος φθόνον, φθόνῳ ἀνέδε-
ξατο πρὸς τὸν ἄνθρωπον ὁρῶν αὐτὸν μὲν ἐν τῇ πλείστῃ ἀπορρίψαντα δόξῃ ἐκείνον δὲ πρὸς τοσαύτην τιμὴν ἀναγόμενον καὶ ἐπιχειρήσαντα ἐκβαλεῖν αὐτὸν τῆς μακαρίας ἐκείνης διαγωγῆς τοῦ ὄφεως οὐν ἐργαστήριον τῆς ἰδίας πλάνης λα-βόμενος δι' αὐτοῦ πρώτον τὴν γυναῖκα καὶ πείσας αὐτὴν φαγεῖν ἐκ τοῦ ἀπηγορευμένου ἐκείνου
Cp. 1 Tim. ii. 14 ξύλου Ἀνεῖδε θεωσεῖν, δι' αὐτῆς πείσας καὶ τὸν Ἀδάμ, οὗτοι τοῦ πρωτοπλάστου κλήσεως καὶ φαγὼν ὁ πρῶτος ἄνθρωπος τοῦ φυτοῦ τῆς
Gen. iii. 22 παραβάσεως ἐξουσίας γίνεται τοῦ παραδείσου τῆς τρυφῆς ὑπὸ τοῦ Δημιουργοῦ καὶ αὐτῆς τῆς μακαρίας ζωῆς ἐκείνης καὶ ἀπολέσας διαγωγὴν, εἰς τὸν αἰῶνα ταύτην καὶ τελεωτέρου φῦναι μοῖ βιοτὴν ἀρνεῖται, καὶ θνητὸν τὸ τελευταῖον καταδικάζεται· ἐντεῦθεν ἰσχὺν ὁ διάβολος λαβὼν καὶ τῇ νίκῃ ἐπηυξημένος, πληθυνθέντος τοῦ γένους τῶν ἀνθρώπων πάσαν κακίας ὁδὸν αὐτοῖς 48
ὑπέθετο. ὡς ἐντεῦθεν διακόψαι τὴν πολλὴν τῆς ἁμαρτίας φορὰν βουλόμενος ὁ Θεὸς κατακλισμὸν ἐπήγαγε τῇ γῇ, ἀπολέσας πάσαν ψυχὴν ζῶσαν ἐν ἃ δὲ μόνον εὗρον δικαίῳ ἐν τῇ γῇ ἐκείνῃ, τούτοις σὺν γυναικὶ καὶ τέκνοις ἐν κιβωτῷ τῷ

title. God banished him as unworthy of the glory above. And together with him there was drawn away and hurled forth a great multitude of the company of angels under him, who were evil of choice, and chose in place of good, to follow in the rebellion of their leader. These were called Devils, as being deluders and deceivers.

'Thus then did the devil utterly renounce the good, and assume an evil nature, and he conceived spite against man, seeing himself hurled from such glory, and man raised to such honour; and he schemed to oust him from that blissful state. So he took the serpent for the workshop of his own guile. Through him he conversed with the woman, and persuaded her to eat of that forbidden tree in the hope of being as God, and through her he deceived Adam also, for that was the first man's name. So Adam ate of the tree of disobedience, and was banished by his Maker from that pleasant garden, and, in lieu of those happy days and that immortal life, fell was into this life of misery and woe, and at the last received sentence of death. Thenceforth the devil waxed strong and boastful through his victory; and, as the race of man multiplied, he prompted them in all manner of wickedness. So, wishing to cut short the growth of sin, God brought a deluge on the earth, and destroyed every living soul. But one single righteous man did God find in that generation, and him, with wife and

and of the shameful fall of man.

περισωσας, μονωτατον εἰς τὴν γῆν κατέστησεν· ἡνίκα δὲ ἤρξατο πάλιν εἰς πλῆθος τὸ τῶν ἀνθρώπων γένος χωρεῖν, ἐπελάθοντο τοῦ Θεοῦ καὶ εἰς χεῖρον ἀσεβείας προέκοψαν, διάφορους δουλωθέντες ἁμαρτήμασι, καὶ δεινοῖς καταφθαρέντες ἀτοπήμασι, καὶ εἰς πολυσχιδῆ πλάνην διαμερισθέντες.

Οἱ μὲν γὰρ αὐτόματον φύσεσθαι τὸ πᾶν ἐνόμισαν, καὶ ἀπρονοήτα ἐδογμάτισαν· ὡς μηδενὸς ἐφεστηκότος Δεσπότου· ἄλλοι εἱμαρμένην εἰσηγήσαντο, τῇ γενέσει τὸ πᾶν ἐπιτρέψαντες· ἄλλοι πολλοὺς θεοὺς κακοὺς καὶ πολυπαθεῖς ἐσεβάσθησαν, τοῦ ἔχειν αὐτοὺς τῶν ἰδίων παθῶν καὶ δεινῶν πράξεων συνηγόρους· ὧν καὶ μορφώματα τυπώσαντες ἀνεστήλωσαν ξόανα κωφὰ καὶ ἀναίσθητα εἴδωλα, καὶ συγκλείσαντες ἐν νηοῖς προσ-
Ποιμ. 1. 12 εκύνησαν, λατρεύοντες τῇ κτίσει παρὰ τὸν Κτίσαντα, οἱ μὲν τῷ ἡλίῳ καὶ τῇ σελήνῃ, καὶ τοῖς ἄστροις ἃ ἔθετο ὁ Θεὸς πρὸς τὸ φαίνειν παρέχειν τῷ περιγείῳ τούτῳ κόσμῳ, ἀψύχοις τε ὄντα καὶ ἀναισθήτα, τῇ προνοίᾳ τοῦ Δημιουργοῦ φωτιζόμενα καὶ διακρατούμενα· οὐ μὴν δὲ οἰκοθέν τι δυνάμενα· οἱ δὲ τῷ πυρὶ καὶ τοῖς ὕδασι καὶ τοῖς λοιποῖς στοιχείοις τῆς γῆς, ἀψύχοις καὶ ἀναισθήτοις οὖσι καὶ οὐκ ἠσχύνθησαν οἱ ἔμψυχοι καὶ λογικοὶ τὰ τοιαῦτα σεβεσθαι· ἄλλοι
Ποιμ. 1. 13 θηρίοις καὶ ἑρπετοῖς καὶ κτήνεσι τετραποδοῖς τὸ σέβας ἀπένειμαν, κτηνωδέστερον τῶν σεβομένων ἑαυτοὺς ἀποδείκνυντες· οἱ δὲ ἀνθρώπων τινῶν αἰσχρῶν καὶ εἰτέλων μορφώματα ἀνετύπωσαντο, καὶ τούτους θεοὺς ἐκάλεσαν, καὶ τοὺς μὲν αὐτῶν ἄρρενας, τινὰς δὲ θήλειας ἀνόμασαν,

children, he saved alive in an Ark and established him on a desolate earth. But, when the human race again began to multiply, they forgot God and ran into worse excess of wickedness, being in subjection to divers sins and strange delusions, and wandering apart into many branches of error.

Some deemed that everything moved by mere chance, and taught that there was no Providence, since there was no master to govern. Others brought in fate, and committed everything to the stars at birth. Others worshipped many evil deities subject to many passions, to the end that they might have them to alleviate their own passions and shameful deeds, whose forms they moulded, and whose dumb figures and senseless idols they set up, and enclosed them in temples, and did homage to them, "serving the creature more than the Creator." Some worshipped the sun, moon and stars which God fixed, for to give light to our earthly sphere, things without soul or sense, enlightened and sustained by the providence of God, but unable to accomplish anything of themselves. Others again worshipped fire and water and the other elements, things without soul or sense, and men possest of soul and reason were not ashamed to worship the like of these. Others assigned worship to beasts, creeping and four-footed things, proving themselves more beastly than the things that they worshipped. Others made them images of vile and worthless men, and named them gods, some of whom they called males, and some females, and they themselves set them forth as

of the worship of false gods.

οὓς ἐκεῖνοι αὐτοὶ ἐξέθεντο μοιχοὺς εἶναι καὶ φονεῖς, ὀργίλους καὶ ζηλωτὰς καὶ θυμαντικούς, πατροκτόνους καὶ ἀδελφοκτόνους, κλέπτας καὶ ἁρπαγάς, χωλοὺς καὶ κυλλοὺς, καὶ φαρμακοὺς, καὶ μαινομένους, καὶ τούτων τινὰς μὲν τετελευτηκότας, τινὰς δὲ κεκεραυνωμένους, καὶ κοπτομένους, καὶ θρηνουμένους καὶ δεδουλευκότας ἀνθρώποις, καὶ φυγάδας γενομένους, καὶ εἰς ζῷα μεταμορφουμένους ἐπὶ ποιηραῖς καὶ αἰσχραῖς μιξεσιν· ὅθεν, λαμβάνοντες οἱ ἄνθρωποι ἀφορμὰς ἀπὸ τῶν θεῶν αὐτῶν, εἰδεῶς κατεμιαίνοντο πᾶσῃ ἀκαθαρσίᾳ. καὶ δεινὴ κατεῖχε σκοτωσις τὸ γένος τῶν ἐν ἐκείνοις τοῖς χρόνοις, καὶ οὐκ ἦν ὁ συνιῶν, οὐκ ἦν ὁ ἐκζητῶν τὸν Θεόν.

Ὀσ. 14, 2.

Ἀβραὰμ δὲ τις ἐν ἐκείνῃ τῇ γενεᾷ μόνος εὑρέθη τὰς αἰσθήσεις τῆς ψυχῆς ἐρρωμένας ἔχων, δι' τῇ θεωρίᾳ τῶν κτισμάτων ἐπέγνω τὸν Δημιουργόν· Κατανοήσας γὰρ οὐρανὸν καὶ γῆν καὶ θάλασσαν, ἥλιον καὶ σελήνην καὶ τὰ λοιπὰ, ἐθαύμασε τὴν ἐναρμόνιον ταύτην διακοσμησιν· ἰδὼν δὲ τὸν κόσμον καὶ τὰ ἐν αὐτῷ πάντα, οὐκ αὐτόματως γεγενῆσθαι καὶ συντηρεῖσθαι ἐνόμισεν, οὔτε μὴν τοῖς στοιχείοις τῆς γῆς ἢ τοῖς ἀψύχοις εἰδώλοις τὴν αἰτίαν τῆς τοιαύτης διακοσμήσεως προσανέθετο· ἀλλὰ τὸν ἀληθῆ Θεὸν διὰ τούτων ἐπέγνω, καὶ αὐτὸν εἶναι Δημιουργὸν τοῦ παντὸς καὶ συνοχέα συνῆκεν· ἀποδεξάμενος δὲ τοῦτον τῆς εὐγνωμοσύνης καὶ ὀρθῆς κρίσεως, ὁ Θεὸς ἐνεφάνισεν ἑαυτὸν αὐτῷ οὐ καθὼς ἔχει φύσεως· Θεὸν γὰρ ἰδεῖν γενητῇ φύσει ἀδύνατον, ἀλλ' οἰκονομικαῖς τισι θεοφανείαις, ὡς οἶδεν αὐτός, καὶ τελειοτέραν γνῶσιν ἔνθεν αὐτοῦ τῇ ψυχῇ, ἐδο-

adulterers, murderers, victims of anger, jealousy, wrath, slayers of fathers, slayers of brothers, thieves and robbers, lame and maim, sorcerers and madmen Others they showed dead, struck by thunderbolts, or beating their breasts, or being mourned over, or in enslavement to mankind, or exiled, or, for foul and shameful purposes, taking the forms of animals. Whence men, taking occasion by the gods themselves, took heart to pollute themselves in all manner of uncleanness. So an horrible darkness overspread our race in those times, and "there was none that did understand and seek after God

of Abraham Moses and Aaron.

"Now in that generation one Abraham alone was found strong in his spiritual senses, and by contemplation of Creation he recognized the Creator When he considered heaven, earth and sea, the sun, moon and the like, he marveled at their harmonious ordering. Seeing the world, and all that therein is, he could not believe that it had been created, and was upheld, by its own power, nor did he ascribe such a fair ordering to earthly elements or lifeless idols. But therein he recognized the true God, and understood him to be the maker and sustainer of the whole And God, approving his fair wisdom and right judgement, manifested himself unto him, not as he essentially is (for it is impossible for a created being to see God), but by certain manifestations in material forms, as he alone can, and he planted in Abraham more perfect knowledge, he magnified

ξασε, και οἰκεῖον ἔθετο θερμοῦντα, ὅς, καὶ κατὰ διαδοχὴν τοῖς ἐξ αὐτοῦ παραπεμψας τὴν εὐσέβειαν, τὸν ἀληθῆ γνωρίζειν ἐδίδαξε Θεόν. διὸ καὶ εἰς πλῆθος ἄπειρον τὸ σπέρμα αὐτοῦ ἐλθεῖν ὁ Δεσπότης εὐδόκησε, καὶ λαὸν περιουσιον αὐτῷ ὠνόμασε, καὶ δουλωθέντας αὐτοὺς ἔθνει Αἰγυπτίῳ καὶ Φαραὼ τῶν τυράννων σημείοις καὶ τέρασι φρικτοῖς καὶ ἐξαισίοις ἐξήγαγεν ἐκεῖθεν διὰ Μωσέως καὶ Ἀαρὼν, ἀνδρῶν ἁγίων καὶ χάριτι προφητείας δοξασθέντων· δι' ὧν καὶ τοὺς Αἰγυπτίους ἐκόλασεν ἀξίως τῆς αὐτῶν πονηρίας, καὶ τοὺς Ἰσραηλίτας· οὕτω γὰρ ὁ λαὸς ἐκεῖνος ὁ τοῦ Ἀβραὰμ ἐπώνυμος ἐκέκλητο· διὰ ξηρᾶς τὴν Ἐρυθρὰν θάλασσαν διήγαγε διεσχισθέντων τῶν ὑδάτων καὶ τεῖχος ἐκ δεξιῶν καὶ τεῖχος ἐξ εὐωνύμων γεγενημένων· τοῦ δὲ Φαραὼ καὶ τῶν Αἰγυπτίων κατ' ἴχνος αὐτῶν εἰσελθόντων ἐπαναστραφέντα τὰ ὕδατα ἀρδὴν αὐτοὺς ἀπώλεσεν· εἶτα θαυμασι μεγίστοις καὶ θεοφανείαις ἐπὶ χρόνους τεσσαρακοντα διαγαγὼν τὸν λαὸν ἐν τῇ ἐρήμῳ καὶ ἄρτῳ οὐρανίῳ διατρέφων, νόμον δέδωκε πλαξὶ λιθίναις θεόθεν γεγραμμένον, ὅπερ ἐνεχείρισε τῷ Μωσεῖ ἐπὶ τοῦ ὄρους, τύπον ὄντα καὶ σκιαγραφίαν τῶν μελλόντων· τῶν μὲν εἰδώλων καὶ πάντων τῶν πονηρῶν ἀπαγορεύοντα πρόξενον, μόνον δὲ διδάσκοντα τὸν ὄντως ὄντα Θεὸν σέβεσθαι, καὶ τῶν ἀγαθῶν ἔργων ἀντέχεσθαι· τοιαῦταις οὖν τερατουργίαις εἰσήγαγεν αὐτοὺς εἰς ἀγαθήν τινα γῆν, ἥπερ πάλαι τῷ πατριάρχῃ ἐκείνῳ Ἀβραὰμ ἐπηγγείλατο δώσειν αὐτοῦ τῷ σπέρματι· καὶ μακρὸν ἂν εἴη διηγήσασθαι ὅσα εἰς αὐτοὺς ἐπεδείξατο μεγάλα καὶ θαυμαστά,

Exod. xx 1 Gen. xii 3

Exod. xiv 21

Exod. xvi 4 Exod. xvi 15 Deut. v 1

Exod. xx 1

him and made him his own servant. Which Abraham in turn handed down to his children his own righteousness and taught them to know the true God. Wherefore also the Lord was pleased to multiply his seed beyond measure and called them "a peculiar people" and brought them forth out of bondage to the Egyptian nation, and to one Pharaoh a tyrant, by strange and terrible signs and wonders wrought by the hand of Moses and Aaron, holy men, honoured with the gift of prophecy, by whom also he punished the Egyptians in fashion worthy of their wickedness, and led the Israelites (for thus the people descended from Abraham were called) through the Red Sea upon dry land, the waters dividing and making a wall on the right hand and a wall on the left. But when Pharaoh and the Egyptians pursued and went in after them, the waters returned and utterly destroyed them. Then with exceeding mighty miracles and divine manifestations by the space of forty years he led the people in the wilderness, and fed them with bread from heaven, and gave the Law divinely written on tables of stone, which he delivered unto Moses on the mount, "a type and shadow of things to come" leading men away from idols and all manner of wickedness, and teaching them to worship only the one true God, and to cleave to good works. By such wondrous deeds, he brought them into a certain goodly land, the which he had promised aforetime to Abraham the patriarch, that he would give it unto his seed. And the task were long, to tell of all the mighty and marvelous works full of glory and

ἐνδοξα τε καὶ ἐξαίσια, ὧν οὐκ ἔστιν ἀριθμός. δι' ὧν πάντων τοῦτο ἦν τὸ σπουδαζόμενον πάσης ἀθέσμου λατρείας καὶ πράξεως τὸ τῶν ἀνθρώπων ἀποσπάσαι γένος, καὶ εἰς τὴν ἀρχαίαν ἐπανάγειν κατάστασιν. ἀλλὰ καὶ ἔτι τῇ αὐτονομίᾳ τῆς πλάνης ἐδουλοῦτο ἡ φύσις ἡμῶν, καὶ ἐβασί-
Heb. v. 14, 15 λευε τῶν ἀνθρώπων ὁ θάνατος, τῇ τυραννίδι τοῦ διαβόλου, καὶ τῇ καταδίκῃ τοῦ ᾅδου πάντας παραπεμπόν.

Εἰς τοιαύτην οὖν συμφορὰν καὶ ταλαιπωρίαν ἐλθόντας ἡμᾶς οὐ παρεῖδεν ὁ πλάσας καὶ εἰς τοῦ μὴ ὄντος εἰς τὸ εἶναι παραγαγών, οὐδὲ ἀφῆκεν εἰς τέλος ἀπολέσθαι τὰ τῶν χειρῶν αὐτοῦ ἔργα, ἀλλ' εὐδοκίᾳ τοῦ Θεοῦ καὶ Πατρὸς καὶ συνεργίᾳ καὶ τοῦ ἁγίου Πνεύματος, ὁ μονογενὴς Υἱὸς καὶ
John i. 1 Λόγος τοῦ Θεοῦ ὁ ὢν εἰς τοὺς κόλπους τοῦ Πατρὸς, ὁ ὁμοούσιος τῷ Πατρὶ καὶ τῷ ἁγίῳ Πνεύματι, ὁ
John i. 1 προαιώνιος, ὁ ἄναρχος, ὁ ἐν ἀρχῇ ὢν καὶ πρὸς τὸν Θεὸν καὶ Πατέρα ὤν, καὶ Θεὸς ὢν συγκατα-βαίνει τοῖς ἑαυτοῦ δούλοις συγκαταβάσιν ἄφραστον καὶ ἀκατάληπτον, καὶ, Θεὸς ὢν τέλειος,
Luke i. 27 ἄνθρωπος τέλειος γίνεται ἐκ Πνεύματος ἁγίου καὶ
Luke i. 34 John i. 13 Μαρίας τῆς ἁγίας Παρθένου καὶ Θεοτόκου. οὐκ ἐκ σπέρματος ἀνδρὸς ἢ θελήματος, ἢ συναφείας, ἐν τῇ ἀχράντῳ μήτρᾳ τῆς Παρθένου συλληφθεὶς, ἀλλ' ἐκ Πνεύματος ἁγίου, καθὼς καὶ πρὸ τῆς
Luke i. 35 συλλήψεως εἷς τῶν ἀρχαγγέλων ἀπεστάλη μηνύων τῇ Παρθένῳ τὴν ξένην σύλληψιν ἐκείνην
Matt. i. 20 Luke i. 31 John xxxi. 23 καὶ τὸν ἄφραστον τόκον. ἀσπόρως γὰρ συνελήφθη ὁ Υἱὸς τοῦ Θεοῦ ἐκ Πνεύματος ἁγίου, καὶ συμπήξας ἑαυτῷ ἐν τῇ μήτρᾳ τῆς Παρθένου σάρκα ἐμψυχουμένην ψυχῇ λογικῇ τε καὶ νοερᾷ,

wonder, without number, which he shewed unto them, by which it was his pleasure to pluck the human race from all unlawful worship and practice, and to bring men back to their first estate. But even so our nature was in bondage by its freedom to err, and death had dominion over mankind, delivering all to the tyranny of the devil, and to the damnation of hell.

of the incarnation of our Lord Jesus Christ.

'So when we had sunk to this depth of misfortune and misery, we were not forgotten by him that formed and brought us out of nothing into being, nor did he suffer his own handwork utterly to perish. By the good pleasure of our God and Father, and the co-operation of the Holy Ghost, the only-begotten Son, even the Word of God, which is in the bosom of the Father, being of one substance with the Father and with the Holy Ghost, he that was before all worlds, without beginning, who was in the beginning, and was with God even the Father and was God, he, I say, condescended toward his servants with an unspeakable and incomprehensible condescension, and, being perfect God, was made perfect man, of the Holy Ghost and of Mary the Holy Virgin and Mother of God, not of the seed of man, nor of the will of man, nor by carnal union, being conceived in the Virgin's undefiled womb, of the Holy Ghost, as also, before his conception, one of the Archangels was sent to announce to the Virgin that miraculous conception and ineffable birth. For without seed was the Son of God conceived of the Holy Ghost, and in the Virgin's womb he formed for himself a fleshly body, animate with a reasonable and

προῆλθεν ἐν μιᾷ τῇ ὑποστάσει, δύο δὲ ταῖς
φύσεσι, τέλειος θεὸς καὶ τέλειος ἄνθρωπος· ἐ-
φθόνει τὴν παρθένον τὴν τεκοῦσαν καὶ μετὰ τὸν
τόκον φυλάξας, καὶ ἐν ἀφθορίᾳ ἀμιάντῳ τὴν
ἁγνείαν χωρὶς ἁμαρτίας, τὰς ἀσθενείας ἡμῶν
ἀνελάβετο καὶ τὰς νόσους ἐβαστάσεν· ἐπεὶ γὰρ
δι' ἁμαρτίας εἰσῆλθεν ὁ θάνατος εἰς τὸν κόσμον,
ἔδει τὸν λυτρωσόμενον μέλλοντα ἀναμαρτήτῳ εἶναι
καὶ μὴ τῷ θανάτῳ διὰ τὴν ἁμαρτίαν ὑπεύθυνον.

Ἐπεὶ τοιγαροῦν τὸν χρόνον τῶν ἀσθενειῶν
συνεκεκαλύφει, ἐβαπτίσθη ἐν τῷ Ἰορδάνῃ
ποταμῷ ὑπὸ Ἰωάννου ἀνδρὸς ἁγίου καὶ πάντων
τῶν προφητῶν ὑπερέχοντος. Βαπτισθέντος δὲ
αὐτοῦ φωνὴ ἠκούσθη οὐρανόθεν ἐκ τοῦ θεοῦ καὶ
Πατρὸς λέγουσα· Οὗτός ἐστιν ὁ Υἱός μου ὁ
ἀγαπητὸς ἐν ᾧ εὐδόκησα· καὶ τὸ Πνεῦμα τὸ
ἅγιον ἐν εἴδει περιστερᾶς κατῆλθεν ἐπ' αὐτόν·
καὶ ἀνέστησε δ' ἔξω σημεῖα ποιεῖν μεγάλα καὶ
θαυμαστά, περοῦν πιστῶν τυφλοὺς φωτίζων,
δαιμόνια ἀπελαύνων, κωφοὺς καὶ κυλλοὺς θερα-
πεύων, λεπροὺς καθαρίζων, καὶ παντοχόθεν
ἀνακαινίζων τὴν παλαιωθεῖσαν ἡμῶν φύσιν, ἔργῳ
τε καὶ λόγῳ παιδεύων καὶ διδάσκων τὴν τῆς
ἀρετῆς ὁδὸν τῇ μὲν φθορᾷ ἀπάγων, πρὸς δὲ τὴν
ζωὴν τὴν ἀθάνατον τὴν ἀιδιον. Ἔθνη καὶ μαθητὰς ἐξ-
ελέξατο δώδεκα εἰς καὶ ἀπόστολον ἀπέδειξε· καὶ
ἀφιστᾶν αὐτοὺς ἀνέστρεψε τὴν οἰκουμένην πολίτα-
ν· ἣν ἦλθεν ἐπὶ τῆς γῆς εἰδὼς ἔλεθεν, καὶ οὐρα-
νοὺς τοὺς ταπεινοῦν ἡμᾶς καὶ ἐπιγείους τῷ αὐτοῦ
θελήματι τελέσας.

Φθόνῳ δὲ τῆς θαυμαστῆς αὐτοῦ καὶ θεοπρεποῦς
πολιτείας καὶ τῶν ἀπείρων θαυμάτων οἱ ἀρχιερεῖς

intelligent soul, and thence came forth in one substance but in two natures, perfect God and perfect man, and preserved undefiled, even after birth, the virginity of her that bore him. He being made of like passions with ourselves in all things, yet without sin, took our infirmities and bare our sicknesses. For since by sin death entered into the world, meet was that he, that should redeem the world, should be without sin, and not by sin subject unto death.

'When he had lived thirty years among men he was baptized in the river Jordan by John, an holy man, and great above all the prophets. And when he was baptized there came a voice from heaven, from God, even the Father, saying "This is my beloved Son, in whom I am well pleased," and the Holy Ghost descended upon him in likeness of a dove. From that time forth he began to do great signs and wonders, raising the dead, giving sight to the blind, casting out devils, healing the lame and maim, cleansing lepers, and everywhere renewing our out-worn nature, instructing men both by word and deed, and teaching the way of virtue, turning men from destruction and guiding their feet toward life eternal. Wherefore also he chose twelve disciples, whom he called Apostles and commanded them to preach the kingdom of heaven which he came upon earth to declare and to make heavenly us who are low and earthly, by virtue of his incarnation.

of his life and ministry,

'But, through envy of his marvellous and divine conversation and endless miracles, the chief priests

[illegible]

[illegible]

[illegible]

and rulers of the Jews (amongst whom also he dwelt, on whom he had wrought his aforesaid signs and miracles), in their madness forgetting all, condemned him to death, having seized one of the Twelve to betray him. And, when they had taken him, they delivered him to the Gentiles, him that was the life of the world, he of his free will consenting thereto, for he came for our sakes to suffer all things, that he might free us from sufferings. But when they had done him much despite, at the last they condemned him to the Cross. All this he endured in the nature of that flesh which he took from us, his own nature remaining free of suffering; for, being of two natures, both the divine and that which he took from us, his human nature suffered, while his Godhead continued free from suffering and death. So our Lord Jesus Christ, being without sin, was crucified in the flesh; for he did no sin, neither was guile found in his mouth; and he was not subject unto death, for by sin, as I have said before, came death into the world; but for our sakes he suffered death in the flesh, that he might redeem us from the tyranny of death. He descended into hell and, having harrowed the hell, he released souls that had been imprisoned therein for ages long. He was buried, and on the third day he rose again, vanquishing death and granting us the victory over death; and he, the giver of immortality, having made flesh immortal, was seen of his disciples, and bestowed upon them peace, and, through them, peace on the whole human race.

of his death, and burial.

of his Resurrection.

'After forty days he ascended into heaven, and

Acts I. 11 εφοιτησε, καὶ οὕτως ἐν δεξιᾷ τοῦ Πατρὸς καθέζε-
2 Tim. iv. 1 ται, ὃς καὶ μέλλει πάλιν ἔρχεσθαι κρῖναι ζῶντας
Mat. xvi. 27 καὶ νεκρούς· καὶ ἀποδοῦναι ἑκάστῳ κατὰ τὰ ἔργα
αὐτοῦ· μετὰ δὲ τὴν ἔνδοξον αὐτοῦ εἰς οὐρανοὺς
Acts ii. 3, 4 ἀνάληψιν, ἀπέστειλε τὸ πανάγιον Πνεῦμα ἐπὶ
τοὺς ἁγίους αὐτοῦ μαθητὰς ἐν εἴδει πυρός, καὶ
ἤρξαντο ξέναις γλώσσαις λαλεῖν, καθὼς τὸ
Πνεῦμα ἐδίδου ἀποφθέγγεσθαι. ἐντεῦθεν οὖν τῇ
Mat. xxviii. 19, 20 χάριτι αὐτοῦ διεσπείρησαν εἰς πάντα τὰ ἔθνη καὶ
ἐκήρυξαν τὴν ὀρθόδοξον πίστιν, βαπτίζοντες
αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ
τοῦ ἁγίου Πνεύματος, διδάσκοντες τηρεῖν πάσας
τὰς ἐντολὰς τοῦ Σωτῆρος· ἐφώτισαν οὖν τὰ ἔθνη
τὰ πεπλανημένα, καὶ τὴν δεισιδαίμονα πλάνην
τῶν εἰδώλων κατήργησαν· κἂν μὴ φέρων ὁ ἐχθρὸς
τὴν ἧττάν πολέμους καὶ νῦν καθ' ἡμῶν τῶν πιστῶν ἐγείρει, πείθων τοὺς ἄφρονας καὶ ἀσυνέτους 50
ἔτι τῆς εἰδωλολατρείας ἀντέχεσθαι, ἀλλ' ἀσθενὴς
Ps. x. 6 (Heb.) ἡ δύναμις αὐτοῦ γεγονε, καὶ αἱ ῥομφαίαι αὐτοῦ
εἰς τέλος ἐξέλιπον τῇ τοῦ Χριστοῦ δυνάμει· ἰδοὺ
σοι τὸν ἐμὸν Δεσπότην καὶ Θεὸν καὶ Σωτῆρα δι
ὀλίγων ἐγνώρισα ῥημάτων· τελεωτέρου δὲ γνωρί-
σεως, εἰ τὴν χάριν αὐτοῦ δέξῃ ἐν τῇ ψυχῇ σου καὶ
δοῦλος αὐτοῦ καταξιωθῇς γενέσθαι.

VIII

Acts xii. 1 Τούτων δὲ ἤκουσε τῶν ῥημάτων ὁ τοῦ βασιλέως
υἱὸς, φῶς αὐτοῦ περιήστραψε τὴν ψυχὴν· καὶ
ἐξαναστὰς τοῦ θρόνου ἐκ περιχαρείας, καὶ περι-
πλακεὶς τῷ Βαρλαὰμ, ἔφη· Ἄρα οὗτός ἐστιν,

sitteth at the right hand of the Father And he shall come again to judge the quick and the dead, and to reward every man according to his works. After his glorious Ascension into heaven he sent forth upon his disciples the Holy Ghost in likeness of fire, and they began to speak with other tongues as the Spirit gave them utterance. From thence by his grace they were scattered abroad among all nations, and preached the true Catholic Faith, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, and teaching them to observe all the commandments of the Saviour So they gave light to the people that wandered in darkness, and abolished the superstitious error of idolatry Though the enemy chafeth under his defeat, and even now stirreth up war against us, the faithful, yet is his power grown feeble, and his swords have at last failed him by the power of Christ Lo, in few words I have made known unto thee my Master, my God, and my Saviour, but thou shalt know him more perfectly, if thou wilt receive his grace into thy soul, and gain the blessing to become his servant.'

his glorious Ascension into heaven,

of the coming of the Holy Ghost, and of the spread of the Catholick Faith

VIII

When the king's son had heard these words, there flashed a light upon his soul Rising from his seat in the fulness of his joy, he embraced Barlaam, saying, 'Most honoured sir, methinks this might be that

How Josaph rejoiced to hear Barlaam's good tidings

ως ἐγω εἰκαζω τιμωτατε τῶν ἀνθρωπων. ο λίθος εκεῖνος ο ατιμητος ὁν εν μυστηριῳ εικοτως κατεχεις, μη παντι τῳ βουλομενῳ τοῦτον δεικνυων, αλλ οἷς ὁριωνται τα της ψυχης αισθητηρια. ἰδου 57
γαρ, ως ταυτα τα ρηματα εδεξαμην ταις ἀκοαῖς, φως γλυκυτατον εισεδυ μου τῇ καρδιᾳ. και το βαρυ ἐκεινο της λυπης καλυμμα. το πολυν ἤδη χρονον περιεκαλυπτεν τῇ καρδιᾳ μου. θᾶττον περιῃρεθη. ει οὖν καλως εἰπαζω ἀναγγειλον μοι· ει δε και κρειττον τι τῶν ειρημενων γινωσκεις, μη ἀναβαλλου εξ αυτῆς φανερωσαι μοι.

Λίθος οὖν ο Βαρλααμ ἀπεκρινατο· Ναί μην, κυριε μου και βασιλεῦ, τοῦτο εστι το μεγα μυστηριον το ἀποκεκρυμμενον ἀπο τῶν αἰωνων και ἀπο των γενεων, εν' εσχατων δε τῶν χρονων φανερωθειν τῳ γενει τῶν ἀνθρωπων· οὐ τὴν φανερωσιν πολλαι τῇ τοῦ θειου Πνευματος χαριτι προηγγειλαν πολλοι προφῆται και δικαιοι, πολυμερῶς και πολυτροπως μυηθεντες· και μεγαλοφωνως καταγγειλαντες, και παντες τὴν ἐσομενην σωτηριαν προορωντες, ἐπιθυμουν θεασασθαι ταυτην, και ουκ ἐθεασαντο· ἀλλ' εσχατῃ γενεᾳ αυτῇ ἠξιωθη το σωτηριον δεξασθαι· ο πιστευσας οὖν και βαπτισθεις σωθησεται, ὁ δε απιστησας κατακριθησεται.

Ὁ δε Ἰωασαφ ἔφη· Παντα τὰ εἰρημενα και ἀνεκδιηγητως πιστευω, και ὃν καταγγελλεις δοξαζω Θεον· μονον ἁπλουστερον μοι ταῦτα σαφηνισον, και τι μα δει ποιειν ακριβῶς διδαξον· αλλὰ και το βαπτισμα τι ἐστιν, ὃ τους πιστευοντας δεξασθαι ἔφης, κατ' ἀκολουθιαν αυτῷ παντα μοι γνωρισον.

Col. 1. 26

Heb. 1. 1

Luke x. 24
Mat. xiii. 17
Mk. xvi. 16

priceless stone which thou dost rightly keep secret, not displaying it to all that would see it, but only to those whose spiritual sense is strong. For lo, as these words dropped upon mine ear, sweetest light entered into my heart, and the heavy veil of sorrow, that hath now this long time enveloped my heart, was in an instant removed. Tell me if my guess be true; or if thou knowest aught better than that which thou hast spoken, delay not to declare it to me.'

Again, therefore, Barlaam answered, 'Yea, my lord and prince, this is the mighty mystery which hath been hid from ages and generations, but in these last days hath been made known unto mankind, the manifestation whereof, by the grace of the Holy Ghost, was foretold by many prophets and righteous men, instructed at sundry times and in divers manners. In trumpet tones they proclaimed it, and all looked forward to the salvation that should be; this they desired to see, but saw it not. But this latest generation was counted worthy to receive salvation. Wherefore he that believeth and is baptized shall be saved, but he that believeth not shall be damned.'

Said Ioasaph, 'All that thou hast told me I believe without question, and him whom thou declarest I glorify as God. Only make all plain to me, and teach me clearly what I must do. But especially go on to tell me what is that Baptism which thou sayest that the Faithful receive.'

λεσθαι· ἐπειδὴ κινδυνεύει γὰρ ἡ ἀναβολὴ, διὰ τὸ ἄδηλον εἶναι τοῦ θανάτου τὴν προθεσμίαν.

Ὁ δὲ Ἰωσαφὰτ πρὸς αὐτὸν ἔφη· Καὶ τίς ἡ ἀγαθὴ ἐλπὶς ἐκείνη, ἣν δίχα χάριτος βαπτίσματος μὴ ἐπιτυγχάνειν τινὲς δὲ ἔστιν ἥτις βασιλείαν τῶν οὐρανῶν ἀποκαλεῖς· πόθεν δὲ τὰ τοῦ ἀνεθρώπησαντος Θεοῦ μήματα οὐ ἀκήκοας, τίς δὲ ἡ τοῦ θανάτου ἄδηλος προθεσμία, περὶ ἣς μέριμνα πολλὴ τῇ καρδίᾳ μου ἐνεκύψασα, ἐν λύπαις καὶ ὀδύναις διανυκτά μου τὰς σάρκας καὶ αὐτὰς δὴ τὰς ὀστέων καθιστᾷσι· καὶ εἰ τεθνήξομαι εἰς τὸ μὴ ἐν διαλύθωμεν οἱ ἄνθρωποι, ἢ ἔστιν ἄλλη τις βίοτη μετὰ τὴν ἐντεῦθεν ἀδήμιας, ταῦτα καὶ τούτοις ἐπόμενα μαθεῖν ἐπιθυμοῦν.

Ὁ δὲ Βαρλαὰμ τοιαῦτα τούτοις εἰδὼς τὰς ἀπορίας· Ἡ μὲν ἀγαθὴ ἐλπὶς ἣν εἶπεν, τῆς βασιλείας ἐστὶ τῶν οὐρανῶν· αὕτη δὲ γλῶσσα θεία τε καὶ πάνσοφος ὑπάρχει ἀνεκφράστος· φησὶ γὰρ ἡ Γραφή· Ἃ ὀφθαλμὸς οὐκ εἶδε καὶ οὖς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη ἃ ἡτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν· ὅταν δὲ ἀξιωθῶμεν τὸ πᾶν τοῦτο ἀποθέμενοι πάρεσιν, τῆς μακαριότητος ἐκείνης ἐπιτυγχάνειν τότε αὐτὸς, ὁ καταξιώσας ἡμᾶς μὴ διαμαρτεῖν τῆς ἐλπίδος, δώσει καὶ γνωρίσει τοῖς ἀγαθοῖς ἐκείνοις τὴν πάντα νοῦν ὑπερέχουσαν δόξαν, τὸ ἄφραστον φῶς τὴν μὴ διαφθειρομένην ζωὴν τὴν μετὰ ἀγγέλων διαγωγήν· εἰ γὰρ ἀξιωθῶμεν θεῷ συγγενεσθαι καθ' ὅσον ἐφικτὸν ἀνθρωπίνῃ φύσει, πάντα εἰσόμεθα παρ' αὐτοῦ ἃ νῦν οὐκ ἴσμεν· τοῦτο γὰρ ἔφη, ἐκ τῆς τῶν θεοπνεύστων Γραφῶν μεμνημένος

Is. lxiv. 4
1 Cor. ii. 9

herein, for delay is perilous because of the uncertainty of the appointed day of death.

Ioasaph said unto him: And what is this good hope whereto thou sayest it is impossible without baptism to attain? And what this kingdom which thou callest the kingdom of Heaven? And how cometh it that thou hast heard the words of God incarnate? And what is the uncertain day of death? For on this account much anxiety hath fallen on my heart and consumeth my flesh in pain and grief and fasteneth on my very bones. And shall we men, appointed to die, return to nothing, or is there some other life after our departure hence? These and kindred questions I have been longing to resolve.

Ioasaph asketh Barlaam for further

Thus questioned he, and Barlaam answered thus: 'The good hope, whereof I spake, is that of the kingdom of Heaven. But that kingdom is far beyond the utterance of mortal tongue, for the Scripture saith "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." But when we have shuffled off this gross flesh, and attained to that blessedness, then will that Master, which hath granted to us not to fall of this hope, teach and make known unto us the glory of those good things, whose glory passeth all understanding: that light ineffable, that life that hath no ending, that converse with Angels. For if it be granted us to hold communion with God, so far as is attainable to human nature, then shall we know all things from his lips which now we know not. This doth my initiation into the teaching of the divine Scriptures teach me

Barlaam replieth at length

διδαχὴν παντὸς μαλλον. Βασιλεὺς συνελὼν
τιθεμαι τὸ τέλος τῶν τοιούτων τὴν θεωρίαν τῆς ἀγίας
Ps. 18 10 καὶ ζωοποιοῦ Τριάδος καὶ τὴν ἀπρόσιτον φῶς
αὐτῆς ἐπιλαμπῆ καὶ τρανοτέρον τε καὶ καθαρω 81
τέρον καὶ ἀπροσκόπτοις τρόποις τῶν ἀξιωθέν-
1 Cor. 13 12 αὐτῆς ἔνδον καταστιζόμενα. εἰ δὲ μὴ δυνατὸν
τὴν ἀξίαν ἐκείνην καὶ τὸ φῶς καὶ τὰ ἀπόρρητα
ἀγαθὰ πάντες καὶ λίαν θαυμαστὸν εἶναι· ἀνὰ
δὲ γὰρ ἔτος μεγάλα καὶ ἐξαίρετα ἐν τῷ νῦν τοῦ
ἀνθρώπου καὶ φθαρτοῦ καὶ τὸ βάρος τοῦτο καὶ
ἀμαθὲς σωμάτιον τεμαχίζοντες τὸν λογισμὸν τὰ
κατὰ μικρὸν ἐκείνου καὶ τὸν νοῦν παρεστῶτα· οὕτω
μὲν οὖν ἐν τῷ τοιούτῳ εἶδος τῇ φύσει μόνῃ.
δέχου ἀκολουθοῦντας μόνον ἀκολουθοῦντα ἔχει
καὶ ἐν ἔργῳ ἀγαθῷ ἀναχθῆναι τὴν ἀθάνατον
βασιλείας καὶ τὴν ἐπιλαμπρότατα, ἄρτον ὅταν ἀνι-
τῶν, μαθόντες τὰ τέλεια.

Περὶ δὲ τὸ πρωτόπλαστον, ὅτι ἡμεῖς τοῦ λόγου
τοῦ παρεμφέροντος θεοῦ ἀπεκάμεν ἐκ τῶν ἱερῶν
Εὐαγγελίων ἐκεῖθεν πάντα τὰ τῆς θεολογίας ἀκουσμάτων
ἡμῶν μεμαθήκαμεν· αὐτὸς γὰρ ὁ ἀγαθὸς δίκαιος
ἀνθρωπος κτίζεται, ὡς ἐν τῷ ἀθανασίαν καὶ ἀφθαρ-
σίαν καὶ ζωὴν ἀιδιον καὶ ἀμαρτίαν ἄφεσιν καὶ
βασιλείας ἀφθάρτου τοῦ θνητοῦ ἡμῶν καὶ φθαρτοῦ
καὶ ἀνθρωπίνου ἀναπλάσσεται ἄνωθεν γεγραφόμενα 82
Luke 1. 2 ὡς αὐτόπται καὶ ὑπηρέται τοῦ λόγου οἱ ἀπόστολοι
εἴρηκα. ἐν μαθηταὶ καὶ ἀπόστολοι ὁ Σωτὴρ
ἡμῶν Χριστὸς ἐξελέξατο καὶ παρέδωκε ἡμῖν
ἐντολὰς· μετὰ τὸν ἐκλεξόν τοῦ Δεσπότου καὶ
ἀγαθοῦ ἐκείνου τὴν ἀνάστασιν τὸν αὐτοῦ πολλοὺς τοὺς
τὸ ἐκλεκτοὺς αὐτοῦ καὶ τὰ θαύματα κατὰ τὸ
ἐγχώριον γράφῃ παραδόσεις· αὐτὸς γὰρ πρὸς

to be the real meaning of the kingdom of Heaven, to approach the vision of the blessed and life-giving Trinity, and to be illuminated with his unapproachable light, and with clearer and purer sight, and with unveiled face, to behold as in a glass his unspeakable glory. But if it be impossible to express in language that glory, that light, and those mysterious blessings, what marvel? For they had not been mighty and singular, if they had been comprehended by reason and expressed in words by us who are earthly, and corruptible, and clothed in this heavy garment of sinful flesh. Holding then such knowledge, believe thou in simple faith undoubtingly, that there are no lectures, but by good works be urgent to lay hold on that immortal kingdom, to which, when thou hast attained, thou shalt have perfect knowledge.

'As touching thy question, How it is that we have heard the words of the Incarnate God. Know thou that we have been taught all that appertaineth to the divine Incarnation by the Holy Gospels, for thus that holy book is called, because it telleth us, who are corruptible and earthly, the "good spell" of immortality and incorruption, of life eternal, of the remission of sins, and of the kingdom of heaven. This book was written by the eye-witnesses and ministers of the Word, and of these I have already said that our Lord Jesus Christ chose them for disciples and apostles, and they delivered it unto us in writing after the glorious Ascension of our Master into Heaven, a record of his life on earth, his teachings and miracles, so far as it was possible to commit them to writing. For thus, toward the end of his volume, saith he

of the Holy Gospels.

τῷ τέλει τοῦ λόγου ὁ εἰρηκὼς τῶν θείων ἐκείνων
John xxi 25 εὐαγγελιστὴς εἴρηκεν· Ἔστι, φησί, καὶ ἄλλα
πολλὰ ὅσα ἐποίησεν ὁ Ἰησοῦς ἅτινα ἐὰν γράφη-
ται καθ' ἓν οἶμαι οὐδὲ αὐτὸν οἴομαι τὸν κόσμον χωρήσει
τὰ γραφόμενα βιβλία.

Ἐν τούτῳ οὖν τῷ θειοτάτῳ Εὐαγγελίῳ ἐμφέρε-
ται τῆς τε παρουσίας τῆς τε ἀναλήψεως τῶν τε
παθημάτων, τῶν τε πραγμάτων αὐτοῦ· ἡ ἱστορία
Πνεύματι Θεοῦ γεγραμμένη ἔνεστι καὶ πόθεν τοῦ
σχήματος πάθους εἵνεκεν ἐνεδύετο δι' ἡμᾶς ὁ
Κύριος τῆς τε ἀγίας καὶ ἀχράντου ἐνεργείας καὶ
τῆς εἰς οὐρανοὺς ἀναβάσεως πρὸς δὲ καὶ τῆς ἐνδόξου
καὶ φοβερᾶς αὐτοῦ δευτέρας παρουσίας· μάλλο-
Mal iii 2 γὰρ πάλιν ὁ Υἱὸς τοῦ Θεοῦ ἐλθεῖν ἐπὶ τῆς γῆς
Tim iv 16 μετὰ δόξης πολλῆς καὶ πλήθους τῆς οὐρανίου
Heb xii 18 στρατιᾶς ἁρπάσαι τὸ γένος ἡμῶν καὶ ἀποδοῦναι
ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ· τοῦ γὰρ ἀνθρώπου
Gen ii 7 ἐξ ἀρχῆς ὁ Θεὸς ἐν τῇ διανλάσει, καθὰ δὴ καὶ
πρόλαβον εἶπον καὶ ἐνεφύσησεν εἰς αὐτὸν πνοὴν
ἥτις ψυχὴ λογικὴ τε καὶ νοερὰ προσαγορεύεται· 63
ἐπεὶ δὲ θανάτῳ καταπεπόνημεν, ἀποθνήσκομεν
φύσει καὶ ἐκ τοῦ τοῦ κόσμου τοῦ τοῦ τῶν
ἀνθρώπων παραλύομεν· ἐπεὶ δὲ ὁ θάνατος
χωρισμὸς ψυχῆς ἀπὸ τοῦ σώματος ἐστιν
μὲν οὖν τὸ ἐν τῇ διανλασθὲν σῶμα χωρισθὲν
τῆς ψυχῆς εἰς γῆν ἐπιστρέφει, ἐξ ἧπερ καὶ
ἐλήφθη καὶ φθειρόμενον διαλύεται· ἡ δὲ ψυχὴ,
ἀθάνατον οὖσα, πορεύεται ἐνθα κελεύει ὁ Δη-
μιουργός· μᾶλλον δὲ καθὼς αὐτὴ προσεταξάμην
ἐκεῖνη κατάλυμα ἔτι τῷ σώματι οἰκοῦσα· καθὼς
γὰρ τὶς πολιτευόμενος ἐνταῦθα, μᾶλλον ἀπολαμ-
βάνων ἐκεῖθεν,

that is the flower of the holy Evangelists, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

'So in this heavenly Gospel, written by the Spirit of God, is recorded the history of his Incarnation, his manifestation, his miracles and acts. Afterward, it telleth of the innocent suffering which the Lord endured for our sake, of his holy Resurrection on the third day, his Ascent into the heavens, and of his glorious and dreadful second coming, for the Son of God shall come again on earth, with unspeakable glory, and with a multitude of the heavenly host to judge our race, and to reward every man according to his works. For, at the beginning, God created man out of earth, as I have already told thee, and breathed into him breath, which is called a reasonable and understanding soul. But since we were sentenced to death, we die all and it is not possible for any man to pass this cup by. Now death is the separation of the soul from the body. And that body which was formed out of earth, when severed from the soul, returneth to earth from whence also it was taken, and, decaying, perisheth, but the soul, being immortal, fareth whither her Maker calleth, or rather to the place where she, while still in the body, hath prepared for herself lodgement. For as a man hath lived here, so shall he receive reward there.

of the second coming of our Lord.

Εἶτα μετὰ πλείστους χρόνους ἐλεύσεται Χριστὸς ὁ θεὸς ἡμῶν κρῖναι τὸν κόσμον ἐν δόξῃ φοβερᾷ καὶ ἀνεκδιηγήτῳ, οὗ τῷ φόβῳ αἱ δυνα-
Luke xxi 26 μεις τῶν οὐρανῶν σαλευθήσονται, καὶ πᾶσαι αἱ στρατιαὶ τῶν ἀγγέλων τρόμῳ παρεστάναι ἐνω-
1 Thess. iv 16 πιον αὐτοῦ· τότε ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ ἀναστήσονται οἱ νεκροὶ, καὶ παρα-
στήσονται τῷ φοβερῷ αὐτοῦ θρόνῳ· ἔστι δὲ ἡ ἀνάστασις ἀνάφυσις πάλιν ψυχῆς τε καὶ σώματος.
Job. xix. 26 αὐτὸ οὖν τὸ σῶμα, τὸ φθειρόμενον καὶ διαλυόμενον, αὖθις ἀναστήσεται ἀφθαρτον· καὶ μηδαμῶς σοι ἀπιστίας λογισμοὶ περὶ τούτου εἰσέλθοι· οὐκ 66
ἀδυνατεῖ γὰρ τῷ ἐξ ἀρχῆς ἐκ τῆς γῆς διαπλάσαντι αὐτὸ, εἶτα ἀποστραφὲν εἰς γῆν ἐξ ἧς
Gen. iii. 19 ἐλήφθη, κατὰ τὴν τοῦ Δημιουργοῦ ἀποφασιν, αὖθις ἀναστῆσαι· εἰ γὰρ ἐννοεῖς πόσα ἐξ οὐκ ὄντων ἐποίησεν ὁ θεὸς, ἱκανὴ σοι ἔσται αὕτη ἀποδεῖξις· καὶ γὰρ γῆν λαβὼν ἐποίησεν ἄνθρωπον, γῆν οὐκ οὖσαν πρότερον· πῶς οὖν ἡ γῆ γέγονεν ἄνθρωπος· πῶς δὲ αὐτὴ οὐκ οὖσα παρήγετο· ποῖαν δὲ ὑποθήκην ἔχει· πῶς δὲ ἐξ αὐτῆς παρηχθήσαν τὰ τῶν ἀλόγων ἄπειρα γένη, τὰ τῶν σπερμάτων, τὰ τῶν φυτῶν, ἀλλὰ καὶ νῦν κατανόησον ἐπὶ τῆς γεννήσεως τῆς ἡμετέρας· οὐ σπέρμα βραχὺ ἵσταται εἰς τὴν ὑποδεχομένην μήτραν αὐτὸ, πόθεν οὖν ἡ τοσαύτη τοῦ ζῴου διάπλασις.

Τῷ οὖν ταῦτα πάντα δημιουργήσαντι ἐκ μὴ ὄντων καὶ ἔτι δημιουργοῦντι οὐκ ἀδύνατον ἐκ γῆς τὰ νενεκρωμένα καὶ διαφθαρέντα σώματα ἀναστῆσαι, ἵνα ἕκαστος ἀπολάβῃ κατὰ τὰ ἔργα αὐτοῦ· Ἐργασίας γὰρ, φησὶν, ὁ παρὼν καιρὸς, ὁ

'Then, after long seasons, Christ our God shall come to judge the world in awful glory, beyond words to tell, and for fear of him the powers of heaven shall be shaken, and all the angel hosts shall stand beside him in dread. Then, at the voice of the archangel, and at the trump of God, shall the dead arise and stand before his awful throne. Now the Resurrection is the re-uniting of soul and body. So that very body, which decayeth and perisheth, shall arise incorruptible. And concerning this, beware lest the reasoning of unbelief overtake thee, for it is not impossible for him, who at the beginning formed the body out of earth, when according to its Maker's doom it hath returned to earth whence it was taken, to raise the same again. If thou wilt but consider how many things God hath made, this proof shall suffice thee. He took earth and made man, though earth was not man before. How then did earth become man? And how was earth, that did not exist, produced? And what foundation hath it? And how were countless kinds of things without reason, of animals and plants, produced out of it? Nay, now also consider the manner of our birth. Is not a little seed thrown into the womb that receiveth it? Whence then cometh such a marvellous fashioning of a living creature?

of the Resurrection of the dead.

created out of nothingness

'So for him, who hath made everything out of nothing, and still doth make, it is not impossible to raise deadened and corrupt bodies from the earth, that every man may be rewarded according to his works, for he saith, "The present is the time for

of the day of judgement

Maximus, Orat. ix, p. 168

δὲ μέλλων ἀντιδοῦναι· ἐπεὶ τοῦ τὸ δίκαιον
τοῦ Θεοῦ. οἱ μὴ ἀναστάσεις ἦν· πολλοὶ γὰρ,
δίκαιοι ὄντες, πολλὰ ἐν τῷ παρόντι βίῳ κακου-
χηθέντες καὶ τιμωρηθέντες βίαιον ἀπηρέθησαν
βίου· οἱ δὲ, ἀσεβεῖς ὄντες καὶ παρανομοῦντες τρυφῇ
καὶ ἀπολαύσει τὴν παροῦσαν ζωὴν ἀπηλαύνουν· ὁ δὲ
Θεὸς, ἐπειδὴ ἀγαθὸς ἐστι καὶ δίκαιος, ὥρισεν
ἡμέραν ἀναστάσεως καὶ ἐπιφάνειας, ἵνα, ἀπο-
λαμβάνοντα ἑκάστη ψυχὴ τὸ ἴδιον σῶμα, ὁ μὲν
κακὸς, ἐνταῦθα τὰ ἀγαθὰ ἀπολαβὼν ἐπεὶ περὶ
ὧν ἡμάρτε κολασθῇ· ὁ δὲ ἀγαθὸς, ἐνταῦθα τιμω-
ρηθεὶς περὶ ὧν ἡμάρτεν· ἐπεὶ τῶν ἀγαθῶν κληρο-
John v. 29, νόμος γένηται· Ἀκούσονται γὰρ, φησὶν ὁ Κύριος,
οἱ ἐν τοῖς μνημείοις τῆς φωνῆς τοῦ Υἱοῦ τοῦ Θεοῦ,
καὶ ἐξελεύσονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς
ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες εἰς
Dan. vii. 9 ἀνάστασιν κρίσεως· ἥκει καὶ θρόνοι τεθήσονται,
καὶ ὁ Παλαιὸς τῶν ἡμερῶν καὶ πάντων Δημι-
ουργὸς προκαθίσει, καὶ βίβλοι ἀνοιγήσονται
Rev. xx. 12 πάντων ἡμῶν τὰς πράξεις τοὺς λογισμοὺς, τὰς ἐν-
θυμήσεις ἐγγεγραμμένας ἔχουσαι, καὶ ποταμὸς
πυρὸς ἕλκεται, καὶ πάντα τὰ κεκρυμμένα ἀπο-
Greg. Nyss. orat. xv. p. 260 καλυφθήσονται· οἰδεῖν ἐπὶ συνήγορος, ἡ πιθανότης
ῥημάτων, ἡ ψευδὴς ἀπολογία ἢ πλούτου δυνα-
στεία, ἢ ἀξιωμάτων ἔγκυος ἢ δώρων ἐφθόνος
δωρεὰ, κλέψαι τὴν ὀρθὴν κρίσιν ἰσχύουσιν· ἀλλ'
ὁ ἀδέκαστος ἐκεῖνος καὶ ἀληθινὸς δικαστὴς ζυγοῖς
δικαιοσύνης πάντα διαπρίνει, καὶ πράξεις καὶ
John v. 30 λόγους καὶ διανοήματα· καὶ πορεύσονται οἱ τὰ
ἀγαθὰ ποιήσαντες εἰς ζωὴν αἰώνιον· εἰς τὸ φῶς
Mk. xii. 26 τὸ ἀπρόσιτον, μετὰ ἀγγέλων εὐφραινόμενοι,
τῶν ἀπορρήτων ἀγαθῶν ἀπολαύοντες, καὶ τῇ

work, the future for recompense." Else, where were the justice of God, if there were no Resurrection? Many righteous men in this present life have suffered much ill-usage and torment, and have died violent deaths; and the impious and the law-breaker hath spent his days here in luxury and prosperity. But God, who is good and just, hath appointed a day of resurrection and inquisition, that each soul may receive her own body, and that the wicked, who received his good things here, may there be punished for his misdeeds, and that the good, who was here chastised for his misdeeds, may there inherit his bliss. For, saith the Lord, "They that are in the graves shall hear the voice of the Son of God, and shall come forth: they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of doom." Then also shall thrones be set, and the Ancient of days and Maker of all things shall sit as Judge, and there shall be opened books with records of the deeds and words and thoughts of all of us, and a fiery stream shall issue, and all hidden things shall be revealed. There shall no advocate, no persuasive words, no false excuse, no mightiness of riches, no pomp of rank, no lavishment of bribes, avail to pervert righteous judgement. For he, the uncorrupt and truthful Judge, shall weigh everything in the balance of justice, every act, word and thought. And they that have done good shall go into life everlasting, into light unspeakable, rejoicing in the fellowship of the Angels, to enjoy bliss ineffable, standing

of the joy of the righteous.

Mat. xxv. 30 ἀγιῳ Πνεύματι βαπτισθέντες· οἱ δὲ τὰ 16
Lu. xvi. 24 φαῦλα πράξαντες καὶ πάντες οἱ ἀσεβεῖς καὶ
Mat. xxv. 30 ἁμαρτωλοὶ εἰς κόλασιν αἰώνιον, ἥτις γέεννα
Mat. v. 22 λέγεται καὶ σκότος ἐξώτερον, καὶ σκωληξ ἀκα-
Mat. viii. 12 μάτητος, καὶ βρυγμὸς ὀδόντων, καὶ ἄλλα μύρια
Mat. xxiii. 33 κολαστήρια· μάλλον δὲ, τὸ πάντων χαλεπώτατον,
τὸ ἀλλοτριωθῆναι ἀπὸ Θεοῦ καὶ ἀπερριφθαι τοῦ
γλυκυτάτου προσώπου αὐτοῦ, καὶ τῆς δόξης
ἐκείνης στερηθῆναι τῆς ἀνεκλείπτου, καὶ τὸ
παραδειγματισθῆναι ἐπὶ πάσης τῆς κτίσεως καὶ
Ps. xlii. 2 τὸ αἰσχυνθῆναι αἰσχύνην πέρας οὐκ ἔχουσαν·
μετὰ γὰρ τὸν δοῦ καὶ τὴν φύσιν ἐκείνην ἀπο-
Colos. iii. 3 φύσιν πάντα ἄτρεπτα μένει καὶ ἀναλλοίωτα,
Mat. xxv. 46 μήτε τῆς τῶν δικαίων φιλοδόξου διαγωγῆς ἔχουσης
τέλος, μήτε τῆς τῶν ἁμαρτωλῶν ταλαιπωρίας καὶ
κολάσεως λαμβανούσης πέρας· οὔτε γὰρ κρίσις
μὲν ἐκείνου ὑψηλοτέρα, οὔτε ἀπολογία δι' ἔργων
δευτέρων οὐ προθέσμιο μεταποιήσεως οὐκ ἄλλη
τις μέθοδος τοῖς κολαζομένοις, συνδιαιωνιζούσης
αὐτοῖς τῆς τιμωρίας.

1 Cor. iii. 1 Τούτων οὕτως ἐχόντων ποτάπους δεῖ ὑπάρχειν
ἡμᾶς ἐν ὁσίαις ἀναστροφαῖς καὶ εὐσεβέσι πολι-
τείαις ἵνα καταξιωθῶμεν ἐκφυγεῖν τὴν μέλλουσαν
Mat. xxv. 34 ἀπώλειαν καὶ σταθῆναι ἐκ δεξιῶν τοῦ Υἱοῦ τοῦ
Θεοῦ· αὕτη γὰρ ἡ στάσις τῶν δικαίων· τοῖς δὲ
ἁμαρτωλοῖς ἡ ἐξ εὐωνύμων ἀποκεκλήρωται πᾶν
ἄθλιον μέρος· ἐκεῖθεν δὲ τοὺς μὲν δικαίους εἰλο- 67
γημένους ἀποκαλῶν ὁ Δεσπότης εἰς τὴν ἀτελεύ-
τητον βασιλείαν εἰσάγει, τοὺς δὲ ἁμαρτωλοὺς μετ'
ὀργῆς καὶ ἀρᾶς ἐκβάλλων τοῦ προσώπου αὐτοῦ τοῦ
ἡμέρου καὶ γλυκέος, τὸ πάντων πικρότατον ἅμα
καὶ χαλεπώτατον, εἰς κόλασιν ἐκπέμπει αἰώνιον.

in purity before the Holy Trinity. But they that have done evil, and all the ungodly and sinners, shall go into everlasting punishment, which is called Gehenna, and outer darkness, and the worm that dieth not, and the gnashing of teeth, and a thousand other names of punishment, which meaneth rather—bitterest of all,—alienation from God, the being cast away from the sweetness of his presence, the being deprived of that glory which baffleth description, the being made a spectacle unto the whole creation, and the being put to shame, and shame that hath no ending. For, after the passing of that terrible sentence, all things shall abide immutable and unchangeable. The blissful life of the righteous shall have no close, neither shall the misery and punishment of sinners find an end because, after him, there is no higher Judge, and no defence by after-works, no time for amendment, no other way for them that are punished, their vengeance being co-eternal with them.

'Seeing that this is so, what manner of persons ought we to be in all holy conversation and godliness, that we may be counted worthy to escape the wrath to come, and to be ranged on the right hand of the Son of God? For this is the station of the righteous; but to sinners is allotted the station of misery on the left. Then shall the Lord call the righteous "Blessed," and shall lead them into his everlasting kingdom. But, as for sinners, with anger and curse he will banish from his serene and gentle countenance—the bitterest and hardest lot of all—and will send them away into everlasting punishment.

end of the doom of sinners.

IX

Ὁ δὲ Ἰωασὰφ πρὸς αὐτὸν ἔφη. Μεγάλα τινὰ καὶ θαυμαστὰ πράγματα λέγεις μοι, ἄνθρωπε, φόβου πολλοῦ καὶ τρόμου ἄξια, εἰ ταῦτα γε οὕτως ἔχει, καὶ ἔστι πάλιν μετὰ τὸ ἀποθανεῖν καὶ εἰς τέφραν καὶ κόνιν διαλυθῆναι ἀναστασις καὶ παλιγγενεσία, ἀμοιβαί τε καὶ αἰῶνες τῶν βεβιωμένων· ἀλλά τις ἡ τούτων ἀπόδειξις καὶ πῶς, τὸ τοῦτο μὴ θεαθὲν μαθόντες οὕτως ἀπιστοῦμεν καὶ ἀναμφιλέκτως ἐπιστεύσατε· τὰ μὲν γὰρ ἤδη πραχθέντα καὶ ἔργοις φανερωθέντα, κἂν αὐτοὶ οὐκ εἴδετε, ἀλλὰ τῶν ἱστορησάντων ἠκούσατε· πῶς δὲ καὶ περὶ τῶν μελλόντων τοιαῦτα μεγάλα καὶ ὑπέρογκα ἀπηρτίσαντο, ἀσφαλῆ τὴν περὶ αὐτῶν κεκτήσθε πληροφορίαν.

Or. Ps. iv. 4; Is. xiii. 16

Καὶ φησὶν ὁ Βαρλαάμ· Καὶ τῶν ἤδη πραχθέντων ἐκτησάμην καὶ τῶν μελλόντων τὴν πληροφορίαν· οὐ γὰρ ταῦτα ἀπρίξαντες ἐν οὐδενὶ τῆς ἀληθείας διαμαρτάνοντες, ἀλλὰ σημείοις καὶ τέρασι καὶ ποικίλαις δυνάμεσι τὰ λεχθέντα ἐμπεδωσάμενοι· αὐτοὶ καὶ περὶ τῶν μελλόντων διαπεπήγασιν· ὥσπερ οὖν ἐνταῦθα οὐδὲν ψεῦδος καὶ πεπλασμένον ἐδίδαξεν, ἀλλὰ πάντα φαιδρότερον ἡλίου ἔλαμψεν ὅσα τε εἶπον καὶ ἐποίησεν, οὕτω καὶ ἀληθινὰ ἐδογμάτισεν ἄτινα καὶ αὐτὸς ὁ Κύριος ἡμῶν καὶ δεσπότης Ἰησοῦς Χριστὸς λόγῳ τε καὶ ἔργῳ ἐπιστώσατο. Ἀμὴν γὰρ, φησὶ λέγω ὑμῖν ὅτι ἔρχεται ὥρα ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσουσι τῆς φωνῆς τοῦ Υἱοῦ τοῦ Θεοῦ, καὶ οἱ ἀκούσαντες ζήσονται· καὶ αὖθις· Ἔρχεται ὥρα,

ch. xxxiii. 3

John v. 25, 28

IX

Ioasaph said unto him, 'Great and marvellous, sir, are the things whereof thou teachest me, fearful and terrible if indeed these things be so, and, if there be after death and dissolution into dust and ashes, a resurrection and re-birth, and rewards and punishments for the deeds done during life. But what is the proof thereof? And how have ye come to learn that which ye have not seen, that ye have so steadfastly and undoubtingly believed it? As for things that have already been done and made manifest in deed, though ye saw them not, yet have ye heard them from the writers of history. But, when it is of the future that ye preach tidings of such vast import, how have ye made your conviction on these matters sure?'

Ioasaph asketh proof of these sayings.

Quoth Barlaam, 'From the past I gain certainty about the future, for they that preached the Gospel, without erring from the truth, but establishing their sayings by signs and wonders and divers miracles, themselves also spake of the future. So, as in the one case they taught as nothing sinful or false, but made all that they said and did to shine clearer than the sun, so also in the other matter they gave us true doctrine, even that which our Lord and Master Jesus Christ himself confirmed both by word and deed. "Verily," he spake, "I say unto you, the hour is coming in the which all that are in the graves shall hear the voice of the Son of God and they that hear shall live:" and again, "The hour

Barlaam confirmeth these with the words of the Scriptures.

ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς αὐτοῦ, καὶ
ἐκπορευσονται, οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνα-
στασιν ζωῆς· οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνα-
στασιν κρίσεως· καὶ πάλιν περὶ τῆς ἀναστάσεως
φησι τῶν νεκρῶν· Ἵνα ἀναγνωτε τὸ ῥητὸν ὑμῖν
ὑπὸ τοῦ Θεοῦ λεγόμενον· ἐγώ εἰμι ὁ Θεὸς Ἀβραὰμ
καὶ ὁ Θεὸς Ἰσαὰκ καὶ ὁ Θεὸς Ἰακώβ· οὐκ ἔστιν
ὁ Θεὸς θεὸς νεκρῶν ἀλλὰ ζώντων· Ἥλιος γὰρ
συλλέγεται τὰ ζιζάνια καὶ πυρὶ καίεται, οὕτως
ἔσται ἐν τῇ συντελείᾳ αἰώνος τούτου· ἀποστελεῖ
ὁ Υἱὸς τοῦ Θεοῦ τοὺς ἀγγέλους αὐτοῦ καὶ συλλε-
ξουσι πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν
ἀνομίαν καὶ βαλοῦσιν αὐτοὺς εἰς τὴν καμίνον
τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς
τῶν ὀδόντων· τότε οἱ δίκαιοι ἐκλαμψουσιν ὡς ὁ
ἥλιος ἐν τῇ Βασιλείᾳ τοῦ Πατρὸς αὐτῶν· ταῦτα
εἰπὼν προσέθετο· Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.

Τοιούτοις μὲν λόγοις καὶ ἑτέροις πλείοσι
τὴν τῶν σωμάτων ἡμῶν ἀνάστασιν ὁ Κύριος
ἐφανέρωσεν· ἐπεὶ δὲ τοὺς λόγους ἐπιστώσατο,
πολλοὺς ἐγείρας νεκρούς· πρὸς δὲ τῷ τέλει τῆς
ἐπὶ γῆς αὐτοῦ πολιτείας καὶ τεταρταῖον ἤδη
καταφθαρέντα καὶ ὀδωδότα Λάζαρον τινὰ φίλον
ἑαυτοῦ ἐκ τοῦ μνήματος καλέσας, καὶ ζῶντα τὸν
δεῦρο παραστήσας· ἐπὶ τούτοις δὲ καὶ
αὐτὸς ὁ Κύριος ἀπαρχὴ τῆς τελείας καὶ μηκέτι
θανάτῳ ὑποπιπτούσης ἀναστάσεως γέγονε σαρκὶ
τοῦ θανάτου γευσάμενος, ἀναστὰς δὲ τριήμερος
καὶ τῶν νεκρῶν πρωτότοκος γενόμενος· ἐγήγερ-
σαν μὲν γὰρ καὶ ἄλλοι ἐκ τῶν νεκρῶν ἀλλ' αὐθις
ἀπέθανον καὶ οὐκ ἐδόθησαν εἰκόνα τῆς μελλούσης
ἀληθινῆς ἀναστάσεως παραστῆσαι· μόνος δὲ

Mt. xii. 36
Jn. v. 28, 29
Mat. xiii. 40-43

John xi. 1-44

1 Cor. xv. 20

Col. i. 18

cometh when the dead shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.' And again he said concerning the resurrection of the dead, "Have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead but of the living." "For as the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of God shall send forth his Angels, and they shall gather all things that offend, and them which do iniquity and shall cast them into the furnace of fire, there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their father." Thus spake he and added this thereto, "Who hath ears to hear, let him hear."

'In such words and many more did the Lord make manifest the resurrection of our bodies, and confirm his words in deed, by raising many that were dead. And, toward the end of his life upon earth, he called from the grave one Lazarus his friend, that had already been four days dead and stank, and thus he restored the Hades to life. Moreover the Lord himself became the first-fruits of that resurrection which is final and no longer subject unto death, after he had in the flesh tasted of death, and on the third day he rose again, and became the first-born from the dead. For other men also were raised from the dead but died once more, and might not yet attain to the likeness of the future true resurrection. But he alone was the

with the [illegible] of Lazarus.

αὐτὸς τῆς ἀναστάσεως ἐκείνης ἀρχηγὸς ἐγένετο,
πρῶτος τὴν ἀθανάτου ἐγερθεὶς ἀναστάσιν. ταῦτα
Luke i. 2 καὶ οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι
τοῦ λόγου ἐκήρυξαν. φησὶ γὰρ ὁ μακάριος
Gal. i. 1 Παῦλος, οὐ ἡ κλῆσις οὐκ ἐξ ἀνθρώπων, ἀλλ'
1 Cor. xv 1 ff. οὐρανόθεν γεγονώς. Γνωρίζω ὑμῖν, ἀδελφοί, τὸ
Εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν· παρέδωκα
γὰρ ὑμῖν ἐν πρώτοις ὃ καὶ παρέλαβον, ὅτι
Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν,
κατὰ τὰς Γραφὰς· εἰ δὲ Χριστὸς κηρύσσεται, ὅτι
ἐκ νεκρῶν ἐγήγερται, πῶς λέγουσί τινες ὅτι ἀνα- 70
στάσις οὐκ ἔστιν, εἰ γὰρ νεκροὶ οὐκ ἐγείρονται,
οὐδὲ Χριστὸς ἐγήγερται· εἰ δὲ Χριστὸς οὐκ ἐγή-
γερται, ματαία ἡ πίστις ἡμῶν, ἔτι ἐστὲ ἐν ταῖς
ἁμαρτίαις ὑμῶν· εἰ ἐν τῇ ζωῇ ταύτῃ ἠλπικότες
ἐσμὲν ἐν Χριστῷ μόνον, ἐλεεινότεροι πάντων
ἀνθρώπων ἐσμέν· νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ
νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων γενόμενος·
ἐπειδὴ γὰρ δι' ἀνθρώπου ὁ θάνατος, καὶ δι'
ἀνθρώπου ἀνάστασις νεκρῶν· ὥσπερ γὰρ ἐν τῷ
Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτω καὶ ἐν τῷ
Χριστῷ πάντες ζωοποιηθήσονται· καὶ μετ' ὀλίγα·
1 Cor. xv 53-55 Δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν
καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν· ὅταν
δὲ τὸ φθαρτὸν τοῦτο ἐνδύσηται ἀφθαρσίαν καὶ
τὸ θνητὸν τοῦτο ἐνδύσηται ἀθανασίαν, τότε πλη-
ρωθήσεται ὁ λόγος ὁ γεγραμμένος· Κατεπόθη ὁ
θάνατος εἰς νῖκος· ποῦ σου, θάνατε, τὸ κέντρον,
ποῦ σου, ἅδη, τὸ νῖκος, καταργεῖται γὰρ τέλεσι
ἡ τοῦ θανάτου δύναμις τότε καὶ ἀφανίζεται,
μηκέτι ὅλως ἐνεργοῦσα, ἀλλ' ἀθανασία λοιπὸν
καὶ ἀφθαρσία δίδοται τοῖς ἀνθρώποις ἀεί.

leader of that resurrection, the first to be raised to the resurrection immortal.

'This was the preaching also of them that from the beginning were eye-witnesses and ministers of the word: for thus saith blessed Paul, whose calling was not of men, but from heaven, "Brethren, I declare unto you the Gospel which I preached unto you. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? For if the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain; ye are yet in your sins. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. And after a little while: "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" For then the power of death is utterly annulled and destroyed, no longer working in us, but for the future there is given unto men immortality and incorruption for evermore.

and with the teaching of Blessed Paul.

Ἔστιν οὖν, ἔστιν ἀναμφίλεκτος ἡ τῶν παρόντων πίστις, καὶ τοῦτο ἀνεπιδόκιμον πιστεύομεν· ἀλλὰ καὶ ἀμοιβὰς καὶ εἰδύνας τῶν βεβιωμένων γινώσκομεν κατὰ τὴν φοβερὰν ἡμέραν τῆς τοῦ
2 Cor. iii 12, 13 Χριστοῦ παρουσίας. Δι' ἣς οὐρανοὶ πυρούμενοι λυθήσονται καὶ στοιχεῖα καυσούμενα τήκεται, ὡς φησί τις τῶν θεηγόρων, καινοὺς δὲ οὐρανοὺς καὶ 71
καινὴν γῆν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν· ὅτι γὰρ ἀμοιβὰς καὶ εἰδύνας φησὶ τῶν ἔργων ἔσεσθαι, καὶ οὐδὲν ἄλλο τῶν ἀγαθῶν ἢ τῶν πονηρῶν παροφθήσεται, ἀλλὰ καὶ ἔργων καὶ ῥημάτων καὶ ἐνθυμήσεων ἀντιποδοῦσθαι πιστεύεται, δῆλον·
Mat. x. 42 φησὶ γὰρ ὁ Κύριος· Ὃς ἂν ποτίσῃ ἕνα τῶν
Mk. ix. 41 μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ· καὶ
Mat. xxv. 31–46 πάλιν λέγει· Ὅταν ἔλθῃ ὁ Υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, καὶ πάντες οἱ ἅγιοι ἄγγελοι μετ' αὐτοῦ, τότε συναχθήσονται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη καὶ ἀφορίσει αὐτοὺς ἀπ' ἀλλήλων, ὅσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων, καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἔρφια ἐξ εὐωνύμων· τότε ἐρεῖ ὁ Βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ· Δεῦτε, οἱ εὐλογημένοι τοῦ Πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου· ἐπείνασα γὰρ καὶ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ ἐποτίσατέ με, ξένος ἤμην καὶ συνηγάγετέ με, γυμνὸς καὶ περιεβάλετέ με, ἠσθένησα καὶ ἐπεσκέψασθέ με, ἐν φυλακῇ ἤμην καὶ ἤλθετε πρὸς με· τί τοῦτο λέγων τὰς γινομένας παρ' ἡμῶν εἰς τοὺς δεομένους εὐποιΐας ἑαυτῷ οἰκειοῦ-
Luke xii. 8 μενος· καὶ ἐν ἑτέρῳ λέγει· Πᾶς ὅστις ὁμολογήσει

'Beyond all question, therefore, there shall be a resurrection of the dead, and this we believe undoubtingly. Moreover we know that there shall be rewards and punishments for the deeds done in our life-time, on the dreadful day of Christ's coming, "wherein the heavens shall be dissolved in fire and the elements shall melt with fervent heat," as saith one of the inspired clerks of God, "nevertheless we, according to his promise, look for new heavens and a new earth." For that there shall be rewards and punishments for men's works, and that absolutely nothing, good or bad, shall be overlooked, but that there is reserved a reckoning for words, deeds and thoughts, is plain. The Lord saith: "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, he shall in no wise lose his reward." And again he saith, "When the Son of man shall come in his glory, and all the Holy Angels with him, then before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, 'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.' Wherefore saith he this, except he count the kind acts we do unto the needy as done unto himself? And in another place he saith, "Whoso-

[illegible] rewards and [illegible] to [illegible] death

ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω κἀγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ Πατρός μου τοῦ ἐν οὐρανοῖς.

Ἰδοὺ διὰ πλουτον τούτων καὶ ἄλλων πλείονων ἐδήλωσε βεβαίας εἶναι καὶ ἀσφαλεῖς τὰς ἀμοιβὰς τῶν ἀγαθῶν ἔργων· ἀλλὰ καὶ τῶν ἐναντίων εὐθύνας ἀποκείσθαι προκατηγγείλε διὰ παραβολῶν θαυμασίων καὶ ἐξαίσιων, ἃς ἡ πηγὴ τῆς σοφίας πανσόφως διηγήσατο· ποτὲ μὲν πλούσιόν τινα περιπορφυρον καὶ βύσσου ἐνδεδυμένον, καὶ καθ' ἡμέραν λαμπρῶς εὐφραινόμενον, ἀμετάδοτον δὲ καὶ ἀνηλεῆ πρὸς τοὺς δεομένους ὑπαρχοντα, ὡς καὶ πτωχὸν τινα Λαζαρον ἐνόματι πρὸς τὸν πυλῶνα αὐτοῦ βεβλημένον παραβλέπειν, καὶ οὐδὲ αὐτῶν τῶν τῆς τραπέζης αὐτοῦ ψιχίων ἐπιδίδοναι αὐτῷ ἀποθανοντων οὖν ἀμφοτέρων, ὁ μὲν πένης ἐκεῖνος καὶ ἠλεημένος ἀπηνέχθη, φησιν, εἰς τὰς κόλπους Ἀβραάμ, τὴν τῶν δικαίων συναυλίαν οὕτω δηλωσας· ὁ δὲ πλουσιος παρεδοθη φλογὶ πικρᾶς βασανου ἐν τῷ ἅδῃ πρὸς ὃν Ἀβραὰμ ἔλεγεν· Ἀπελαβες συ τὰ ἀγαθα σου ἐν τῇ ζωῇ σου, καὶ Λαζαρος ὁμοιως τὰ κακα· νῦν δὲ οὗτος μὲν παρακαλειται, συ δὲ ὀδυνᾶσαι.

Ἑτέρωθι δὲ παρεικαζων τὴν τῶν οὐρανῶν βασιλειαν ἀνθρωπῳ βασιλεῖ, ὅστις ἐποιησε γαμους τῷ υἱῷ αὐτου, τὴν μελλουσαν εὐφροσυνην καὶ λαμπροτητα οὕτω δηλων· πρὸς ἀνθρωπους γὰρ ταπεινους καὶ τὰ ἐπιγεια φρονοῦντας τὸν λογον ποιουμενος ἐκ τῶν συνηθων αὐτοῖς καὶ ἡκιστα ἀμων ἐδίδου τας παραβολας· οὐ μεντοι δὲ γαμους καὶ τραπεζας ἐν ξενῳ παρεδηλου τῷ αἰωνι εἶναι

Matt. 10 32

Luke xvi. 19 ff

Matt. xxii 2

ever shall confess me before men him will I also confess before my Father which is in heaven.'

'Lo, by all these examples and many more he proveth that the rewards of good works are certain and sure. Further, that punishments are in store for the bad, he foretold by parables and wondrous miracles, which he, the Well of Wisdom most wisely put forth. At one time he brought into his tale a certain rich man which was clothed in purple and fine linen, and fared sumptuously every day, but who was so niggardly and pitiless toward the destitute as to overlook a certain beggar named Lazarus laid at his gate, and not even to give him of the crumbs from his table. So when one and other were dead, the poor man, full of sores, was carried away, he saith, into Abraham's bosom—for thus he describeth the habitation of the righteous—but the rich man was delivered to the fire of bitter torment in hell. To him said Abraham, "Thou in thy lifetime receivedst thy good things, and likewise Lazarus his evil things, but now he is comforted, and thou art tormented."

Barlaam met with the parable of Dives and Lazarus

'And otherwhere he likeneth the kingdom of heaven to a certain king which made a marriage feast for his son and thereby he declared future happiness and splendour. For as he was wont to speak to humble and earthly minded men, he would draw his parables from homely and familiar things. Not that he meant that marriages and feasts exist in that world, but in condescension

The parable of the wedding feast.

ἀλλὰ τῇ αὐτῶν συνεκτεθείσῃ παχυτητι τοιαυτοις ὀνομασι κεχρηται, γνωρισαι αὐτοῖς τὰ μελλοντα βουλομενος· παντας μὲν οὖν, φησι, 73
Prov. ix. 3 συνεκαλεσεν ὁ βασιλευς ὑψηλῷ κηρυγματι συν ελθειν εἰς τους γαμους και ἐμφορηθῆναι τῶν ἀπορρητων ἀγαθῶν ἐκεινων· πολλοι δε τῶν κεκλημενων ἀμελησαντες οὐκ ἀπηλθον, ἀλλ' ἀπασχολησαντες ἑαυτους, οι μὲν εἰς ἀγρους, οἱ δε εἰς ἐμποριας, οι δε εἰς νεονυμφους γυναικας, ἀποστέρησαν ἑαυτους τῆς λαμπροτητος του νυμφῶνος ἐκεινων δε ἐθελοντι ἀλλοτριωθεντων τῆς τερπνῆς εὐφροσυνης ἄλλοι προσεκλιθησαν· και ἐπλησθη ὁ γαμος ἀνακειμενων· εἰσελθων δε ὁ βασιλευς θεασασθαι τους ἀνακειμενους εἶδεν ἐκεῖ ἄνθρωπον ουκ ἐνδεδυμενον ἱδυμα γαμου· καὶ λεγει αὐτῷ· Ἑταῖρε, πως εἰσηλθες ὧδε μη ἔχων ἔνδυμα γαμου; ὁ δε ἐφιμωθη· τοτε εἶπεν ὁ βασιλευς τοις διακονοις· Δησαντες αὐτοῦ χεῖρας και ποδας, ἔρριψατε αὐτόν, και ἐμβαλετε εἰς τὸ σκοτος τὸ ἐξωτερον· ἐκεῖ ἔσται ὁ κλαυθμος και ὁ βρυγμὸς των ὀδοντων· οι μὲν οὖν παραιτησαμενοι καὶ μηδολως της κλησεως ὑπακουσαντες εἰσιν οι μὴ προσδεξαμενοι τῇ τοῦ Χριστοῦ πιστει, ἀλλ' εἴτε τῇ εἰδωλολατρειᾳ, εἴτε αιρεσει τινὶ ἐμμειναντες· ὁ δὲ μὴ ἔχων τὸ τοῦ γαμου ἔνδυμα ἐστιν ὁ πιστευσας μεν, πρᾶξεσι δε ρυπαραῖς τὸ νοητὸν ἔνδυμα ἀπολεσας, ὃς και δικαιως ἐξεβληθη τῆς χαρας τοῦ νυμφῶνος.

Mat. xxv. 1-12 Καὶ ἄλλην δε παραβολὴν ταύτῃ συνᾳδουσαν παρεθηκε, δεκα τινας παρθενους τυπωσας, Ὧν αἱ μὲν πεντε ἦσαν φρονιμαι, αι δὲ πεντε μωραι· αἵτινες μωραι, λαβοῦσαι τὰς λαμπαδας αὐτῶν, 74

to men's grossness, he employed these means, when he would make known to them the future. So, as he telleth, the king with high proclamation called all to come to the marriage to take their fill of his wondrous store of good things. But many of them that were bidden made light of it and came not, and busied themselves: some went to their farms, some to their merchandise, and others to their newly wedded wives, and thus deprived themselves of the splendour of the bride chamber. Now when these had, of their own choice, absented themselves from this joyous merriment, others were bidden thereto, and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment, and he said unto him, "Friend, how camest thou in hither, not having a wedding garment?" And he was speechless. Then said the king to the servants, "Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth." Now they who made excuses and paid no heed to the call are they that hasten not to the faith of Christ but continue in idolatry or heresy. But he that had no wedding garment is he that believeth, but hath soiled his spiritual garment with unclean acts, and was rightly cast forth from the joy of the bride chamber.

And the parable of the wise and foolish virgins

And he put forth yet another parable, in harmony with this, in his picture of the Ten Virgins, "five of whom were wise, and five were foolish. They that were foolish took their lamps and took no

οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον· αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον· διὰ τοῦ ἐλαίου τὴν τῶν ἀγαθῶν ἔργων κτῆσιν σημαίνων. Μέσης δὲ τῆς νυκτός, φησί, κραυγὴ γέγονεν· Ἰδοὺ ὁ νυμφίος ἔρχεται· ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ· διὰ τοῦ μεσονυκτίου τὸ ἄδηλον τῆς ἡμέρας ἐκείνης παραστήσας· τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι· Αἱ μὲν οὖν ἕτοιμοι ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου, καὶ εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα· αἱ δὲ μωραὶ ἐκείναι, ἀς εἴκοσιν μωρὰς ἐκάλεσε, σβεννύμενας τὰς λαμπάδας ἑαυτῶν ὁρῶσαι, ἀπῆλθον ἀγοράσαι ἔλαιον· παραγενόμεναι δὲ κλεισθείσης ἤδη τῆς θύρας, ἔκραζον λέγουσαι· Κύριε, κύριε, ἄνοιξον ἡμῖν· ὁ δέ, φησίν, ἀποκριθεὶς εἶπεν· Ἀμὴν, λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς· διὰ τούτων οὖν ἁπάντων ὅλον ἐστὶν ἀντικρούσειν εἶναι οὐ μόνον τῶν ἐναντίων πράξεων, ἀλλὰ καὶ ῥημάτων καὶ αὐτῶν τῶν ἐνθυμήσεων.

Μαθ. κε. 30 εἶπεν γὰρ ὁ Σωτήρ· Λέγω ὑμῖν ὅτι πᾶν ῥῆμα ἀργὸν ὃ ἐὰν λαλήσωσιν οἱ ἄνθρωποι, ἀποδώσουσι περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως· καὶ αὖθις

Μαθ. ι. 30 Ὑμῶν δέ, φησί, καὶ αἱ τρίχες τῆς κεφαλῆς ἠριθμημέναι εἰσί· διὰ τῶν τριχῶν τὰ λεπτότατα τῶν ὀλογισμῶν καὶ ἐνθυμήσεων παραδηλώσας· 75 συνῳδὰ δὲ τούτοις καὶ ὁ μακάριος διδάσκει

Μαθ. ιγ. 3, 12 Παῦλος· Ζῶν γὰρ, φησιν, ὁ λόγος τοῦ Θεοῦ καὶ ἐνεργὴς, καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον, καὶ διικνούμενος ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος, ἁρμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας· καὶ οὐκ ἔστι κτίσις ἀφανὴς ἐνώπιον αὐτοῦ, πάντα δὲ

oil with them, but the wise took oil.' By the oil he signifieth the acquiring of good works. "And at midnight," he saith, "there was a cry made, 'Behold the bridegroom cometh, go ye out to meet him'." By midnight he denoteth the uncertainty of that time. Then all those virgins arose. "They that were ready went forth to meet the bridegroom and went in with him to the marriage, and the door was shut. But they that were un-ready (whom rightly he calleth foolish), seeing that their lamps were going out, went forth to buy oil. Afterward they drew nigh the door being now shut, and cried, saying, "Lord, Lord, open to us.' But he answered and said, "Verily I say unto you, I know you not." Wherefore from all this it is manifest that there is a requital not only for overt acts, but also for words and even secret thoughts, for the Saviour said, "I say unto you, that for every idle word that men shall speak they shall give account thereof in the day of judgement. And again he saith, "But the very hairs of your head are numbered,' by the hairs meaning the smallest and slightest phantasy or thought. And in harmony herewith is the teaching of blessed Paul, "For the word of God," saith he, "is quick and powerful, and sharper than any two-edged sword, and piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight but all things are

γυμνὰ καὶ τετραχηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος.

Ταῦτα καὶ οἱ προφῆται πρὸ χρόνων πολλῶν τῇ τοῦ Πνεύματος λαμπομενοι χαριτι ἀριδηλοτατα κατηγγειλαν φησι γὰρ ὁ Ἠσαιας Ἐγω τα ἔργα αυτων και τους λογισμους επισταμαι και ἀνταποδωσω αὐτοῖς ἰδου συναγαγειν ἐρχομαι παντα τα ἔθνη και τὰς γλωσσας, καὶ ἥξουσι, και ὄψονται την δοξαν μου και ἔσται ὁ οὐρανὸς καινος και ἡ γῆ καινη ἃ ἐγω ποιῶ μεν ενωπιον μου κα ἥξει πασα σαρξ τοῦ προσκυνῆσαι ἐνωπιον μου, λεγει Κυριος, και ἐξελευσονται, και ὄψονται τὰ κωλα των ἀνθρωπων, τῶν παραβεβηκοτων ἐν ἐμοι ο γὰρ σκωληξ αὐτῶν οὐ τελευτησει, και το πῦρ αυτῶν οὐ σβεσθησεται, και ἔσονται εις ὅρασιν παση σαρκι και αὖθις περι της ημερας ἐκεινης λεγει Και εἰληθησεται ὁ οὐρανος ως βιβλιον, και παντα τα ἄστρα πεσουν-

Is. xxxiv. 4 ται ως φυλλα ἐξ ἀμπελου ἰδου γαρ ἡμερα Κυριου ἔρχεται, ἀνατος θυμοῦ και οργης, θειναι την οικουμενην ὅλην ἔρημον και τους ἁμαρτωλους ἀπολεσαι ἐξ αυτῆς οι γαρ ἀστερες του οὐρανοῦ και ο Ὠριων και πᾶς ο κοσμος τοῦ οὐρανοῦ το φῶς αὐτῶν οὐ δωσουσι, και σκοτισθησεται τοῦ ἡλιου ἀνατελλοντος, καὶ ἡ σελην οὐ δωσει τὸ φῶς αὐτῆς και ἀπολω ὕβριν ανομων και ὕβριν

Is. v. 18 ὑπερηφανων ταπειρωσω και παλιν λεγει Οὐαι οι ἐπισπωμενοι τὰς ἁμαρτιας αυτῶν ως σχοινιῳ μακρῷ και ως ζυγοῦ ἱμαντι δεμαλεων τὰς ανομιας· οὐαι οἱ λεγοντες το πονηρον καλον και το καλὸν πονηρον, οι τιθεντες το σκοτος φῶς και το φῶς σκοτος, οἱ τιθεντες το πικρον γλυκυ και τὸ γλυκυ

naked and laid bare unto the eyes of him with whom we have to do."

Barlaam maketh appeal to the words of Esay.

'These things also were proclaimed with wondrous clearness by the prophets of old time, illumined by the grace of the Spirit. For Esay saith, "I know their works and their thoughts,' and will repay them. "Behold, I come to gather all nations and all tongues, and they shall come and see my glory. And the heaven shall be new, and the earth, which I make before me. And all flesh shall come to worship before me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched, and they shall be a spectacle unto all flesh.' And again he saith concerning that day, "And the heavens shall be rolled together as a scroll, and all the stars shall fall down as leaves from the vine. For behold the day of the Lord cometh, cruel with wrath and fierce anger, to lay the whole world desolate and to destroy the sinners out of it. For the stars of heaven and Orion and all the constellations of heaven shall not give their light, and the sun shall be darkened in his going forth, and the moon shall not give her light. And I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the proud." And again he saith, "Wo unto them that draw their iniquities as with a long cord, and their sins as with an heifer's cart-rope. Wo unto them that call evil good, and good evil, that put darkness for light, and light for darkness, that put bitter for sweet, and sweet for

πικρον· οὐαὶ οἱ ἰσχύοντες ὑμῶν οἱ δυνατοὶ οἱ
πίνοντες τὸ οἶνον· οἱ δικαιοῦντες τὸν ἀσεβῆ
ἕνεκεν δώρων καὶ τὸ δίκαιον τοῦ δικαίου ἀφαιροῦντες,
Is. v. 2 οἱ ἐκκλίνοντες κρίσιν πτωχῶν καὶ ἁρπάζοντες
κρίμα πενήτων· ἀστὸ εἶναι αὐτοῖς χήραν εἰς
ἁρπαγὴν καὶ ὀρφανὸν εἰς προνομήν· καὶ τί
ποιήσουσι τῇ ἡμέρᾳ τῆς ἐπισκοπῆς καὶ πρὸς
τίνα καταφεύξονται τοῦ βοηθῆσαι καὶ ποῦ
καταλείψουσι τὴν δόξαν αὐτῶν τοῦ μὴ ἐμπεσεῖν
εἰς αἰχμάλωτον· ἐν τρόπῳ καυθήσεται κάλαμος ὑπὸ
Is. v. 24 ἀνθρακιᾶς πυρὸς καὶ συμπαρεθήσεται ὑπὸ φλογὸς
ἀπομαρανθήσεται ἡ ῥίζα αὐτῶν ὡς χοῦς ἔσται καὶ τὸ
ἄνθος αὐτῶν ὡς κονιορτὸς ἀναβήσεται· οὐ γὰρ
ἠθέτησαν τὸν νόμον Κυρίου Σαβαὼθ· ἀλλὰ τὸ
λόγον τοῦ ἁγίου Ἰσραὴλ παρῴξυναν.

Ezek. v. 1 Ἰδοὺ τοίνυν καὶ ἕτερος προφήτης φησὶν·
Ἐγγὺς ἡ ἡμέρα Κυρίου· ἡ μεγάλη ἐγγὺς καὶ ταχὺ σφόδρα· φωνὴ ἡμέρας Κυρίου πικρὰ καὶ σκληρὰ τεταγμένη· δύνατη ἡμέρα ὀργῆς ἡ ἡμέρα ἐκείνη, ἡμέρα θλίψεως καὶ ἀνάγκης· ἡμέρα ταλαιπωρίας καὶ ἀφανισμοῦ· ἡμέρα σκότους καὶ γνόφου, ἡμέρα νεφέλης καὶ ὁμίχλης, ἡμέρα σαλπίγγων καὶ κραυγῆς· καὶ ἐκβλέψω τοῖς πονηροῖς καὶ παρανομήσουσι καὶ τιμῶλοι ὅτι τῷ Κυρίῳ ἐξήμαρτον· καὶ τὸ ἀργύριον αὐτῶν καὶ τὸ χρυσίον οὐ μὴ δύνωνται ἐξελέσθαι αὐτοὺς ἐν ἡμέρᾳ ὀργῆς Κυρίου· ἐν πυρὶ γὰρ ζήλου αὐτοῦ κατακαυθήσεται πᾶσα ἡ γῆ, ὅτι συντέλειαν ποιήσει τοῦ πάντας τοὺς κατοικοῦντας τὴν γῆν· πρὸς τούτοις καὶ Δαυὶδ ὁ βασιλεὺς καὶ προφήτης βοᾷ· Ὁ θεὸς ἐμφανῶς ἥξει ὁ
Ps. l. 3 θεὸς ἡμῶν καὶ οὐ παρασιωπήσεται· πῦρ ἐνώπιον αὐτοῦ καυθήσεται, καὶ κύκλῳ αὐτοῦ καταιγίς

bitter! Wo unto those of you that are mighty, that are princes, that mingle strong drink, which justify the wicked for reward, and take justice from the just, and turn aside the judgement from the needy, and take away the right from the poor, that the widow may be their spoil and the fatherless their prey! And what will they do in the day of visitation, and to whom will they flee for help? And where will they leave their glory, that they fall not into arrest? Like as stubble shall be burnt by live coal of fire, and consumed by kindled flame, so their root shall be as rottenness, and their blossom shall go up as dust, for they would not the law of the Lord of hosts, and provoked the oracle of the Holy One of Israel.

'In tune therewith saith also another prophet, as of other "The great day of the Lord is near, and hasteth greatly. The bitter and austere voice of the day of the Lord hath been appointed. A mighty day of wrath is that day, a day of trouble and distress, a day of wasteness and desolation, a day of blackness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm. And I will bring distress upon the wicked, and they shall walk like blind men, because they have sinned against the Lord. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath, for the whole land shall be devoured by the fire of his jealousy, for he shall make a riddance of all them that dwell in the land." Moreover David, the king and prophet, crieth thus, "God shall come visibly, even our God, and shall not keep silence: a fire shall be kindled before him, and a mighty

σφοδρά· προσκαλέσεται τὸν οὐρανὸν ἄνω καὶ τὴν γῆν, τοῦ διακρῖναι τὸν λαὸν αὐτοῦ. καὶ αὖθις·
Ps. lxxxii. 8 Ἀνάστα, φησίν, Θεός, κρῖνον τὴν γῆν, ὅτι ἐνθύμιον
Ps. lxxvi. 11 ἀνθρώπου ἐξομολογήσεταί σοι· καὶ σὺ ἀποδώσεις
Ps. lxxii. 13 ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ. πολλὰ δὲ καὶ ἕτερα τοιαῦτα ὅ τε ψαλμῳδὸς καὶ πάντες οἱ προφῆται τῷ θείῳ πνεύματι μυηθέντες περὶ τῆς μελλούσης κρίσεως καὶ ἀνταποδόσεως ἐκήρυξαν· ὧν τοὺς λόγους καὶ ὁ Σωτὴρ ἀσφαλέστατα βεβαιώσας, 78
ἐδίδαξεν ἡμᾶς πιστεύειν ἀνάστασιν νεκρῶν καὶ ἀνταπόδοσιν τῶν βεβιωμένων ζωήν τε ἀτελεύτητον τοῦ μέλλοντος αἰῶνος.

X

Ὁ δὲ Ἰωάσαφ, κατανύξεως πολλῆς ἐπὶ τούτοις πληρωθείς, σύνδακρυς ὅλος ἦν. καὶ φησὶ πρὸς τὸν γέροντα· Πάντα μοι σαφῶς ἐγνώρισας, καὶ ἀσφαλῶς διεξῆλθες τὴν φρικτὴν ταύτην καὶ θαυμαστὴν διήγησιν. τούτων οὖν προκειμένων ἡμῖν, τί χρὴ ποιεῖν, τοῦ ἐκφυγεῖν τὰς ἡτοιμασμένας τοῖς ἁμαρτωλοῖς κολάσεις, καὶ ἀξιωθῆναι τῆς χαρᾶς τῶν δικαίων;

Acts i. 37-39 Καὶ ὁ Βαρλαὰμ ἀπεκρίνατο· Γέγραπται ὅτι διδάσκοντός ποτε τοῦ Πέτρου τὸν λαόν, ὃς καὶ κορυφαῖος ἐκλήθη τῶν ἀποστόλων, κατενύγησαν τῇ καρδίᾳ, καθάπερ καὶ σὺ σήμερον, καί, εἰπόντων αὐτῶν· Τί ποιήσομεν, ὁ Πέτρος ἔφη πρὸς αὐτούς· Μετανοήσατε, καὶ βαπτισθήτω ἕκαστος ὑμῶν εἰς ἄφεσιν ἁμαρτιῶν, καὶ λήψεσθε τὴν δωρεὰν τοῦ

tempest round about him. He shall call the heaven from above, and the earth, that he may judge his people." And again he saith, "Arise, O God, judge thou the earth, because 'the fierceness of man shall turn to thy praise.' And thou shalt 'reward every man according to his works.'" And many other such things have been spoken by the Psalmist, and all the Prophets inspired by the Holy Ghost, concerning the judgement and the recompense to come. Their words also have been most surely confirmed by the Saviour who hath taught us to believe the resurrection of the dead, and the recompense of the deeds done in the flesh, and the unending life of the world to come.'

X

Ioasaph asketh how he may be saved

But Ioasaph was filled hereby with deep compunction, and was melted into tears; and he said to the elder, 'Thou hast told me everything plainly, and hast completed unerringly thy terrible and marvellous tale. With such truths set before us, what must we do to escape the punishments in store for sinners, and to gain the joy of the righteous?'

Barlaam declareth the way of salvation

Barlaam answered: 'It is written of Peter, who was also called chief of the Apostles, that once when he was preaching the people were pricked in their heart, like thyself to-day, and when they asked, "What shall we do?", Peter said unto them, "Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the

Ἁγίου Πνεύματος· ὑμῖν γάρ ἐστιν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν καὶ πᾶσι τοῖς εἰς μακρὰν ὅσους ἂν προσκαλέσηται Κύριος ὁ Θεὸς ἡμῶν. ἰδοὺ οὖν καὶ ἐπὶ σὲ ἔξεχεε τὸ πλούσιον ἔλεος αὐτοῦ, καὶ προσεκαλέσατο σε, τὸν μακρὰν αὐτοῦ τῇ γνώμῃ ὑπάρχοντα καὶ ἀλλοτρίοις λατρεύοντα
Gal. II. 18 οὐ θεοῖς, ἀλλὰ δαίμοσιν ὀλεθρίοις καὶ ξοάνοις κωφοῖς καὶ ἀναισθήτοις. διὸ καὶ πρὸ πάντων προσέλθε τῷ κεκληκότι, παρ' οὗ λήψῃ τῶν ὁρωμένων καὶ τῶν ἀοράτων ἀψευδῆ τὴν γνῶσιν. εἰ δὲ μετὰ τὸ κληθῆναι οὐ θέλεις ἢ βραδύνεις δικαίᾳ Θεοῦ κρίσει ἀποκληρος ἔσῃ, τῷ μὴ θελήσαι μὴ 70
Acts VIII. 22, 23 (?) θελήθεις· οὕτω γὰρ καὶ ὁ αὐτὸς ἀπόστολος Πέτρος πρός τινα τῶν μαθητῶν λελάληκεν· ἐγὼ δὲ πιστεύω ὅτι καὶ ὑπήκουσας τῆς κλήσεως, καὶ
Mat. x. 38 ἔτι τραχύτερον ὑπήκουσας ἀρεῖς τὸν σταυρὸν καὶ
Mk. VIII. 34 ἀκολουθήσεις τῷ καλοῦντί σε Θεῷ καὶ Δεσπότῃ, ὃς προσκαλεῖταί σε ἀπὸ θανάτου εἰς ζωὴν καὶ
1 Pet. II. 9 ἀπὸ σκότους εἰς φῶς· τῷ ὄντι γὰρ ἡ τοῦ Θεοῦ ἄγνοια σκότος ἐστὶ καὶ θάνατος ψυχῆς, καὶ τὸ δουλεύειν εἰδώλοις ἐπ' ὀλεθρῳ τῆς φύσεως πάσης μοι δοκεῖ εἶναι ἀναισθησίας καὶ ἀφροσύνης ἐπέκεινα.

Ὁποῖ τίνι ὁμοιώσω, καὶ ποταπήν σοι εἰκόνα τῆς τούτων ἀβελτηρίας παραστήσω, ἀλλὰ σοι παραθήσω ὑποδείγμα παρά τινος ἀνδρὸς σοφωτάτου λεχθὲν πρός με.

Ἔλεγε γὰρ ὅτι Ὅμοιοί εἰσιν οἱ τῶν εἰδώλων προσκυνηταὶ ἀνθρώπῳ ἰξευτῇ, ὃς κατέσχεν ἐν τῶν σμικροτάτων στρουθίων· ἀηδόνα τοῦτο καλοῦσι. λαβὼν δὲ μαχαίραν τοῦ σφάξαι αὐτὸ καὶ φαγεῖν, ἐδόθη τῇ ἀηδόνι φωνὴ ἔναρθρος καὶ

Holy Ghost. For to you is the promise, and to your children, and to all that are afar off even as many as the Lord our God shall call.' Behold therefore upon thee also hath he poured forth the riches of his mercy, and hath called thee that wert afar off from him in heart, and didst serve others, not Gods, but pernicious devils and dumb and senseless wooden images. Wherefore before all things approach thou him who hath called thee, and from him shalt thou receive the true knowledge of things visible and invisible. But if, after thy calling, thou be loth or slack, thou shalt be disherited by the just judgement of God, and by thy rejection of him thou shalt be rejected. For thus too spake the same Apostle Peter to a certain disciple[1]. But I believe that thou hast heard the call, and that, when thou hast heard it more plainly, thou wilt take up thy Cross, and follow that God and Master that calleth thee, calleth thee to himself from death unto life, and from darkness unto light. For, soothly, ignorance of God is darkness and death of the soul, and to serve idols, to the destruction of nature, is to my thinking the extreme of all senselessness.

'But idolaters—to whom shall I compare them, and to what likeness shall I liken their silliness? Well, I will set before thee an example which I heard from the lips of one most wise.

and showeth the folly of idolatry by the fable of the Fowler and the Nightingale

'"Idol worshippers," said he, "are like a fowler who caught a tiny bird, called nightingale. He took a knife, for to kill and eat her, but the nightingale, being given the power of articulate speech,

[1] Simon Magus(?).

φησι πρὸς τὸν ἰξευτήν· Τί σοι ὄφελος, ἄνθρωπε, 80
τῆς ἐμῆς σφαγῆς, οὐ δυνησῃ γὰρ δι' ἐμοῦ τὴν σὴν ἐμπλῆσαι γαστέρα· ἀλλ' εἰ με τῶν δεσμῶν ἐλευθερώσεις, δώσω σοι ἐντολὰς τρεῖς, ἃς φυλαττων μεγάλα παρ' ὅλην σου τὴν ζωὴν ὠφεληθήσῃ. ὁ δὲ, θαμβηθεὶς τῇ ταυτῃ λαλιᾷ, ἐπηγγείλατο, εἰ καινόν τι παρ' αὐτῆς ἀκούσειε, θᾶττον ἐλευθερῶσαι τῆς κατοχῆς· ἐπιστραφεισα δε ἡ ἀηδὼν λέγει τῷ ἀνθρωπῳ· Μηδεποτε τινος τῶν ἀνοφίκτων ἐπιχειρήσῃς εφικεσθαι, και μὴ μεταμελοῦ ἐπὶ πραγματι παρελθοντι, και ἄπιστον ρημα ποιησοτε μὴ πιστευσῃς· ταυτας δὴ τας τρεῖς ἐντολὰς φυλαττε, και εὖ σοι γενηται· ἀγαμενος δε ὁ ἀνηρ το εὐσύνοπτον και συνετον τῶν ρημάτων, λυσας αὐτὴν τῶν δεσμῶν κατα τοῦ ἱερος ἐξαπεστειλεν· ἡ οὖν ἀηδὼν θέλουσα μαθεῖν αἰ ἐπέγνω ο ἀνηρ τῶν λεχθεντων αὐτῷ ρημάτων τὴν δύναμιν και εἰ ἐκαρπωσατο τινα ὠφέλειαν, λέγει προς αὐτον ἱπταμενη ἐν τῷ ἀερι· Φεῦ σου τῆς ἀθυλλιας, ἄνθρωπε, ὁποῖον θησαυρον σημερον ἀπωλεσας· ὑπαρχει γαρ ἐν τοῖς ἐγκατοις μου μαργαριτης, ὑπερεχων τῷ μεγέθει στρουθοκαμήλου ωον· ἐκ οὖν ἤκουσε ταῦτα ο ἰξευτὴς, συνεχυθη τῇ λυπῃ μεταμελόμενος ὅτι ἐξέφυγεν ἡ ἀηδὼν ἐκεινη τας χειρας αὐτοῦ· και, πειρωμενος αὖθις κατασχεῖν αὐτὴν, εἶπε· Δεῦρο ἐν τῷ οἴκῳ μου, καὶ, φιλοφρονησαμενος σε καλως, ἐντιμως ἐξαποστελῶ· ἡ δε ἀηδὼν ἔφη αὐτῷ· 81
Νῦν ἔγνων ἰσχυρῶς ἀνοηταίνειν σε· ἐλεξαμενος γὰρ τὰ λεχθεντα σοι προθυμως καὶ ἡδεως ἀκουσας, οὐδεμιαν ἐξ αὐτῶν ὠφελειαν ἐπεστησω, εἰπόν σοι μὴ μεταμελεισθαι ἐπι πραγματι παραλ-

said to the fowler, 'Man, what advantageth it thee to slay me? for thou shalt not be able by my means to fill thy belly. Now free me of my fetters, and I will give thee three precepts, by the keeping of which thou shalt be greatly benefited all thy life long.' He, astonied at her speech, promised that, if he heard anything new from her, he would quickly free her from her captivity. The nightingale turned towards our friend and said, 'Never try to attain to the unattainable; never regret the thing past and gone; and never believe the word that passeth belief. Keep these three precepts, and may it be well with thee.' The man, admiring the lucidity and sense of her words, freed the bird from her captivity, and sent her forth aloft. She, therefore, desirous to know whether the man had understood the force of her words, and whether he had gleaned any profit therefrom, said, as she flew aloft, 'Shame, sir, on thy fecklessness! What a treasure thou hast lost to-day! For I have inside me a pearl larger than an ostrich egg!' When the fowler heard thereof, he was distraught with grief, regretting that the bird had escaped out of his hands. And he would fain have taken her again. 'Come hither,' said he, 'into my house. I will make thee right welcome, and send thee forth with honour!' But the nightingale said unto him, 'Now I know thee to be a mighty fool. Though thou didst receive my words readily and gladly, thou hast gained no profit thereby. I bade thee never regret the thing past and gone, and

θοντι καὶ ἰδοὺ συνεχυθῆς τῇ λύπῃ ὅτι σου τὰς χεῖρας ἐξεφύγον, μεταμελόμενος ἔτι πραγματι παρελθοντι. ἀνετειλαμην σοι μὴ ἐπιχειρεῖν τῶν ἀνεφικτων ἐφικεσθαι, καὶ πεισθῆ κατασχεῖν με, μη δυναμενος τῆς ἐμῆς ἐφικεσθαι πορειας. προς τουτοις δε καὶ ἄπιστον ῥῆμα μη πιστευειν σοι διεστειλαμην· ἀλλ ἰδου ἐπιστευσας ὑπαρχειν ἐν τοῖς ἐγκατοις μου μαργαριτην ὑπερβαινοντα το μετρον τῆς ἡλικιας μου, καὶ οὐκ ἐφρονησας συνιεναι ὅτι ὅλη ἐγω οὐκ ἐφικνοῦμαι τῷ μεγεθει τῶν τοῦ στρουθοκαμηλου ὠῶν, καὶ πῶς μαργαριτην τοιοῦτον ἐχωρησα ἐν ἐμοι.

Οὕτως οὖν ἀνοηταινουσι καὶ οἱ πεποιθότες ἐπὶ τοῖς εἰδωλοις· εἰργασαντο γὰρ ταῦτα ταῖς χερσὶν
Is. xlii. 8 αὐτων, καὶ προσκυνουσιν ἃ ἐποιησαν οἱ δακτυλοι αὐτῶν, λεγοντες· Οὗτοι οἱ πλαστουργοι ἡμῶν· πῶς οὖν πλαστουργοις τοις ὑπ' αὐτῶν δημιουργηθεντας καὶ διαπλασθεντας νομιζουσιν, ἀλλὰ καὶ τηροῦντες αὐτα ἐν ἀσφαλεια, τοῦ μη ὑπὸ κλεπτων συληθῆναι, φύλακας ἀποκαλοῦνται τῆς σφῶν σωτηριας· καὶ τοι γε ποσης ταῦτα ἀφροσυνης, καὶ το μὴ γινωσκειν ὅτι, οὐκ ἐξαρκοῦντες
Is. viii. 19 ἑαυτους φυλασσειν καὶ βοηθεῖν, πῶς ἄλλοις γένοιτο φυλακες καὶ σωτῆρες. τί γαρ, φησίν, ἐκζητοῦσι περὶ τῶν ζωντων τους νεκρους, κατακεκοῦσι χρηματα, στηλας τοῖς δαιμοσι καὶ ἀγαλματα ἐγείραι, καὶ φληναφουσιν ὀγαθῶν παροχους αὐτοὺς ὑπάρχειν, αἰτουντες παρ' αὐτων λαβεῖν ἅπερ οὔτε ποτε ἐκτησαντο, οὔτε μην ἔτι κτη-
Ps. cxl. 4 σονται. διὸ γεγραπται· Ὅμοιοι αὐτοῖς γενοιντο
cxxxv. 18 οἱ ποιοῦντες αὐτα καὶ παντες οἱ πεποιθοτες ἐπ'
Is. xlvi. 5, 7 αὐτοῖς· οἵτινες, φησι, μισθωσαμενοι χρυσοχοον,

behold thou art distraught with grief because I have escaped out of thy hands—there thou regrettest a thing past and gone. I charged thee not to try to attain to the unattainable, and thou triest to catch me, though thou canst not attain to my path. Besides which, I bade thee never believe a word past belief, and behold thou hast believed that I had inside me a pearl exceeding the measure of my size, and hadst not the sense to see that my whole body doth not attain to the bulk of ostrich eggs. How then could I contain such a pearl?'"

'Thus senseless, then, are also they that trust in idols: for these be their handiwork, and they worship that which their fingers made, saying, "These be our creators." How then deem they their creators those which have been formed and fashioned by themselves? Nay more, they safeguard their gods, lest they be stolen by thieves, and yet they call them guardians of their safety. And yet what folly not to know that they, which be unable to guard and aid themselves, can in no wise guard and save others! "For" saith he, "why, on behalf of the living, should they seek unto the dead?" They expend wealth, for to raise statues and images to devils, and vainly boast that these give them good gifts, and crave to receive of their hands things which those idols never possessed, nor ever shall possess. Wherefore it is written, "May they that make them be like unto them, and so be all such as put their trust in them, who," he saith, "hire a goldsmith, and make them

ἐποίησαν χειροποίητα, καὶ κύψαντες προσεκύνησαν αὐτοῖς· αἴρουσιν αὐτὰ ἐπὶ τῶν ὤμων καὶ πορευόνται· ἐὰν δὲ θῶσιν αὐτὰ ἐπὶ τοῦ τόπου, μενεῖ ἐν αὐτῷ, οὐ μὴ κινηθῇ· καὶ ἐὰν βοήσῃ πρὸς αὐτά, οὐ μὴ εἰσακούσῃ αὐτοῦ, ἀπὸ κακῶν οὐ μὴ σώσῃ αὐτόν. Διὰ αἰσχυνθήτω αἰσχύνην αἰώνιον, οἱ πεποιθότες ἐπὶ τοῖς γλυπτοῖς, οἱ λέγοντες τοῖς χωνευτοῖς· Θεοὶ ἡμῶν. Ἔθυσαν γὰρ, φησὶ, δαιμονίοις καὶ οὐ Θεῷ, θεοῖς οἷς οὐκ ἤδεισαν οἱ πατέρες αὐτῶν· καινοὶ καὶ πρόσφατοι ἥκασιν, ὅτι γενεὰ ἐξεστραμμένη ἐστὶ καὶ οὐκ ἔστι πίστις ἐν αὐτοῖς.

Is. xlvi. 17

Deut. xxxii. 17, 21

Ἐκ ταύτης οὖν τῆς πονηρᾶς γενεᾶς καὶ ἀπίστου προσκαλεῖται σε Κύριος, λέγων σοι· Ἐξελθε ἐκ μέσου αὐτῶν καὶ ἀφορισθητι, καὶ ἀκαθάρτου μὴ ἅψῃ, ἀλλὰ σωθητι ἐκ τῆς γενεᾶς της σκολιᾶς ταυτης· ἀναστηθι καὶ πορεύου, ὅτι οὐκ ἔστι σοι αὕτη ἀνάπαυσις· ἡ γὰρ πολυαρχία τῶν παρ' ὑμῖν θεῶν καὶ ἄπαστον καὶ στασιώδες καὶ παντελῶς ἀνυπαρκτον· ἡμῖν δὲ οὐχ οὕτως ἐστιν, οὐδὲ πολλοὶ θεοὶ καὶ κύριοι· ἀλλ' εἷς Θεὸς ὁ Πατήρ, ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν· καὶ εἷς Κύριος Ἰησοῦς Χριστὸς, δι' οὗ τὰ πάντα καὶ ἡμεῖς δι' αὐτοῦ, ὃς ἐστιν εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως καὶ πάντων τῶν αἰώνων, ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα, τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα, εἴτε Θρόνοι, εἴτε Κυριότητες, εἴτε Ἀρχαί, εἴτε Ἐξουσίαι· Τὰ πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονε· καὶ ἐν Πνεῦμα ἅγιον, ἐν ᾧ τὰ πάντα, τὸν Κύριον καὶ ζωοποιὸν, Θεὸν καὶ θεοποιοῦν, Πνεῦμα ἀγαθὸν,

Is. iii. 1

2 Cor. vi. 17

Acts ii. 40

Mt. ix. 10

1 Cor. viii. 6

Col. i. 15, 16

John i. 3

John vi. 63

gods, and they fall down, yea, they worship them. They bear them upon the shoulders, and go forward. And if they set them in their place, they stand thereon; they shall not remove. Yea, one shall cry unto them, yet can they not answer him, nor save him out of his trouble." "Wherefore be ye ashamed with everlasting shame, ye that trust in graven images, that say to the molten images, Ye are our gods." "For they sacrificed, he saith, unto devils, and not to God; to gods whom their fathers knew not. There came new and fresh gods, because it is a froward generation, and there is no faith in them."

'Wherefore out of this wicked and faithless generation the Lord calleth thee to him, saying: "Come out from among them, and be thou separate, and touch no unclean thing;" but "save thyself from this untoward generation." "Arise thou, and depart, for this is not thy rest;" for that divided lordship, which your gods hold, is a thing of contention and strife and hath no real being whatsoever. But with us it is not so, neither have we many gods and lords, but one God, the Father, of whom are all things, and we unto him; and one Lord Jesus Christ, by whom are all things and we by him, "who is the image of the invisible God, the first born of every creature;" and of all ages, "for in him were all things created that are in the heavens and that are upon the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers." "All things were made by him, and without him was not anything made that was made;" and one Holy Ghost, in whom are all things, "the Lord and Giver of life," God and making God, the good Spirit, the right Spirit, "the

Barlaam recounts his faith in the Holy Trinity.

John xvi. 7 Πνεῦμα εὐθές, Πνεῦμα παράκλητον, Πνεῦμα
Rom. viii. 11 υἱοθεσίας· τούτων Θεὸς μὲν ἕκαστον καθ' ἑαυτὸ
θεωρούμενον· ὡς ὁ Πατὴρ καὶ ὁ Υἱὸς, ὡς ὁ Υἱὸς
καὶ τὸ Πνεῦμα τὸ ἅγιον, εἷς δὲ Θεὸς ἐν τρισὶ, μία
φύσις, μία βασιλεία, μία δύναμις, μία δόξα, μία
οὐσία, διαιρετὴ ταῖς ὑποστάσεσι καὶ μόνον· εἷς
γὰρ ὁ Πατὴρ ᾧ καὶ ἴδιον ἡ ἀγεννησία· εἷς δὲ ὁ
μονογενὴς Υἱὸς, καὶ ἴδιον αὐτῷ ἡ γέννησις· ἓν
John xv. 26 δὲ τὸ ἅγιον Πνεῦμα, καὶ ἴδιον αὐτῷ ἡ ἐκπορευσις.
οὕτω γὰρ ἡμεῖς, ἐκ φωτὸς τοῦ Πατρὸς φῶς περι- 64
λαμβάνοντες τὸν Υἱὸν ἐν φωτὶ τῷ ἁγίῳ Πνεύματι,
μίαν δοξάζομεν θεότητα ἐν τρισὶν ὑποστάσεσι
καὶ αὐτός ἐστιν ἀληθινὸς καὶ μόνος Θεὸς, ὁ ἐν
Rom. xi. 36 Τριάδι γινωσκόμενος, ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ
καὶ εἰς αὐτὸν τὰ πάντα.

Τούτου τῇ χάριτι τὰ κατὰ σὲ γνοὺς κἀγὼ ἀπε-
καλύψαι διδάξαι σε ἃ μεμάθηκα καὶ τετήρηκα ἐξ
Mk. xvi. 16 ἀρχῆς εἰς τὸν δε τὴν πόλιν· εἰ οὖν πιστεύσεις
καὶ βαπτισθῆς, σωθήσῃ· εἰ δὲ ἀπιστήσεις, κατα-
κριθήσῃ· ταῦτα γὰρ ἃ σήμερον ὁρᾷς καὶ οἷς σε-
μνύνῃ, ἥ τε δόξα καὶ τρυφὴ καὶ ὁ πλοῦτος καὶ
πᾶσα ἡ τοῦ βίου ἀπάτη, ὅσον οὔπω παρέρχεται,
ἐκβαλοῦσι δέ σε καὶ μὴ βουλόμενον ἐντεῦθεν
καὶ τὸ μὲν σῶμα κατακλεισθήσεται σμικροτάτῳ
μνήματι μονώτατον καταλειφθὲν, πάσης τε ἀπο-
στερηθὲν φίλων καὶ συγγενῶν ἑταιρείας· οἰχή-
σεται δὲ τὰ τερπνὰ τοῦ κόσμου, καὶ πολλὴ ἀηδία
καὶ δυσωδὴς φθορὰ, ἀντὶ τῆς νυνὶ καλλοῦς καὶ
εὐσωμίας, περιχυθήσεται· τὴν δὲ ψυχήν σου
βαλοῦσιν ἐν τοῖς κατωτάτοις τῆς γῆς, ἐν τῇ κατα-
δίκῃ τοῦ ἅδου, ἕως τῆς τελευταίας ἀναστάσεως,
ἡνίκα πάλιν ἀπολαβοῦσα ἡ ψυχὴ τὸ ἑαυτῆς σῶ-

Spirit the Comforter,' "the Spirit of adoption.' Of these each person, severally, is God. As the Father is, so also is the Son, and as the Son, so also the Holy Ghost. And there is one God in three, one nature, one kingdom, one power, one glory, one substance, distinct in persons, and so only distinct. One is the Father, whose property it is not to have been begotten; one is the only-begotten Son, and his property it is to have been begotten; and one is the Holy Ghost, and his property it is that he proceeds. Thus illuminated by that light, which is the Father, and that light, which is the Son, as that light, which is the Holy Ghost, we glorify one God and in three persons. And he is one very and only God, known in the Trinity; for of him and through him, and unto him are all things.

[84] By his grace also, I cause to know thy case, and was sent to teach thee the lessons that I have learned and observed from my youth even to these grey hairs. If then thou shalt believe and be baptized, thou shalt be saved; but if thou believe not, thou shalt be damned. All the things that thou seest to-day wherein thou glorieest,—pomp, luxury,—riches, and all the deceitfulness of life, quickly pass away, and they shall cast thee hence whether thou wilt or no. And thy body will be imprisoned in a tiny grave, left in utter loneliness, and bereft of all company of kith and kin. And all the pleasant things of the world shall perish, and instead of the beauty and fragrance of to-day thou shalt be encompassed with horror and the stink of corruption. But thy soul shall they hurl into the nether-regions of the earth, into the condemnation of Hades, until the final resurrection, when re-united to her body, she shall be cast forth from

and teach
[illegible] of
[illegible]

σῶμα ἐπιφθήσεται ἐκ προσώπου Κυρίου, καὶ παραδοθήσεται πυρὶ γεέννης ἀτελευτήτῳ φλογιζούσης· ταῦτά σοι συμβήσεται καὶ πολλῷ τούτων χείρονα, εἰ ἐμμείνῃς τῇ ἀπιστίᾳ.

Εἰ δὲ προθυμοῖς ὑπακούσειας τῷ καλοῦντι σε εἰς σωτηρίαν, καὶ, προσδραμὼν αὐτῷ πόθῳ καὶ χαρᾷ, τῷ φωτὶ αὐτοῦ σημειωθήσῃ, καὶ ἀμεταστρεπτὶ αὐτῷ ἀπολουθήσεις, πάντα μὲν ἀπαρνησάμενος, αὐτῷ μόνῳ κεκολλημένος, οἵαις τεύξῃ ἀσφαλείας καὶ εὐφροσύνης ἄκουσον· Ἐὰν καθῇ, ἄφοβος ἔσῃ· ἐὰν δὲ καθεύδῃς, ἡδέως ὑπνώσεις, καὶ οὐ φοβηθήσῃ πτόησιν ἐπελθοῦσαν, οὐδὲ ὁρμὰς τῶν ἀσεβῶν δαιμόνων ἐπερχομένας· ἀλλὰ πορευσῇ πεποιθὼς ὡς λέων, καὶ ζήσῃ μετ' εὐφροσύνης καὶ ἀγαλλιάματος αἰωνίου· ἐπὶ γὰρ τῆς κεφαλῆς σου ἀγαλλίασις καὶ αἴνεσις, καὶ εὐφροσύνη καταλήψεταί σε· ἔνθα ἀπέδρα ὀδύνη, λύπη καὶ στεναγμός· τότε ῥαγήσεται πρωΐμως τὸ φῶς σου, καὶ τὰ ἰάματά σου ταχὺ ἀνατελεῖ, καὶ προπορεύσεται ἔμπροσθέν σου ἡ δικαιοσύνη σου, καὶ ἡ δόξα τοῦ Θεοῦ περιστελεῖ σε· τότε βοήσῃ, καὶ ὁ Θεὸς εἰσακούσεταί σου· ἔτι λαλοῦντός σου ἐρεῖ· Ἰδοὺ παρείμι· ἐγὼ γὰρ εἰμὶ ὁ ἐξαλείφων τὰς ἀνομίας σου καὶ οὐ μνησθῶ· σὺ δὲ μνήσθητι καὶ κρίθωμεν· λέγε σὺ τὰς ἀνομίας σου, ἵνα δικαιωθῇς. καὶ ἐὰν ὦσιν αἱ ἁμαρτίαι σου ὡς φοινικοῦν, ὡς χιόνα λευκανῶ· ἐὰν δὲ ὦσιν ὡς κόκκινον, ὡς ἔριον λευκανῶ. τὸ γὰρ στόμα Κυρίου ἐλάλησε ταῦτα.

Prov. iii. 24, 25

Prov. xxviii. 1

Is. li. 1

Is. lviii. 8, 9

Is. xlviii. 25, 26

Is. i. 18, 20

the presence of the Lord and be delivered to hell fire, which burneth everlastingly These, and far worse haps than these, shall be thy destiny, if thou continue in unbelief

'But and if thou readily obey him that calleth thee to salvation, and if thou run unto him with desire and joy and be signed with his sight, and follow him without turn, renouncing every thing, and cleaving only unto him hear what manner of security and happiness shall be thine "When thou sittest down, thou shalt not be afraid of sudden fear When thou liest down, sweet shall be thy sleep' And thou shalt not be afraid of the assaults of evil spirits but shalt go thy way bold as any lion, and shalt live in bliss and everlasting joyance For "joy and praise shall crown thy head, and gladness shall befall thee there where pain and sorrow and wailing shall flee away' "Then shall thy light break forth as the morning, and thine health shall rise speedily and thy righteousness shall go before thee, and the glory of the Lord shall be thy reward' Then shalt thou call and the Lord shall answer, while thou art yet speaking he shall say, "Here am I" "I, even I, am he that blotteth out thy transgressions, and will not remember them Put me in rememorance let us plead together declare thou thy sins that thou mayst be justified "Though thy sins be as scarlet, I will make them white as snow though they be red as crimson I will make them white as wool, for the mouth of the Lord hath spoken it."'

and the [illegible]

XI

Λέγει πρὸς αὐτὸν ὁ Ἰωάσαφ· Πάντα σου τὰ ῥήματα καλὰ καὶ θαυμαστὰ εἰσι, κἀγὼ ἐπιστεύσα καὶ πιστεύω, πᾶσαν μὲν εἰδωλολατρείαν ἀπὸ καρδίας μισήσας· καὶ, πρὸ τοῦ εἰσελθεῖν γὰρ σε πρὸς με, πλάνης ὢν καὶ διωτάζων πρὸς ταύτην διεκείτό μου ἡ ψυχή· νυνὶ δὲ τέλειον μίσος ἐμισήσα, μαθὼν παρὰ σοῦ τὴν ματαιότητα τούτων καὶ τὴν ἀφροσύνην τῶν αὐτοῖς λατρευόντων. Ποθῶ δὲ τοῦ ἀληθινοῦ Θεοῦ δοῦλος γενέσθαι, εἴπερ οὐκ ἀπώσεται με τὸν ἀναξιον διὰ τὰς ἐμὰς ἀνομίας, ἀλλὰ συγχωρήσει μοι πάντα φιλανθρωπος ὢν καὶ εὔσπλαγχνος, καθὰ διδάσκεις, καὶ ἀξιώσει με δοῦλον αὐτοῦ γενέσθαι· ἤδη οὖν ἕτοιμος ἔχω καὶ τὸ βάπτισμα δεξασθαι, καὶ πάντα ὅσα εἶπας μοι φυλάξαι· τί δὲ χρή με ποιεῖν μετὰ τὸ βάπτισμα, καὶ εἰ ἀρκεῖ τοῦτο μόνον πρὸς σωτηρίαν, τὸ πιστεῦσαι καὶ βαπτισθῆναι, ἢ καὶ ἄλλα τινὰ δεῖ προστίθεναι;

Cp. Pa. cxxxix. 22

Καὶ φησὶ πρὸς αὐτὸν ὁ Βαρλαάμ· Ἄκουσον τί δεῖ ποιεῖν μετὰ τὸ βάπτισμα· πάσης μὲν ἁμαρτίας καὶ παντὸς παθοῦς ἀπέχεσθαι, ἐποικοδομεῖν δὲ ἐπὶ τῷ θεμελίῳ τῆς ὀρθοδόξου πίστεως τὴν τῶν ἀρετῶν ἐργασίαν, ἐπειδὴ πίστις χωρὶς τῶν ἔργων νεκρά ἐστιν· ὥσπερ καὶ ἔργα πίστεως δίχα· φησὶ γὰρ ὁ Ἀπόστολος· Ἐν πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε· φανερὰ δὲ ἐστι τὰ ἔργα τῆς σαρκός ἅτινά ἐστι, μοιχεῖαι, πορνεῖαι, ἀκαθαρσίαι, ἀσέλγειαι, εἰδωλολατρεῖαι, φαρμακεῖαι, ἔχθραι, ἔρεις, ζῆλοι,

Jas. ii. 20

Cp. Gal. v. 16 ff.

XI

Ioasaph declareth his faith, and his desire to be baptized

Ioasaph said unto him, 'All thy words are fair and wonderful, and, while thou spakest, I believed them and still believe them, and I hate all idolatry with all my heart. And indeed, even before thy coming hither, my soul was, in uncertain fashion, doubtful of it. But now I hate it with a perfect hatred, since I have learned from thy lips the vanity thereof, and the folly of those who worship idols, and I yearn to become the servant of the true God, if haply he will not refuse me, that am unworthy by reason of my sins, and I trust that he will forgive me everything, because he is a lover of men, and compassionate, as thou tellest me, and will count me worthy to become his servant. So I am ready anon to receive baptism, and to observe all thy sayings. But what must I do after baptism? And is this alone sufficient for salvation, to believe and be baptized, or must one add other services thereto?'

Barlaam describeth the conversation of true Christian men.

Barlaam answered him, 'Hear what thou must do after baptism. Thou must abstain from all sin, and every evil affection, and build upon the foundation of the Catholick Faith the practice of the virtues, for faith without works is dead, as also are works without faith. For, saith the Apostle, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft,

θυμοί, ἐριθειαι, διχοστασίαι, αἱρέσεις, φθόνοι, φόνοι, φιλαργυρίαι, λοιδορίαι, φιληδονίαι, μέθαι, κῶμοι, ὑπερηφανίαι, καὶ τὰ ὅμοια τούτοις ἃ προλέγω ὑμῖν, καθὼς καὶ προείπον, ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν Θεοῦ οὐ κληρονομήσουσιν· ὁ δὲ καρπὸς τοῦ πνεύματος ἐστιν ἀγάπη, χαρά, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις, πραότης, ἐγκράτεια, ἁγιασμὸς ψυχῆς καὶ σώματος, ταπεινώσεις καρδίας καὶ συντριβή, ἐλεημοσύνη, ἀμνησικακία, φιλανθρωπία, ἀγουσύνια, μετάνοια ἀκριβὴς πάντων τῶν προγεγονότων σφαλμάτων, δάκρυον κατανύξεως, πένθος ὑπέρ τε τῶν ἰδίων ἁμαρτιῶν καὶ τῶν τοῦ πλησίον, καὶ τὰ τούτοις ὅμοια, ἅτινα, ὥσπερ τινὲς βαθμίδες καὶ κλίμακες ἀλλήλων ἐχόμεναι καὶ ὑπ' ἀλλήλων συγκροτούμεναι, εἰς οὐρανὸν τὴν ψυχὴν ἀναφέρουσιν. ἰδοὺ τούτων ἐντεταλμεθα, μετὰ τὸ βάπτισμα, ἀντέχεσθαι, τῶν δ' ἐναντίων ἀπέχεσθαι.

Νικ. 2 Πετ. 1. 21.

Εἰ δὲ μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, τῶν προτέρων αὖθις ἐπιλησόμεθα νεκρῶν ἔργων, καὶ ὡς κύων ἐπὶ τὸν ἴδιον ἔμετον ἐπιστρεψόμεν, συμβήσεται ἡμῖν τὸ ὑπὸ τοῦ Κυρίου εἰρημένον. Ὅταν γάρ, φησί, τὸ ἀκάθαρτον Πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου τῇ χειρὶ τοῦ βαπτίσματος, διέρχεται δι' ἀνύδρων τόπων, ζητοῦν ἀνάπαυσιν, καὶ οὐχ εὑρίσκει· μὴ φέρον δὲ ἐπὶ πολὺ ἄοικον καὶ ἀνέστιον περιπλανᾶσθαι, λέγει· Ἐπιστρέψω εἰς τὸν οἶκόν μου, ὅθεν ἐξῆλθον· καὶ, ἐλθὸν, εὑρίσκει σεσαρωμένον καὶ κεκοσμημένον, κενὸν δὲ καὶ σχολάζοντα, μὴ ὑποδεξάμενον τὴν ἐργασίαν τῆς χάριτος, μηδὲ

Πρ. Ματθ. 12. 43-45.

hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, love of money, railing, love of pleasure, drunkenness, revelling, arrogance, and such like, of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God. But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, sanctification of soul and body, lowliness of heart and contrition, almsgiving, forgiveness of injuries, loving-kindness, watchings, perfect repentance of all past offences, tears of compunction, sorrow for our own sins and those of our neighbours, and the like. These, even as steps and ladders that support one another and are clinched together, conduct the soul to heaven. Lo, to these we are commanded to cleave after baptism, and to abstain from their contraries.

Warnath Ioasaph against sins after baptism.

'But if, after receiving the knowledge of the truth, we again lay hold on dead works, and, like a dog, return to our vomit, it shall happen unto us according to the word of the Lord, "for," saith he, "when the unclean spirit is gone out of a man" (to wit, by the grace of baptism) "he walketh through dry places, seeking rest, and finding none." But enduring not for long to wander homeless and hearthless, he saith, "I will return to my house whence I came out." And, when he cometh, he findeth it swept and garnished, but empty and unoccupied, not having received the operation of grace, nor having filled itself with the riches of the

πληρώσαντα ἑαυτὸν τῷ πλούτῳ τῶν ἀρετῶν. τότε πορεύεται καὶ λαμβάνει μεθ' ἑαυτοῦ ἕτερα ἑπτὰ Πνεύματα πονηρότερα ἑαυτοῦ καὶ εἰσελθόντα κατοικεῖ ἐκεῖ καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων. τὸ
Col. ii. 14 γὰρ βαπτισμα τῶν μὲν προημαρτημένων πάντων τὰ χειρόγραφα, τῷ ὕδατι ἐνθάπτον, παντελεῖ ἀφανισμῷ παραδίδωσι, καὶ εἰς τὸ ἐξῆς τεῖχος ἡμῖν ἐστιν ἀσφαλὲς καὶ προπύργιον καὶ ὅπλον κραταιὸν εἰς τὴν τοῦ ἐχθροῦ παραταξιν· οὐ μὴν δὲ ἀναιρεῖ τὸ αὐτεξούσιον, οὔτε τῶν μετὰ τὸ βαπτισμα ἁμαρτανομένων ἔχει συγχώρησιν, οὔτε
Eph. iv. 5 δευτέρας κολυμβήθρας καταδύσιν. ἓν γὰρ ὁμολογοῦμεν βαπτισμα καὶ χρὴ πάσῃ φυλακῇ τηρεῖν ἑαυτοὺς, μὴ δευτέροις ἐμπεσεῖν μολυσμοῖς, ἀλλὰ τῶν ἐντολῶν ἐπιλαθέσθαι τοῦ Κυρίου.
Mat. xxviii. 19, 20 εἰπὼν γὰρ πρὸς τοὺς Ἀποστόλους, Πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, οὐ μέχρι τούτου ἔστη· ἀλλὰ προσέθετο, Διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν.

Mat. v. 8 ff. Ἐνετείλατο δὲ καθαροὺς μὲν εἶναι τῷ πνεύματι, οὓς μακαρίζει καὶ τῆς βασιλείας τῶν οὐρανῶν ἀξίους ἀποκαλεῖ· εἶτα καθεῖς ἐν τῷ παρόντι ὑποτίθεται βίῳ, ἵνα τῆς μελλούσης παρακλήσεως ἀξιωθῶμεν, πραεῖς τε εἶναι καὶ ἀεὶ πεινῶντας καὶ διψῶντας τὴν δικαιοσύνην, ἐλεήμονας τε καὶ εὐμεταδότους, οἰκτίρμονας καὶ συμπαθεῖς, καθαροὺς τῇ καρδίᾳ, ἀπεχομένους ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, εἰρηνοποιοὺς πρός τε τοὺς πλησίον καὶ πρὸς τὴν

virtues. Then goeth he, and taketh to him seven other spirits more wicked than himself, and they enter in and dwell there and the last state of that man becometh worse than the first. For baptism buriethin the water and completely blotteth out the hand-writing of all former sins, and is to us for the future a sure fortress and tower of defence, and a strong weapon against the marshalled host of the enemy, but it taketh not away free will nor alloweth the forgiving of sins after baptism, or immersion in the font a second time. For it is one baptism that we confess, and need is that we keep ourselves with all watchfulness that so we fall not into defilement a second time, but hold fast to the commandments of the Lord. For when he said to the Apostles, "Go make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," he did not stop there, but added, "teaching them to observe all things whatsoever I have commanded you."

and speaketh of the commands of Christ.

'Now he commanded men to be poor in spirit, and such he calleth blessed and worthy of the kingdom of heaven. Again he chargeth us to mourn in the present life, that we may obtain comfort hereafter, and to be meek, and to be ever hungering and thirsting after righteousness to be merciful, and ready to distribute, pitiful and compassionate, pure in heart, abstaining from all defilement of flesh and spirit, peacemakers with our neighbours and with our own souls,

ἑαυτῶν ψυχήν, ὑποταξάντας δηλονότι τὸ χεῖρον τῷ κρείττονι καὶ τὸν μεταξὺ αὐτῶν δεινοτάτῃ πολέμῳ ὀρθῇ κρίσει εἰρηνοποιήσαντας, ὑπομένειν τε πάντα διωγμὸν καὶ πᾶσαν θλῖψιν καὶ ἀνειδισμὸν ἕνεκεν δικαιοσύνης ὑπὲρ τοῦ ὀνόματος αὐτοῦ ἡμῖν ἐπαγόμενον ἵνα τῆς αἰωνίου χαρᾶς ἐν τῇ λαμπρᾷ τῶν δώρων δικαιοῦμεν. ἀλλὰ καὶ ἐν τῷ κόσμῳ οὗτος παρακελεύεται λαμπεῖν τὸ φῶς ἡμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσι, φησί, τὰ καλὰ ἔργα ὑμῶν καὶ δοξάσωσι τὸν Πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

Καὶ τὰ τῶν Ἑβραίων. Ὁ μὲν γὰρ τοῦ Μωσέως νόμος, ὁ πάλαι δοθεὶς τοῖς Ἰσραηλίταις· Οὐ φονεύσεις, λέγει, οὐ μοιχεύσεις οὐ κλέψεις, οὐ ψευδομαρτυρήσεις· ὁ δὲ Χριστὸς φησιν, ὅτι Πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῇ ἔνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ. Μωρέ, ἔνοχος ἔσται εἰς τὸν γεέννης τοῦ πυρός· καὶ ὅτι, Ἐὰν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, κἀκεῖ μνησθῇς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ, ἄφες ἐκεῖ τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον καὶ ἀπελθὼν πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου· καὶ ὅτι Πᾶς ὁ ἐμβλέπων γυναικὶ πρὸς τὸ ἐπιθυμῆσαι, ἤδη ἐμοιχεύσεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ· τὸν μολυσμὸν τῆς ψυχῆς καὶ τὴν τοῦ πάθους συγκατάθεσιν μοιχείαν καλέσας· ἀλλὰ καὶ τοῦ νόμου τὴν ἐπιορκίαν κωλύοντος, ὁ Χριστὸς οὐδὲ ὅλως ὀμνύειν, πλὴν τοῦ Ναὶ καὶ τοῦ Οὔ ἐνετείλατο. ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος ἐκεῖ· ἐνταῦθα δὲ Ὅστις σε ῥαπίσει εἰς τὴν δεξιὰν σιαγόνα, στρέψον αὐτῷ, φησί, καὶ τὴν ἄλλην· καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ

Rand. xx. 13 Deut. v.

Mat. v. 21 ff.

Rand. xxi. 20 Mat. v. 3 f.

Mat. v. 38 ff.

by bringing the worse into subjection to the better, and thus by a just decision making peace in that continual warfare betwixt the twain; also to endure persecution and tribulation and reviling, inflicted upon us for righteousness sake in defence of his name, that we may obtain everlasting felicity in the glorious distribution of his rewards. Ay, and in this world he exhorteth us to let our "light so shine before men, that they may see," he saith, "your good works, and glorify your Father which is in heaven."

Showing how much more excellent is the law of Christ than the law of Moses.

"For the law of Moses, formerly given to the Israelites, saith, "Thou shalt not kill, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness" but Christ saith "Whosoever is angry with his brother without a cause shall be in danger of the judgement, and whosoever shall say, Thou fool, shall be in danger of hell fire" and, "If thou bring thy gift to the altar, and there remeberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way and first be reconciled to thy brother" And he also saith, "Whosoever looketh on a woman to lust after her, hath committed adultery with her in his heart." And hereby he calleth the defilement and consent of the affection adultery Furthermore, where the law forbade a man to forswear himself Christ commanded him to swear not at all beyond Yea and Nay There we read, "Eye for eye and tooth for tooth" here, "Whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take

ἱματιον· καὶ ὅστις σε ἀγγαρεύσει μίλιον ἕν, ὕπαγε μετ' αὐτοῦ δυο· τῷ αἰτοῦντι σε δίδου, καὶ τον θέλοντα ἀπο σοῦ δανεισασθαι μη ἀποστραφῆς· ἀγαπᾶτε τους ἐχθρους ὑμων· εὐλογεῖτε τους καταρωμενους ὑμας· καλῶς ποιεῖτε τοις μισοῦσιν ὑμᾶς, καὶ προσευχεσθε ὑπερ τῶν ἐπηρεαζοντων ὑμᾶς καὶ διωκοντων, ὅπως γενησθε υἱοι του Πατρος ὑμῶν τοῦ ἐν τοῖς οὐρανοις, ὅτι τον ἥλιον αὐτοῦ ἀνατελλει ἐπι πονηρους καὶ ἀγαθους, καὶ βρεχει ἐπὶ δικαίους καὶ ἀδικους· μη κρινετε, ἵνα μὴ κριθῆτε· ἄφετε, καὶ ἀφεθησεται ὑμιν· μη θησαυριζετε ὑμῶν θησαυρους ἐπι τῆς γης ὅπου σης καὶ βρῶσις ἀφανίζει καὶ ὅπου κλεπται διορυσσουσι καὶ κλεπτουσι· θησαυριζετε δε ὑμῶν θησαυρους ἐν οὐρανῷ, ὅπου οὔτε σης οὔτε βρωσις ἀφανιζει καὶ ὅπου κλεπται οὐ διορυσσουσιν, οὐδε κλεπτουσιν· ὅπου γαρ ἐστιν ὁ θησαυρος ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδια ὑμῶν· μη μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φαγητε καὶ τι πιητε, μηδε τῷ σωματι ὑμῶν τι ἐνδυσησθε· οὐδε γαρ ὁ Πατηρ ὑμων ὁ οὐρανιος ὅτι χρηζετε τουτων ἁπαντων· δς οὖν τὴν ψυχην δουνα καὶ το σῶμα, δωσει παντως καὶ τροφην καὶ ἔνδυμα, ὁ τα πετεινα τοῦ οὐρανοῦ τρεφων καὶ τὰ κρινα του ἀγροῦ τοσαυτῃ κοσμων ὡραιοτητι· ζητεῖτε δέ, φησι, πρῶτον τὴν βασιλειαν τοῦ Θεοῦ καὶ τὴν δικαιοσυνην αὐτοῦ, καὶ ταῦτα παντα προστεθήσεται ὑμιν· μὴ μεριμνησητε εἰς τὴν αὔριον· ἡ γαρ αὔριον τὰ ἑαυτῆς μεριμνήσει. παντα ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς· εἰσέλθετε διὰ τῆς στενῆς πυλης, ὅτι πλατεῖα ἡ πυλη καὶ εὐρυχωρος ἡ ὁδος ἡ ἀπαγουσα εἰς την ἀπωλειαν,

Mat. vii. 1
Luke vi. 37
Mat. vi. 14, 15
Ibid. vi. 19
20
Ibid. vi. 26
Ibid. vi. 2
Ibid. vii. 12, 13, 14

away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Judge not, that ye be not judged. Forgive, and ye shall be forgiven. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. For your heavenly Father knoweth that ye have need of all these things. He therefore that gave life and body will assuredly give food and raiment; he that fashioned the frame of man and arrayed it with such beauty is the God of the lilies. But seek ye first, saith Christ, the kingdom of God and His righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Therefore all things whatsoever ye would that men should do to you, do ye even so to them. Enter ye in at the strait gate: for wide is the gate and broad is the way that leadeth to destruction, and many

καὶ πολλὰ πάσχω ἐν τοῖς ἐπιτιμωμένοις δι' αὐτῶν· ἀστεῖος
καὶ τέλειος ἦν ὁ νεανίσκος ἐπιστρεφόμενος εἰς τὴν ζωήν,
Mat. viii. 21 καὶ λέγει εἰς τὸν ἐν τοῖς οὐρανοῖς πατέρα· ἐν τῷ τῷ
λόγῳ μου, Κύριε Κύριε ἐπιτελοῦντες εἰς τὴν
βασιλείαν τῶν οὐρανῶν· ἀλλ' ὁ ποιῶν τὸ θέλημα
Mat. x. 37 τοῦ Πατρός μου τοῦ ἐν οὐρανοῖς· ὁ φιλῶν πατέρα
ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστι μου ἄξιος· καὶ ὁ φιλῶν
υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστι μου ἄξιος· καὶ
ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ
ὀπίσω μου οὐκ ἔστι μου ἄξιος· ἰδοὺ ταῦτα καὶ
τὰ τούτοις ὅμοια ἐντέλλεται ὁ Σωτὴρ τοῖς ἀπο-
στόλοις διδάσκων τοὺς πιστούς· καὶ ταῦτα
πάντα ὀφείλομεν φυλάττειν ἵνα μὴ πάθωμεν τὴν
1 Tim. v. 1 τελειοτάτην ἐπιτίμησιν καὶ τὴν πάθοιμεν ἐπιφο-
νον ἀξιωθῆναι τῆς βασιλείας· εἰς ἀπολαῦσαι
Κύριον ἐν ἐκείνῃ τῇ ἡμέρᾳ ὁ δίκαιος κριτὴς πᾶσι
τοῖς πιστεύοῦσι τῷ ἐν δικαιοσύνῃ αὐτοῦ.

Λέγει ὁ Ἰωσαφὰτ πρὸς τὸν γέροντα· Ταύτην
οὖν τὴν ἀπόλειαν τῶν δεινῶν χρῆζουσι καὶ
τὴν ἀπαιφόρον ταύτην πολιτείαν τὸν μετὰ τὸ
βαπτίσμα ἀπιόντα ἐν τοῖς ἢ δύο τῶν ἀπόλων τοῦ
τῶν δαιμόνων· ἀλλ' δαιμόνων δεινῶν ἄλλον
τὸν ἀγῶνα καὶ μάχεσθαι πάσαν ἐνέργειαν.

Ὁ δὲ Βαρλαὰμ ἔφη· Μὴ οὕτω ἀπολαμβάνε
ταῦτα· ὁ γὰρ ἐν ἐκείνῳ τῷ γέροντι ἡμῶν
ἀναβεβηκὼς θεὸς λόγος εἶναι τὴν πολλὴν
πάθοιμεν καὶ τελειοτάτην τῆς φύσεως ἡμῶν,
οὐδὲ ἐν τούτῳ τῷ μέρει ἀφῆκεν ἡμᾶς ἀπαιδεύτους
ποιεῖν· ἀλλ' ὡς φιλόσοφος ἰατρὸς τὴν ἀλοιθῆ
ἡμῶν καὶ φιλαμάρτημον γνώμην ἐπιστάμενος τὸ
φιλόμαθον τῆς μετάνοιας ἐπιτίμησε ταύτῃ ὡς
ἀφῶν ἁμαρτίαν· μετὰ γὰρ τὸ λαβεῖν ἡμᾶς τὴν

there be which go in thereat. Strait and narrow is the way which leadeth unto life and few there be that find it. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. He that loveth father or mother more than me is not worthy of me, and he that loveth son and daughter more than me is not worthy of me. And he that taketh not up his cross and followeth after me, is not worthy of me.' Lo these and the like of these be the things which the Saviour commanded his Apostles to teach the Faithful and all these things we are bound to observe, if we desire to attain to perfection and receive the incorruptible crowns of righteousness, which the Lord, the righteous judge, shall give at that day unto all them that love his appearing.

Ioasaph's question concerning sins after baptism

Ioasaph said unto the elder, 'Well then, as the strictness of these doctrines demandeth such chaste conversation, if, after baptism, I chance to fail in one or two of these commandments, shall I therefore utterly miss the goal, and shall all my hope be vain?'

Barlaam tells of the baptism of tears and repentance

Barlaam answered, 'Deem not so. God, the Word, made man for the salvation of our race, aware of the exceeding frailty and misery of our nature, hath not even here suffered our sickness to be without remedy. But, like a skilful leech, he hath mixed for our unsteady and sin-loving heart the potion of repentance, prescribing this for the remission of sins. For

ἀνεγνωκὼς τὴν ἀλήθειαν καὶ ἀνιστάθησαν δὲ βίαιον
καὶ πνεύματος, πάσης τε ἁμαρτίας καὶ πάσης
ῥύσεως ἀμόλυντοι καθαρόθησαν. καὶ ἐπειδὴ δὲ τοῖς
παρεστῶσιν τῆς ἀκραιφνοῦς ἐκείνου ἐν οὐ
δεῖ μὲν ἐκ βαπτίσματος δεύτερα ἀναγεννᾶσθαι τὸ
ὕδατι τῆς ἀναστάσεως ἐκ τοῦ πνεύματος τὴ
νεύμαν καὶ τέλειον τὸν ἀναγεννώμενον. τοῦτο
γὰρ τὸ ἄνωθεν ἅπαξ ἐκεῖνοι· ἀλλὰ διὰ μετανοίας
ἐμπόνου καὶ θερμῆς δάκρυον κοπὸν τε καὶ ἱδρῶ
τῶν πάντα καθαιρόμενοι καὶ συγχωρεῖς τῶν
πταισμάτων διὰ σπλάγχνα ἐλέους Θεοῦ τοῦ
βασιλείας τῆς τελείας καὶ τῶν δεκτῶν πάντ,
ἀπὸ χάριν τοῦ Δεσπότου· ἀλλὰ πόνοι καὶ χρόνου
δεόμενοι· καὶ πολλοὶ τῶν πολλὰ διεπράξατο
πταισμάτων· καθότι οὐκ ἔστιν ἁμαρτία πλείονα
τῆς τοῦ Θεοῦ φιλανθρωπίας εἰπεῖν φθάσαν
μετάνοιαν· καὶ διαμένει πταίσματα· αἴτιον
ἀποκαθίστασθαι καὶ ἐν πολλοῖς ὁ δικαίος ἀφορισ-
μοῖς τῶν ἐν τάξει τῶν ἀνεῖδον· οὐκ ἔστι γὰρ
ἐν τῷ αἰῶνι ἐξομολογήσεις οὐδὲ μετάνοια· ἔστι δὲ
ἐν τοῖς ζῶσιν ὅμως τοῦ θανάτου τῆς ἀπόστολον
πιστοῖς ἀρρήτοις διαμένοντος· οὐδὲ τὸ τὸν δοκω-
νοῦν ἢ τὸν εἰδωλοποιὸν παρελθὼν ἔξεστι τὸ
καθαρθῆναι τοῦ πταίσματος τῇ μετάνοιᾳ· οὐδὲ
ἀπαλλαγῆναι· πλείστοι γὰρ ἀπόστολοι Θεοῦ ἀπὸ
μόνοι καὶ μετάθεσις ἐκείνοι· πλείστοι μετὰ καὶ
πλείστων ἁμαρτήματα δὲ ἐὰν γὰρ ἐν ὑπὸ καὶ
πταίσματα μετὰ ὑπόκειται καὶ πολλῶν εἶναι
ἐνυβρίσαι· τὸ οὖν μετὰ καὶ πολλῶν ὑπόκειμαι
πταίσματα πάντα τὸ ἀκάθαρτον ἔλεος καὶ τοὺς τὰ
ἀκαθάρτους κατέχουσι τοῦ Θεοῦ πάντας ἐν δόξαν.

after that we have received the knowledge of the truth, and have been sanctified by water and the Spirit, and cleansed without effort from all sin and all defilement, if we should fortune to fall into any transgression, there is, it is true, no second regeneration made within us through baptism in the water of the font, and wholly re-creating us (that gift is given once for all) but, by means of painful repentance, hot tears, toils and sweats, there is a purifying and pardoning of our offences through the tender mercy of our God. For the fount of tears is also called baptism, according to the grace of the Master, but it needeth labour and time, and many hath it saved after many a fall, because there is no sin too great for the clemency of God, if we be quick to repent, and purge the shame of our offences, and death overtake us not, and depart us not from this life still defiled, for in the grave there is no confession nor repentance. But as long as we are among the living, while the foundation of our true faith continueth unshattered, even if somewhat of the outer roof-work or inner building be disabled, it is allowed to renew by repentance the part rotted by sins. It is impossible to count the multitude of the mercies of God, or measure the greatness of his compassion whereas sins and offences, of whatever kind, are subject to measure and may be numbered. So our offences, being subject to measure and number, cannot overcome the immeasurable compassion, and innumerable mercies of God

Διὸ οὐ προσεταχθημεν ἵνα τοῖς ἡμαρτηκόσι
ἀπογινώσκειν, ἀλλ' ἐπιγινώσκειν τὴν ἀγαθότητα
τοῦ Θεοῦ καὶ καταγινώσκειν τῶν ἁμαρτημάτων
ὧν ἡ ἄφεσις προκεῖται διὰ φιλανθρωπίαν τοῦ
Χριστοῦ, ὃς ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν τὸ ἴδιον
ἐξέχυνεν αἷμα· πολλαχόθεν δὲ τῆς γραφῆς διδα-
σκόμεθα τὴν δύναμιν τῆς μετανοίας καὶ μάλιστα
ἐκ τῶν προσταγμάτων καὶ παραβολῶν τοῦ Κυ-
Mat. iv. 17 ρίου ἡμῶν Ἰησοῦ Χριστοῦ. Ἀπὸ τότε γὰρ, φησὶν, ἤρξατο ὁ Ἰησοῦς διδάσκειν καὶ λέγειν· Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν
Luke xv. 11 ἀλλὰ καὶ ἐν παραβολῇ υἱόν τινα εἰσηγεῖται, λαβόντα τὴν τοῦ πατρὸς οὐσίαν καὶ εἰς χώραν ἀποδημήσαντα μακράν, κἀκεῖ ἐν ἀσωτίᾳ πάντα καταναλώσαντα· εἶτα, λιμοῦ κατὰ τὴν χώραν ἐκείνην γενομένου, ἀπελθόντα καὶ κολληθέντα ἑνὶ τῶν πολιτῶν τῆς πολυαμαρτήτου χώρας ἐκείνης· ὃς καὶ ἔπεμψεν αὐτὸν φησὶν, εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους· τὴν τραχυτάτην καὶ βδελυρὰν ἁμαρτίαν οὕτω καλέσας· πολλὰ οὖν μογήσας καὶ εἰς ἐσχάτην ἐλθὼν κακῶν ταλαιπωρίαν, ὡς μηδὲ τῆς βρομώδους τῶν χοίρων τροφῆς τὴν ἰδίαν ἰσχύειν ἐμπλῆσαι γαστέρα, εἰς ἐννοιαν ἦλθε ποτε ἐλθὼν τῆς τοιαύτης αἰσχύνης θρήνων ἑαυτὸν ἔλεγε· Πόσοι μισθοὶ τοῦ πατρός μου περισσεύονται ἄρτων, ἐγὼ δὲ λιμῷ ἀπόλλυμαι· ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ· Πάτερ, ἡμάρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκ εἰμὶ ἄξιος κληθῆναι υἱός σου· ποίησόν με ὡς ἕνα τῶν μισθίων σου· καὶ ἀναστὰς ἦλθε πρὸς τὸν πατέρα αὐτοῦ· ὁ δὲ, πόρρωθεν ἰδὼν αὐτὸν,

Barlaam teaches of the parables of the Prodigal Son

'Wherefore we are commanded not to despair for our trespasses, but to acknowledge the goodness of God, and renounce the sins whereof forgiveness is offered us by reason of the loving-kindness of Christ, who for our sins shed his precious blood. In many places of Scripture we are taught the power of repentance, and especially by the precepts and parables of our Lord Jesus Christ. For it saith, "From that time began Jesus to preach and to say, 'Repent ye, for the kingdom of heaven is at hand'." Moreover he setteth before us, in a parable, a certain son that had received his father's substance, and taken his journey into a far country, and there spent all in riotous living. Then, when there arose a famine in that land, he went and joined himself to one of the citizens of that land of iniquity, who sent him into his fields to feed swine,—thus doth he designate the most coarse and loathsome sin. When, after much labour, he had come to the utmost misery, and might not even fill his belly with the husks that the swine did eat, at last he came to perceive his shameful plight, and, bemoaning himself, said, "How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, 'Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants.'" And he arose, and came to his father. But, when he was yet a great

ἐπελαγχήσθη, καὶ προέδραμον ἐνηγκαλίσατο
καὶ συνεθέως κατεφίλησε καὶ τὴν προτέραν
ἐξίωσεν τιμὴν δόρτην χαρμοσύνου ἐπὶ τῇ αὐτοῦ
ἀνευρέσει ἐποιήσατο, θύσας τὸν μόσχον τὸν
σιτευτὸν· ἰδοὺ ταύτην τὴν παραβολὴν περὶ τῶν
ἐξ ἁμαρτιῶν ὑποστρεφόντων καὶ ἐν μετανοίᾳ
προσιόντων ἡμῖν ἐξήγησατο· ἄλλα καὶ ποι-
μένα τινὰ ἀγαθὸν αἰτεῖς ὅλοι τέσσαρα ἀγχίστα
προβατα καὶ τοῦ ἑνὸς ἀπολωλότος καταλιπόντα
τὰ ἐνενηκοντεννέα, ἵνα ἀναζητήσῃ τοῦ ἀπολωλότος
ἐξελθεῖν ἕως εὗρεν αὐτό, καὶ τοῖς ὤμοις ἀνα-
λαβὼν τοῖς ἀγκάλαις συνεκάμψε συνεκάλεσε
τοὺς φίλους καὶ τοὺς γείτονας εἰς εὐφροσύνην ἐν τῇ
τούτου εὑρέσει. Οὕτω φησὶν ὁ Σωτὴρ χαρὰ ἔσται
ἐν οὐρανῷ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι ἢ ἐπὶ
ἐνενηκοντεννέα δικαίοις, οἵτινες οὐ χρείαν ἔχουσι
μετανοίας.

Ἀμέλει καὶ ὁ κορυφαῖος τῶν μαθητῶν Πέτρος,
ἡ τῆς πίστεως πέτρα, κατ' αὐτὸν τὸν καιρὸν τοῦ
σωτηρίου πάθους, πρὸς μικρὸν ἐγκαταλειφθεὶς
οἰκονομικῇ τινι ἐγκαταλείψει, ὡς ἂν γνῷ τῆς
ἀνθρωπίνης ἀσθενείας τὸ εὐτελὲς καὶ τάλαι-
πωρον, ἀρνήσεως παρηνέγκατο σκύλευμα· εἰ-
θὺς μνησθεὶς τῶν τοῦ Κυρίου ῥημάτων ἐξελθὼν ἔξω
ἔκλαυσε πικρῶς καὶ τοῖς θερμοῖς δάκρυσι
ἔμαρανε τὴν ἥτταν ἀποκλαύσαντος στεναλέα
τὴν νίκην εἰργάσατο· ἐμπειροπόλεμος γὰρ ὤν,
ὡς καὶ πεπτωκὼς, οὐκ ἐξελίθη, οὐδ' ἀπέγνω
ἑαυτὸν· ἀλλ' ἀκαταπόνητος προσηγόρευε πικρότατα
δακρυα ἀπὸ καρδίας θλιβομένης· καὶ παρέστησε
ὁ πόλεμος θεασάμενος αὐτὸ, ὅσπερ ὑπὸ φλογὸς
σφοδρότατης τὰς ἄψυχε φλεγόμενος, ἀπεπήδησε

Luke xxi 18

Luke xxii 62

way off, his father saw him, and had compassion, and ran, and embraced him, and kissed him tenderly, and, restoring him to his former rank, made a feast of joyance because his son was found again, and killed the fatted calf. Lo, this parable, that Jesus spake to us, concerneth such as turn again from sin, and fall at his feet in repentance. Again, he representeth a certain good shepherd that had an hundred sheep, and, when one was lost, left the ninety and nine, and went forth to seek that which was gone astray, until he found it; and he laid it on his shoulders, and folded it with those that had not gone astray, and called together his friends and neighbours to a banquet, because that it was found. "Likewise," saith the Saviour, "joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance."

and of the Good Shepherd,

'And in sooth, even the chief of the disciples, Peter, the Rock of the Faith, in the very season of the Saviour's Passion, failing for a little while in his stewardship, that he might understand the worthlessness and misery of human frailty, fell under the guilt of denial. Then he straightway remembered the Lord's words, and went out and wept bitterly, and with those hot tears made good his defeat, and transferred the victory to his own side. Like a skilful man of war, though fallen, he was not undone, nor did he despair, but, springing to his feet, he brought up, as a reserve, bitter tears from the agony of his soul; and straightway, when the enemy saw that sight, like a man whose eyes are scorched with a fierce flame, he leaped

and of the fall and rising again of St. Peter,

φεύγων μακρὰν καὶ δεινῶς ἐλελυζῶν· ὁ δὲ κορυφαῖος κορυφαῖος ἦν αἴθις, ὥσπερ διδάσκαλος τῆς οἰκουμένης χειροτονηθείς, οὕτω δὴ καὶ μετανοίας ὑπογραμμὸς γενόμενος· μετὰ δὲ τὴν θείαν ἀνάγερσιν τρίτον προσείπων ὁ Χριστός, Πέτρε, φιλεῖς με, τὸ τρισσὸν τῆς ἀρνήσεως διωρθώσατο, τοῦ ἀποστόλου ἀπεκρινάμενον· Ναί, Κύριε, σὺ οἶδας ὅτι φιλῶ σε.

John xxi. 16, 17

Ἐκ πάντων οὖν τούτων καὶ ἄλλων πολλῶν καὶ ἀριθμοῦ ὑπερβαινόντων παραδειγμάτων μαθόμεν τὴν δύναμιν τῶν δακρύων καὶ τῆς μετανοίας· μόνος ὁ τρόπος τούτης ἀξιόλογος, γινόσθω ἐκ διαθέσεως βδελυσσομένης τὴν ἁμαρτίαν, μισούσης τε ταύτην καὶ καταγινωσκούσης, δάκρυσι δὲ κεχρημένης, καθὼς φησιν ὁ προφήτης Δαυίδ· Ἐκοπίασα ἐν τῷ στεναγμῷ μου· λούσω καθ' ἑκάστην νύκτα τὴν κλίνην μου· ἐν δάκρυσί μου τὴν στρωμνήν μου βρέξω· καὶ λοιπὸν ὁ καθαρισμὸς τῶν ἁμαρτημάτων γενήσεται διὰ τοῦ αἵματος τοῦ Χριστοῦ, ἐν τῷ μεγέθει τοῦ ἐλέους αὐτοῦ, καὶ τῷ πλήθει τῶν οἰκτιρμῶν τοῦ Θεοῦ· τοῦ εἰπόντος ὅτι, Ἐὰν ὦσιν αἱ ἁμαρτίαι ὑμῶν ὡς φοινίκινον, ὡς χιόνα λευκανῶ, καὶ τὰ ἑξῆς.

Ps. vi. 6

Is. i. 18

Τοῦτα μὲν οὖν οὕτως ἔχει καὶ οὕτως πιστεύομεν· χρὴ δέ, μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας καὶ τῆς ἀναγεννήσεως καὶ υἱοθεσίας ἀξιωθῆναι καὶ μυστηρίων γευσάσθαι θείων, πάσῃ δυνάμει ἀσφαλίζεσθαι τοῦ μὴ πίπτειν· τὸ γὰρ πίπτειν οὐ πρέπει τῷ ἀθλητῇ, ἐπειδὴ πολλοὶ πεσόντες ἀναστῆναι οὐκ ἠδυνήθησαν· οἱ μὲν, τοῖς πάθεσι θυμὸν ἀναιξάντες, καὶ δυσπαραστάτοις αὐτοῖς προσμαιμάξαντες, οὐκ ἔτι ἴσχυσαν

Cp. Tim. ii. 5, iv. 8

off and fled afar, howling horribly. So the chief became chief again, as he had before been chosen teacher of the whole world, being now become its pattern of penitence. And after his holy resurrection Christ made good this three-fold denial with the three-fold question, "Peter, lovest thou me?", the Apostle answering, "Yea, Lord, thou knowest that I love thee."

proving thereby the power of repentance.

'So from all these and many other examples beyond count we learn the virtue of tears and repentance. Only the manner thereof must be worthy, arising from a heart that abominateth sin and weepeth, as saith the prophet David, "I am weary of my groaning: every night will I wash my bed and water my couch with my tears." Again the cleansing of sins will be wrought by the blood of Christ, in the greatness of his compassion and the multitude of the mercies of that God who saith, "Though your sins be as scarlet, I will make them white as snow," and so forth.

but bidding Ioasaph to take heed lest he fall

'Thus therefore it is, and thus we believe. But after receiving the knowledge of the truth and winning regeneration and adoption as sons, and tasting of the divine mysteries, we must strive hard to keep our feet lest we fall. For to fall becometh not the athlete, since many have fallen and been unable to rise. Some, opening a door to sinful lusts, and clinging obstinately to them, have no more had

πρὸς μετάνοιαν παλινδρομῆσαι· οἱ δέ, προαναρπασθέντες ὑπὸ τοῦ θανάτου, καὶ μὴ φθάσαντες διὰ μεταγνώσεως ἑαυτοὺς τοῦ ῥύπου τῆς ἁμαρτίας ἐκπλῦναι, κατεδικάσθησαν. καὶ διὰ τοῦτο ἐπικίνδυνον τὸ πίπτειν ἐν οἱῳδήποτε πάθει· ἐὰν δὲ συμβῇ πεσεῖν, εὐθὺς ἀναπηδῆσαι χρή, καὶ στῆναι πάλιν εἰς τὸν καλὸν ἀγῶνα· καὶ ὁσάκις ἂν τοῦτο συμβῇ, κἀκεῖνο αὐτίκα ἔστω τὸ τῆς ἐγέρσεως καὶ στάσεως ἕως τῆς τελευτῆς. Ἐπιστράφητε γὰρ πρός με, καὶ ἐπιστραφήσομαι πρὸς ὑμᾶς, λέγει Κύριος ὁ Θεός.

Zech. i. 3

XII

Πρὸς ταῦτα ὁ Ἰωάσαφ εἶπε· Πῶς οὖν τις φυλάξει ἑαυτὸν μετὰ τὸ βάπτισμα καθαρὸν ἀπὸ πάσης ἁμαρτίας, κἂν γάρ ἐστιν, ὡς λέγεις, τοῖς πταίουσι μετάνοια, ἀλλ' ἐν κόπῳ καὶ πόνῳ, κλαυθμῷ τε καὶ πένθει, ἅπερ οὐκ εὐκατόρθωτα τοῖς πολλοῖς εἶναί μοι δοκῶ· ἀλλὰ μᾶλλον ἤθελον εὑρεῖν ὁδὸν τοῦ φυλάττειν ἀκριβῶς τὰ προστάγματα τοῦ Θεοῦ καὶ μὴ ἐκκλίνειν ἀπ' αὐτῶν, μηδέ, μετὰ τὴν συγχώρησιν τῶν προτέρων κακῶν, παροργίζειν αὖθις τὸν γλυκύτατον Δεσπότην καὶ Θεόν.

Ὁ δὲ Βαρλαὰμ ἔφη· Καλῶς εἶπας ταῦτα, κύριέ μου βασιλεῦ· τοῦτο καὶ ἐμοὶ καταθύμιον ὑπάρχει· ἀλλ' ἐργώδές ἐστι καὶ κομιδῇ ἀδύνατον τὸ πυρὶ συναναστρεφόμενόν τινα μὴ καπνίζεσθαι. δυσκατόρθωτον οὖν καὶ λίαν ἄναντες δεδεμένον τοῖς τοῦ βίου πράγμασι καὶ ταῖς αὐτοῦ ἰσχολούμενον

strength to hasten back to repentance, and others, being untimely snatched by death, and having not made speed enough to wash them from the pollution of their sin, have been damned. And for this cause it is perilous to fall into any kind of sinful affection whatsoever. But if any man fall, he must at once leap up, and stand again to fight the good fight, and, as often as there cometh a fall, so often must there at once ensue this rising and standing, unto the end. For, "Turn ye unto me, and I will turn unto you, saith the Lord God."

XII

To this said Ioasaph, 'But how, after baptism, shall a man keep himself clear from all sin? For even if there be, as thou sayest, repentance for them that stumble, yet it is attended with toil and trouble, with weeping and mourning; things which, methinks, are not easy for the many to accomplish. But I desired rather to find a way to keep strictly the commandments of God, and not swerve from them, and, after his pardoning of my past misdeeds, never again to provoke that most sweet God and Master.'

Ioasaph enquireth how he may keep himself from falling

Barlaam answered, 'Well said, my lord and king. That also is my desire; but it is hard, nay quite impossible, for a man living with fire not to be blackened with smoke: for it is an uphill task, and one not easy of accomplishment, for a man that is tied to the matters of this life and busied with its cares

Barlaam warneth him of the temptations of life in this world.

μεριμναις και παραχαις πλουτῳ τε και τρυφῇ συζωντα, ασλινως βαδιζειν την οδον των εντολων του Κυριου και καθαρον εαυτον εκ τουτων περιποιασθαι φησι γαρ ο Κυριος Ουδεις δυναται δυσι κυριοις δουλευειν ἢ γαρ τον ἑνα μισησει και τον ἑτερον ἀγαπησει, ἢ τοι ενος ανθιξεται και του ἑτερου καταφρονησει ου δυνασθε Θεῳ δουλευειν και μαμωνᾳ γραφει δε και ο ἠγαπημενος αυτου μαθητης, Ιωαννης ο ευαγγελιστης και θεολογος, ἐν τῇ κατ' αυτον ἐπιστολῃ ούτως Μη ἀγαπατε τον κοσμον, μηδε τα ἐν τῷ κοσμῳ ἐαν τις ἀγαπᾳ τον κοσμον, ουκ ἐστιν ἡ ἀγαπη του Πατρος ἐν αὐτῷ, ὁτι πᾶν το ἐν τῷ κοσμῳ ἡ ἐπιθυμια τῆς σαρκος και η επιθυμια των οφθαλμων και η ἀλαζονια του βιου, ούκ ἐστιν εκ του Πατρος, αλλ εκ του κοσμου εστι και ο κοσμος παραγεται και ἡ ἐπιθυμια αὐτοῦ ὁ δε ποιων το θελημα του Θεοῦ μενει εἰς τον αἰωνα

Ταῦτα οὖν οι θεῖοι και θεοφοροι Πατερες ἡμῶν κατανοησαντες, και τοῦ Ἀποστολου ἀκουσαντες, ὁτι δια πολλων θλιψεων δει ἡμας εἰσελθειν εἰς την Βασιλειαν τῶν ουρανων, ἐσπευσαν μετα τὸ ἅγιον Βαπτισμα ἀμωμον και ἀκηλιδωτον το τῆς ἀφθαρσιας διατηρησαι ἐνδυμα ὅθεν οι μὲν αὐτῶν και ἑτερον προσεθεντο Βαπτισμα προσλαβεσθαι, το δι' αιματος φημι και δια μαρτυριου Βαπτισμα γαρ και τοῦτο ονομαζεται, και πανυ γε τιμιωτατον και αἰδεσιμωτατον δευτερως γαρ οὐ μολυνεται ἁμαρτιας μολυσμοις ὑπερ και ο Κυριος ἡμων ὑπερ ἡμων καταδεξαμενος, Βαπτισμα εἰκοτως ἐκαλεσεν ἐντεῦθεν αὐτου μιμηται και ζηλωται γενομενοι, προτερον μεν οι αὐτοπται αὐτοῦ

Mat. vi. 24

1 John ii. 15, 17

Acts xiv. 22

Heb. x. 26, 29

101

and troubles, and liveth in riches and luxury, to walk unswervingly in the way of the commandments of the Lord, and to preserve his life pure of these evils. "For," saith the Lord, "no man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and Mammon." So also writeth the beloved Evangelist and Divine in his Epistle, thus saying, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof, but he that doeth the will of God abideth for ever."

and praiseth that other baptism—the baptism of martyrdom.—

"These things were well understood by our holy and inspired fathers, and mindful of the Apostle's word that we must through much tribulation enter into the Kingdom of Heaven, they strove, after holy baptism, to keep their garment of immortality spotless and undefiled. Whence some of them also thought fit to receive yet another baptism, I mean that which is by blood and martyrdom. For this too is called baptism, the most honourable of all, inasmuch as its waters are not polluted by fresh sin, which also our Lord underwent for our sakes, and rightly called it baptism. So as imitators and followers of him, first his eyewitnesses, disciples,

[illegible] καὶ μαθητὰς καὶ ἀποστόλους. ἔνιοι δὲ καὶ τὸν ὁ
τοῦ ἁγίου μαρτύρου χόρον τοῦ Προδρόμου τοῦ
εὐλογοῦν Δεσπότου καὶ τιμῶντες αὐτὸν ὑπὲρ
τοῦ ἀνωτάτου τοῦ Χριστοῦ εἰδοῦς τῶν εἴδων
ἀνεκτίμησαν ὑπεμείναν θνῆσκειν προσκυνοῦντες
καὶ τὸν τοῦ ξύλου καὶ τὸν αὐτὸν ἀνεκτίμησαν
ἀνεκήρυξαν τοῦ Ἰησοῦ τετελεσμένου καὶ τὸν
πίστιν τετηρηκότες τοῦ τῆς διακονίας ἀντίτυπον
Βασιλέως τοῦ Ἀνωτάτου ἀνεκτίμησαν καὶ τοῦ
Χριστοῦ συνεκδημοῦντες τὸν ὁ αὐτὸν
τιμῶντες Δεσπότην καὶ τὸν τόπον τὸν τῆς τοῦ
φθόνου αὐτοῦ ἐξέβαλον καὶ τὸν τὸ τόπον τὸν
οἰκουμένης τοῦ κατεφθαρμένου αὐτοῦ κατεπόνησαν
τοῦ λαμπρόνοι τοῦτον ὁ τὰ ἡμέτερα μόνον καὶ
τὰ ἴδια, ἀλλὰ καὶ αὐτὰ τὰ αἵματα καὶ τὰ αὐτὰ
πάντα ἀνωτάτου τὴν ἀγάπην ἐποίησαν. Δεῦτε οὖν
αὐτὰ ἀρετὴν ἐλαμπρύνετε. ἀνωτάτου δὲ ἀναστάντος
μόνος τοῦ τιμῶν προσφωνεῖν παρέχοντα καὶ
τὰ ἡμέτερα δὲ καὶ εἴ τι ἄλλο τοῦ ἡμῶν αὐτοῦ
προσφωνεῖν ἐπιμένει τῇ ἀτίμῳ πάντα ἀφέντα
ἔστιν αἰτεῖσθαι. πάνυ δὲ πολὺ ἐστὶν ὁ λόγος
αὐτὰ μόνον τὰς αὐτοῦ ἀρετὰς διηγεῖσθαι.

Ἐπεὶ δὲ οὐ μόνον ἀνωτάτου τοῦ καὶ θαυμαστοῦ τοῦ
μόνου πάντα πάντων ἀνωτάτου. καὶ ὁ διάγων
ἔνιοι Δεσπότου δὲ τιμῶν καὶ τόπον τὸν αὐτοῦ
μόνον εἰδοποιεῖν διαβεβαιοῦνται ἔνιοι καὶ μόνον
ἀνωτάτου τοῦ ξύλου τοῦ καὶ τοῦ θείου πάθους
λόγου δὲ τοῦ μαρτύρου καὶ τῷ αὐτῷ ἔρωτι τοῦ
ψυχῆς τρυφῶντες ἔρωτα ἐκκαίοντες ἀρετῶντες
τοῦ ψυχῆς καὶ τὸ σῶμα τῷ Κύριῳ τιμῶντες.
πάντας τοὺς τοῦ πάθους τοιοῦτοι ἐνεργοῦσι
καὶ πάντα μαλακοῦ σώματος καὶ πνεύματος

and Apostles, and then the whole band of holy martyrs yielded themselves, for the name of Christ, to kings and tyrants that worshipped idols, and endured every form of torment, being exposed to wild beasts, fire and sword, confessing the good confession, running the course and keeping the faith. Thus they gained the prizes of righteousness, and became the companions of Angels, and fellow-heirs with Christ. Their virtue shone so bright that their sound went out into all lands, and the splendour of their good deeds flashed like lightning into the ends of the earth. Of these men, not only the words and works, but even the very blood and bones are full of all sanctity, mightily casting out devils, and giving to such as touch them in faith the healing of incurable diseases: yea, and even their garments, and anything else that hath been brought near their honoured bodies, are always worthy of the reverence of all creation. And it were a long tale to tell one by one their deeds of prowess.

and recounteth the glories of the Martyrs

'But when those cruel and brutal tyrants brought their miserable lives to a miserable end, and persecution ceased, and Christian kings ruled throughout the world, then others too in succession emulated the Martyrs' zeal and divine desire, and, wounded at heart with the same love, considered well how they might present soul and body without blemish unto God, by cutting off all the workings of sinful lusts and purifying themselves of every

Barlaam tell[s] of the hermits

ἑαυτοὺς ἐκκαθαίρωμεν· ἵνα δὲ οὐκ ἄλλοι τοῦτο,
ἀλλὰ διὰ τῆς φιλίας τῶν ἐντολῶν τοῦ Χριστοῦ
κατορθώσωμεν· ἡμεῖς τὸν δὲ φιλεῖν τὸν
ἐντολὰς καὶ τὴν ἐρημίαν τὸν ἀρετῶν διὰ σχεδὸν
ἐν μέσῳ τῶν τοῦ κόσμου θορύβων προσκυνεῖν
κατεστήσαν· ἄλλοι τινὲς ἄλλον ξένον καὶ ἀπόλυ-
μον ἑαυτοῖς ἐπιτηδεύσαντο, καὶ κατὰ τὸν θεῖον
Ματ. xix. 29 φόβον πάντα κατελιπόντες γονεῖς τέκνα φίλους,
συγγενεῖς οἴκους καὶ γράφον καὶ πάντα τὰ ἐν τῷ
κόσμῳ μακαρίσαντες πρὸς τὸν ἐρημικὸν ἔκστασιν τινὲς
Ματ. xi. φιλοῦντες ἀγωνίζονται· ἐπιθυμοῦντες ἡσυχά-
28 ζουσιν· ἐν ἐρημίαις πλανῶνται καὶ ὄρεσι καὶ
σπηλαίοις καὶ τοῖς ἄνω τῆς γῆς πάντων τῶν
ἐν τῇ ἐρήμῳ τὰ καὶ σπηλαιώτατα ἀκόντων
μακαρίζοντες καὶ αὐτοὶ δὲ τὸν ἄκρον καὶ ἀστα-
σμοῦ λίαν εὐδόκιμον ἔχοντες· διὰ ταῦτα πρὸς 98 a
μετανοοῦμεν· ἵνα, μὴ ἀφοῦντες τὰς τῶν
πλείω προσοῦσιν αὐτοῖς τὰς ἐπιθέσεις τὸ τῆς
ψυχῆς ἀπαστάσεως καὶ τὰς αὐτοῖς ἐξαλλὰ ψαύοντες
μεμψεῖς ἔρωτα καὶ πόθον τῶν θείων καὶ ἀρετῶν
ἐν ἑαυτοῖς ἐμφυτεύσωμεν· πρὸς τούτοις ἵνα διὰ
τῆς καταστάσεως τὸ σωφρόνον ἐκβιασόμεθα καὶ
μαρτύρεις τὴν προσοῦσαν γνώμην· μὴ ἀπαστίζωμεν
τῆς ἀγάπης τοῦ δὲ ἐν μόνῳ τελειωθέντος· ἀλλὰ
μόνοι καὶ αὐτοὶ τοῦ τοῦ Χριστοῦ πεθόμενοι
ἔσωμεν τὸ σὸν· αὐτοὶ γὰρ καὶ τὴν ἀπόλυτον
βασιλείας συμμέτοχοι ἐσόμεθα· οὗτοι οὖν ἀφ' ἑαυτῶν
διακαθαιρόμενοι τὸν μονάδα καὶ τὸν ἡσυχίαν μετ' ἄλλου
βίου τινὲς μὲν αἰθρίοις διακαθαιρόμενοι τὴν φλογμὸν
τῶν ἀκανθῶν καὶ κρυμοῖς ἀπρόσοιν καὶ ἀμόλυνσιν
καὶ τερπνοῖς ἀκμὴν τελειοποιούμενοι· ἐν δὲ ἀκλυ-
βεῖ πτέρυγοι ἢ σπηλαίοις καὶ ὄρεσι ὑπόκρυ-

defilement of flesh and spirit. But, as they perceived that this could only be accomplished by the keeping of the commandments of Christ, and that the keeping of his commandments and the practice of the virtues was difficult to attain in the midst of the turmoils of the world, they adopted for themselves a strange and changed manner of life, and, obedient to the voice divine, forsook all, parents, children, friends, kinsfolk, riches and luxury, and, hating everything in the world, withdrew, as exiles, into the deserts, being destitute, afflicted, evil entreated, wandering in wildernesses and mountains, and in dens and caves of the earth, self-banished from all the pleasures and delights upon earth, and standing in sore need even of bread and shelter. This they did for two causes: firstly, that never seeing the objects of sinful lust, they might pluck such desires by the root out of their soul, and blot out the memory thereof, and plant within themselves the love and desire of divine and heavenly things; and secondly, that, by exhausting the flesh by austerities, and becoming Martyrs in will, they might not miss the glory of them that were made perfect by blood, but might be themselves, in their degree, imitators of the sufferings of Christ, and become partakers of the kingdom that hath no end. Then, after best consideration, they adopted the quiet of monastic life, some facing the rigours of the open air, and braving the blaze of the scorching heat and fierce frosts and rain-storms and tempestuous winds, others spending their lives in the hovels which they had builded them, or in the hiding of holes and caverns.

of their poverty and self-denial

of their aim and hope

διαντῶν διεζῶσαν. οὕτω δὲ τὴν ἀρετὴν μετερχόμενοι, πᾶσαν σωφροσύνην παρωκήσαν καὶ ἀνεπαίσχυντοι πρὸς τέλος ἀπεφοιτήσαντο. λαχανοφαγοῦντες καὶ ὀστρακοφαγοῦντες ἢ ἀκροδρυοφαγοῦντες ἢ ἄρτου ξηροῦ καὶ ὕδατος ἀπολαυστοῦντες διαιτῶν, μὴ τὴν φύσιν τῆς μόνον ἀποτεξάμενοι τῶν πόνων, ἀλλὰ, τῷ πεφυκότι τῆς ἐγκρατείας, καὶ πρὸς τὴν φιλοπονίαν τὸ φιλόπονον αὐτῶν παρεκτεινάντες. τοιούτοι γὰρ καὶ αὐτῶν τῶν ἀγγέλων καὶ ἀπογεωμετρούντων μετεκαμβάνουν βουλόμενοι ἄνευ ἀπεχθείας μόνον· οὐ μὴν γὰρ αὐτῶν ἅπας τὸν τῆς ἑβδομάδος ἡμέρας ἀείτοι διατελοῦντες τῇ κυριακῇ τροφῇ μετελαμβάνουν· οὐ δὲ δὶς τὴν ἑβδομάδα ταύτῃς μεμηνμένοι· ἄλλοι δὲ τρὶς μόνον, ἢ καὶ καθ' ἑτέραν, ἑστιώντο ἄνευ μόνου τροφῆς ἀπογευόμενοι· οἱ γὰρ τε καὶ ἀγρυπνίαις μόνον πρὸς τὸν τῶν ἀγγέλων παρομιλοῦντες ἄνευ χαίρειν ἀπόντες χρυσίου καὶ ἀργύρου τῇ ἀτρεκεῖ φαντασίᾳ, τρυφαῖς τε καὶ ἀγοραίοις ἀνειλαθόμενοι εἶναι ἄλλοι ἐν ἀνθρώποις.

Φθόνος δὲ καὶ ἔνεστι, οἱ μαλιστὰ τοῖς ἀγαθοῖς ἔργοις ἀκολουθεῖν εἰωθότες· οὐκ ἔσχον χώραν ἐν αὐτοῖς· οὐδὲ γὰρ ὁ ἔλαττον ἐν τοῖς τῆς ἀρετῆς ἔρωσι κατὰ τὸν μᾶλλον διαλαμπόντων βασκαίνει λόγισμον· ἄλλοι ἐν αὐτῷ ὑπεδέχετο· οὐδ' ἀφ' ἑαυτῶν τὸν μεγάλα κατορθούντα κατὰ τὸν ἀνθρωπίνων πρὸς εἶναι ἀπόνοιαν ἢ ἀλαζονείαν ἢ ἐξοιδήσειν τὸν πλήσιον ἢ ἐγκαυχᾶσθαι τὰ ἀρετῆς, καὶ μεγαλοφρονεῖν ἐπὶ τοῖς κατορθωμάσιν ἀπαγορεύσασα· ὁ γὰρ τὸ πλεῖστον ἔχων ἐν ἀρετῇ ἐν πᾶσιν ὁμοίως ἀλλὰ θεῖον δύναμιν τὸ πᾶν ἐπιγνώσεσθαι, τοιαύτῃ φρόνει γνώμῃ ἐκείθεν αὐτοῦ μηδὲν ἄλλοι ἐργα-

Thus, in pursuit of virtue, they utterly denied themselves all fleshly comfort and repose, submitting to a diet of uncooked herbs and worts, or acorns, or hard dry bread, not merely saying good-bye to delights in their quality, but, in very excess of temperance, extending their zeal to limit even the quantity of enjoyment. For even of those common and necessary meats they took only so much as was sufficient to sustain life. Some of them continued fasting the whole week, and partook of victuals only of a Sunday; others thought of food twice only in the week; others ate every other day, or daily at eventide—that is, took but a taste of food. In prayers and watchings they almost rivalled the life of Angels, bidding a long farewell to the possession of gold and silver, and quite forgetting that buyings and sellings are concerns of men.

and commendable the rigours and purity of their life.

'But envy and pride, the evils most prone to follow good works, had no place amongst them. He that was weaker in ascetic exercises entertained no thought of malice against him of brighter example. Nor again was he, that had accomplished great feats, deceived and puffed up by arrogance to despise his weaker brethren, or set at nought his neighbour, or boast of his rigours, or glory in his achievements. He that excelled in virtue ascribed nothing to his own labours, but all to the power of God, in humility of mind persuading himself that his labours were

ζεσθαι, ἀλλὰ καὶ πλείονα ὀφείλεσθαι εἶναι, καθὰ φησιν ὁ Κύριος· Ὅταν ποιήσητε πάντα τὰ διατεταχθέντα ὑμῖν λέγετε ὅτι Ἀχρεῖοι δοῦλοι ἐσμεν, ὅτι ὃ ὠφείλομεν ποιῆσαι πεποιήκαμεν· οἱ δὲ πάλιν οὐτε ποιήσαι φασι τὰ διατεταγμένα ἐκεῖθεν ἑαυτοῖς, ἀλλὰ πλείονα εἶναι τῶν ἤδη κατωρθωμένων τὰ ἐλλείποντα. καὶ ὁ ἐλαττούμενος πάλιν ἐν τῇ ἀσκήσει, διὰ σωματικὴν ἴσως ἀσθένειαν, ἐξεντελίζει τελαυζῶν ἑαυτόν, ῥαθυμίᾳ γνώμης οὐχὶ φύσεως ἀσθενείᾳ, τὸ ἐστέρημα λογιζόμενος· οὕτως οὐδὲν ἄλλον ἄλλου κατὰ πάντων ἴσον μετρεῖται· κενοδοξίας δὲ πάθος ἡ ἀνθρωπαρεσκεία πᾶν ἐν τούτοις· εἴτινος τὴν οἰκουμένην φύγοντες διὰ τοῦτο εἰσόδους τῶν δρόμων ἐκ ἀνθρώπων, ἀλλὰ Θεῷ τὰ κατορθώματα δεικνύναι βουλόμενοι, παρ' οὗ καὶ τῶν κατορθωμάτων τὰς ἀμοιβὰς ἐλπίζουσι. καλῶς ἐπιστάμενοι ὅτι οὐ διὰ κενοδοξίαν ἐπιτελοῦμεν ἀσκήσεις ἡμεῖς. ἐν ἔπαινον γὰρ ἀνθρώπων, καὶ οὐ διὰ τὸν Θεὸν γινόμενοι· ὅθεν καὶ δικαίως οὐ τελοῦντες ἀδικοῦνται, τὸ σῶμα κατατήκοντες καὶ μισθὸν μὴ λαμβάνοντες· οἱ δὲ τῆς ἄνω δόξης ἐστοχασμένοι καὶ πρὸς ταύτην ἐπειγόμενοι πάσης τῆς ἐπίγειον καὶ ἀνθρωπίνης καταφρονοῦσι.

Ἔχουσι δὲ τὰς ἀσκήσεις οἱ μὲν ἐν ταυτελεῖ ἀναχωρήσεσι καὶ μονῇ τοῦ ἀγίου διαιτώντες, μακρυνάντες ἑαυτοὺς τῆς τῶν ἀνθρώπων συναυλίας παρ' ὅλον αὐτοῦ τοῦ τῆς ζωῆς χρόνου καὶ Θεῷ πλησιάσαντες· οἱ δὲ, πορρωθεν ἀλλήλων τὰς ἀσκήσεις πηξάμενοι, ταῖς Κυριακαῖς εἰς ἐκκλησίαν μιᾷ φοιτῶσι, καὶ τὸν θεῖον μυστηρίων κοινωνοῦσι, τῆς ἀναιμάκτου φῆμι θυσίας, τοῦ

Luke xvii. 10

108

nought and that he was debtor even for more, as saith the Lord, "When ye shall have done all those things which are commanded you, say, 'We are unprofitable servants we have done that which was our duty to do.'" Others again persuaded themselves that they had not done even the things which they were commanded to do, but that the things left undone outnumbered the things already well done. Again, he that was far behind in austerity, perchance through bodily weakness, would disparage and blame himself, attributing his failure to sluggishness of mind rather than to natural frailty. So each excelled each and all excelled all in this sweet reasonableness. But the spirit of vain glory and pleasing of men—what place had it among them? For they had fled from the world, and were dwelling in the desert, to the end that they might show their virtues not to men, but to God, from whom also they hoped to receive the rewards of their good deeds, well aware that religious exercises performed for vain glory go without recompense for these are done for the praise of men and not for God. Whence all that do thus are doubly defrauded they waste their body, and receive no reward. But they who yearn for glory above, and strive thereafter, despise all earthly and human glory.

and their [illegible] God and man

'As to their dwellings, some monks finish the contest in utter retirement and solitude, having removed themselves far from the haunts of men throughout the whole of their earthly life-time, and having drawn nigh to God. Others build their homes at a distance one from another, but meet on the Lord's Day at one Church, and communicate of

He describes their dwellings and assemblies

ἀχράντου σώματος καὶ τοῦ τιμίου αἵματος τοῦ
Χριστοῦ ἢ τοῦ πιστοῦ εἰς ἄφεσιν ἁμαρτιῶν,
φωτισμὸν τε καὶ ἀνάπαυσιν ψυχῆς καὶ σώματος
ὁ κύριος ἐπιφέρει καὶ ἀντιστρόφως ἀλλοίωσιν
γενομένου τοῦ ἄρτου λόγου καὶ τοῦ οἴνου
πνεύματος τοῦ ἁγίου λόγου καὶ τοῦ πνεύματος
ἀναλογίαν τε τὴν αὐτὴν καὶ τοῦ ἀντιτύπου
ἀναλογίαν τοῦ σώματος καὶ τοῦ αἵματος τοῦτο
τὸ τῆς τελείας ἑνώσεως τῆς μετάθεσιν ἐκδέχεται
τὸ τῆς ἁγίας ἐπιφοιτήσεως τὸ τῆς ἀρετῆς μέλι
τοῦ ἀμώμου τοῦ ἀκηράτου φιλτάτου ἐκπεφυκότος
καὶ τοιαύτας ἀρετῶν ἀνθῶν ἀναδοθέντος καὶ
τῆς ἀνεκφράστου τρυφῆς ἀπολαύσεως

Ἀλλὰ τὰ ἀκολουθοῦντα μεταφέρεται βίον εἴτουν
πολιτείαν πολιτευόμενα ἐπὶ τὸ αὐτὸ ἀποκαθίστανται.
ἐφ' ὃν τὰ ἑξῆς καὶ προσεκτέον τὸν πιστὸν ἐκ
φόβου τοῦ αὐτοῦ ἀνάγκας τῶν θείων αὐτῶν
μυστηρίων τὸν φόβον ἀποφεύγοντα καὶ δεινὰ
πάντοτε αὐτῶν ἀποκτίνοντα λογιζόμενον, ὅτι ἐν
τούτοις ζωὴ αὐτὸς ἀλλ' ἢ ἐκ τοῦ τοῦ Χριστοῦ πάθους
αὐτοῖς καθιστάμεθα πολυτρόπως δὲ μᾶλλον
ἐκεῖνος ζωὴ ἐστι ἐν ἡμῖν ἢ ζῆν δὲ τὸ αὐτοῦ ὁ
Χριστὸς ἐν ἡμῖν ἐκκαλεῖται τὸν ἀνθρωπίνον τοῦτο
τοῦ ἀνθρώπου ἀναλαμβάνει ἀνθρωπίνου τρόπον
καὶ δόξαν φύσεως πάθη τοῦ ἀνθρωπίνου φύσεως
αὐτὸς τοῦτο ἐν ἀγκάλαις ἐν τῷ τῆς πολιτείας
φόβῳ καὶ ἔμφασιν ἀναδείκνυσι τῷ κύριον
αὐτοῦ καὶ ἀκόλουθον τοῦ αἵματος τοῦ ἀνθρώπου
χρηματίζοντος ἐφ' οἷς καὶ τὸ ἄφατον καὶ πλὴν
μόνου κύριον φύσει τῷ Ὅπου οὖν ἐστὶ ἡ τροφὴ
ἐκεῖ τρόπον τινὰ καὶ τὸ ἄνω σῶμα ἐστὶ καὶ τὸ πάθος
αὐτοῦ καὶ τὸ τοῦτο τὸ μέτρον τοῦ ἐπὶ τῷ
σώματι αὐτοῦ ἐνεργοῦν πεφυκέναι. ἀλλὰ

Gal. ii. 20

Mat. xviii. 20

the Holy Mysteries, I mean the unbloody Sacrifice of the undefiled Body and precious Blood of Christ, which the Lord gave to the Faithful for the remission of sins, for the enlightenment and sanctification of soul and body. They entertain one another with the exercises of the divine Oracles and moral exhortations, and make public the secret wiles of their adversaries, that none, through ignorance of the manner of wrestling, may be caught thus. Then turn they again, each to his own home, eagerly storing the honey of virtue in the cells of their hearts, and husbanding sweet fruits worthy of the heavenly board.

He speaketh of monastic orders and of their rule.

Others again spend their life in monasteries. These gather in multitudes in one spot, and range themselves under one superior and president, the best of their number, slaying all self-will with the sword of obedience. Of their own free choice they consider themselves as slaves bought at a price, and no longer live for themselves, but for him, to whom, for Christ his sake, they have become obedient; or rather, to speak more properly, they live no more for themselves, but Christ liveth in them, whom to follow, they renounce all. Thus is retirement, a voluntary hatred of the world, and denial of nature by desire of things above nature. These men therefore live the lives of Angels on earth, chanting psalms and hymns with one consent unto the Lord, and purchasing for themselves the title of Confessors by labours of obedience. And in them is fulfilled the word of the Lord, when he saith, "Where two or three are gathered together in my name, there am I in the midst of them." By this number he limiteth not the gathering together in his name, but by "two

διὰ τῶν δυο ἢ τριῶν ἀδιορίστων τοῦ ἀριθμοῦ λόγων
[illegible] ἐστὶ γὰρ ὅλοις οὗτοι πολλοὶ ἐν τῷ ἁγίῳ
αὐτοῦ εὐηχήσαντες ἀνεμοι. αὐτῷ διανοῦν λατρεύ-
ουσιν πάντες καὶ πάντοθεν τούτου πιστεύουσιν τὸ
μέγα τοῦ αὐτοῦ δούλου

Τούτου τοῦ τύπου καὶ τοῦ τοιούτου ἀναγκαῖ-
οι γίνονται καὶ χοῖροι τοῦ Θεοῦ ἐξ ἔθνεσιν τοῦ 107
εἰρήνου τὸ ἀκάθαρτοι καὶ ἀγχοῖ καὶ ἀκάθαρτοι
τὸ ἀκάθαρτοι θέρμοι καὶ ἀμετάβατοι πάθεσι τὸ
ξενοτεία καὶ μετὰ θάνατον τὸ πρόσκτησι καὶ ἀφ-
γνοία τὸ ἀκάθαρτοι χείλεσιν τὸ ἀκάθαρτοι καὶ ἀπὸ
χοῖρ τὸ ἀγκίδι καὶ ἀνάβασιν τὸ ἀκάθαρτοι
γνώμη καὶ τοῖχοι τὸ ἀγκίδι τοῦ ἀφ τοῦ Θεοῦ
καὶ τοῦ πλήθους τοῦ πόρνου ἀπολλεσάντος Θεοῦ
καὶ ἄγγελοι τοῦ τρόπου γενόμενοι. ἀλλ' Θεοῦ
θαλάσσαι καὶ σπήλαιοι καὶ πάντα τοῖς δίκαιοις
αὐτοῦ κατεσκεύασε καὶ τὸν φόβον τῶν θαυ- Ps. xix. 4
μάτων αὐτοῦ πολύτιμον εἰς τὰ πέρατα ἐξέχεε.
πόθεν τὸν ἀκάθαρτον γεγόνασι καὶ ὅτιν καὶ τὸν
Θεὸν ἐκ αὐτοῦ ἐν σπήλαιοι φέρουν κατὰ μόνον
δίκαιοι. δὲ καὶ ἀκάθαρτοι γεγόνασι τὸν κατὰ
μόνον πολύτιμοι λόγοι. Λέγουσι δὲ ὅτιν
αὐτῷ γνωσθῆναι τὸν τὸν ἐκ δεξιῶν τοῦ
πρόσκτησιν καὶ ἀφεσιν ἁμαρτιῶν τοῦ κλαυσάντος.
καὶ ἐκεῖ ἀκάθαρτοι ἔθνη τὸν ἀκάθαρτον ὑπὸ Θεοῦ
ἐκεῖ δὲ τὸν ἀρόσφο ἀνέβαν καὶ ἀπὸ τὸν ἐξιλάσθη
πλοῦ τοῦ Σωτῆρος τυχεῖν χαρισμάτων. πολλοὶ
δὲ καὶ ἄλλοι μετ' ἀκάθαρτοι τοῦ ἰδίου ἀγωνισμάτων
ἀγῶνα τοῦ ἀρόσφο ἀνέβαν ἀνάβασιν τε καὶ γνῶσιν

Μακάριοι οὗτοι καὶ τρισμακάριοι οἱ τοῦ Θεοῦ
ἀγωνισταὶ καὶ δοῦλοι τοῦ ἀγαθοῦ αὐτοῦ κατάφο-
ρον πάντων. εὐλογοῦμεν γὰρ πανάγιοι
πάντες καὶ πάντοτε. ἵνα τὸν ἀλήθειαν τυχεῖν

or three" signifieth that the number is indefinite For, whether there be many, or few, gathered together because of his holy name, serving him with fervent zeal, there we believe him to be present in the midst of his servants.

'By these ensamples and such like assemblies men of earth and clay imitate the life of heavenly beings, in fastings and prayers and watchings, in hot tears and constant sorrow, as soldiers in the field with death before their eyes, in meekness and gentleness, in silence of the lips, in poverty and want, in chastity and temperance, in holiness and quietude of mind, in perfect charity toward God and their neighbour, carrying their present life down to the grave, and becoming Angels in their ways Wherefore God hath graced them with miracles, signs and various virtues and made the voice of their marvellous life to be sounded forth to the ends of the world. If I open my mouth to declare in every point the life of one of them who is said to have been the founder of the monastic life, Antony by name, by this one tree thou shalt assuredly know the sweet fruits of other trees of the like kind and form, and shalt know what a foundation of religious life that great man laid, and what a roof he built, and what gifts he merited to receive from the Saviour After him many fought the like fight and won like crowns and guerdons.

of their angelic life and of their founder, Antony

Blessed, yea, thrice blessed, are they that have loved God, and, for his love's sake, have counted every thing as nothing worth. For they wept and mourned, day and night, that they might gain everlasting comfort they humbled themselves

and calleth them blessed for their sufferings here and their glory hereafter

Mat. xxiii 19 παρακλήσεσι ἀναπτύσσεται ἑαυτοῦ δεσποτικὴν ἐν
δόξῃ ὑψούμενον· καὶ τὴν ἐξ αὐτοῦ τῶν θείων ἐκφάσεων
ποίησιν τε καὶ δόξαν καὶ ἀγωνίσματα ἐν τοῖς διαλέξεσι
τοῦ αὐτοῦ τρόφιμε καὶ ἀναλλοίωτε τοῦ παρόντος
σου σύστημα γνώσεσι τοῦ ἁγίου Πνεύματος τῇ
Luke iv. 4 καθαρότητι τῶν ἀκριβῶς καθαρῶν γεγραμμένων· ἔστι
(Isai. vi. 14 γὰρ ὅτε αὐτοῖς καὶ ὑπερφυεστέρως· δεκαπλασιάσας
Mat. xxi. 8 αὐτοῖς τὴν ἀκρίβειαν ἐν τε δόξῃ τοῦ σταυροῦ τοῦ
Rom. v. 19 σταθέντος· πρὸς ἐξουσίαν τοῦ ἀφεῖναι αὐτοῖς τὸ
Mat. xxi πλήθος καὶ τὴν ἀνωμαλίαν δόξῃ καὶ τοῦ λαμπρύνοντος
τὴν ἐκείνου τοῦ ἰδιάζοντος πλήθους
πόθεν τῶν ἀπεκρυμμένων ἐφάλλουσιν· ὑπερφυῶς
δεικνύων τὴν φύσιν ἀνῶν ἀκόμα. τὴν τε
θεωρίαν τῶν μελλόντων ἀνάθεν καὶ τὴν ἀνάθεν
ἀκλινῶν ἀγωνίσματα τῶν αὐτῶν δόξῃ καὶ
καὶ ἀνωτέρας ἐκείνου ἵνα τὴν τῶν ἔθνων δόξαν μὴ
ἀποτύχωμεν· ἀνωτέρας ἀνάθεν ἀνῶν ἀνάλλοι
καὶ τὸν μὲν ἀνάθεν χορεύοντες ἀν καὶ τὸν Θεὸν
δεικνύοντες· μαθόντες οὖν καὶ τρισμακάριοι,
ὅτι ἀνάλλοιοι τοῦ τοῦ τοῦ ἐφάλλουσι κατεστάσας
τὴν τοῦ παρόντος μαθόντες καὶ τὴν ἀνάθεν
ἀνῶν ἀνάθεν τὸ δεκάτον καὶ ἀνωμαλίαν καὶ,
τοῦτον ἀνεφαίνοντες τὸ ἀνάθεν ἑαυτοῦ εἶναι
Mat. vi. 20 μόνον ἀνάθεν καὶ τὴν μελλόντων διαστοιχεῖν
μὲν τὸ θαυμάσιον διαστοιχεῖν ἀνάλλοιοι ζῶν.

Τοιοῦτοι οὖν τοῖς θείοις ὄντες καὶ οἷοι δεῖ τοῖς
καὶ τοῖς ἀνάλλοις καὶ ἀκλίνοις μιμεῖσθαι ἀνῶν
δεῖξόμεν ἀνῶν ἐφαρμοσθῶμεν δὲ τῷ ὑψει τῶν ἀνῶν
ἀνάλλοιοι αὐτῶν διαγωγῶν· ἀλλὰ, κατὰ τὸ ἄνω
τῶν ἀνθρώπων ἄνω καὶ τελειοτέρων δυνάμεων
τῶν Θεῶν αὐτῶν χαρακτηρίζοντες καὶ τὸ σχῆμα
ἀναπλάττοντες, οὐν τῶν ἄνω διαμαρτάνωμεν

willingly, that there they might be exalted they afflicted the flesh with hunger and thirst and vigil, that there they might come to the pleasures and joys of Paradise. By their purity of heart they became a tabernacle of the Holy Ghost, as it is written, "I will dwell in them and walk in them." They crucified themselves unto the world, that they might stand at the right hand of the Crucified they girt their loins with truth, and alway had their lamps ready, looking for the coming of the heavenly bridegroom. The eye of their mind being enlightened, they continually looked forward to that awful hour, and kept the contemplation of future happiness and everlasting punishment immovable from their hearts, and pained themselves to labour, that they might not lose eternal glory They became passionless as the Angels, and now they weave the dance in their fellowship, whose lives also they imitated. Blessed, yea, thrice blessed are they, because with sure spiritual vision they discerned the vanity of this present world and the uncertainty and inconstancy of mortal fortune, and cast it aside, and laid up for themselves everlasting blessings, and laid hold of that life which never faileth, nor is broken by death.

These then are the marvellous holy men whose examples we, that are poor and vile, strive to imitate, but cannot attain to the high level of the life of these heavenly citizens. Nevertheless, so far as is possible for our weakness and feeble power, we take the stamp of their lives, and wear their habit, even though we fail to equal their works, for we are

with their blessedness he contrasts the fascination and misery of the present world.

πρόξενον γὰρ ἀποφαίνεται τὸ θεῖον εὐαγγέλιον
τοῦτο καὶ ἐν τοῖς τῆς σῆς τοῦ θείου βαπτίσματος
τοῦ δεδόσθαι ἡμῖν ἀφέσεως ἐν ἀγάπῃ καὶ
τοῖς κοινοῖς ἐπαίνοις τῶν μακαρίων ἀναγνῶν πάντων
καταπαυσόμεθα τῶν φίλτρων τούτων καὶ ἐπιστρέ-
ψωμεν τὸν τῶν ἀρετῶν ἐν οἷς ἀεὶ ἐστὶν ἐν τῷ
κόσμῳ ἀτάλαιπωρον ἀνὰ κράτος ἀλλ' ἐστὶ τῶν αὐτῶν
ἀγάπης ἀλλὰ μετάνοιαν ἐστὶ τὰ πάντα καὶ
προσδοκᾶν τὴν ἀμοιβὴν πολλὰς δὲ ἀτόμῳ φίλοις
τὰς μεταβολὰς ἀνθρώπου γὰρ καὶ ἄγγελος καὶ ἀνθρω-
κατὰ τὸν ἀριθμὸν τῶν ἀνθρώπων ἀνὴρ ἀφίστατο
μικρὸν καὶ πρὸς ἑαυτὸν ἡ χάρις καὶ οὐδὲ χάρις
ἀλλὰ πλάνη τις καὶ ἀπάτη τῆς τοῦ κόσμου καὶ
καὶ ἀγνοῶ ὅ τι ἀγαθὸν ἐλπίς μόνον δὲ μᾶλλον τὰ
ἀναλύσας βαλεῖν ἀμφίβολα καὶ ἔστι τὰ κατὰ ἀληθείαν
μόνον οὕτως καὶ ἀπολύτως ἀπὸ τῶν βροτῶν
τοῖς φίλοις αὐτοῖς μὴ ὁρᾶν ἀλλὰ αὐτὰ ἀφορᾶν
ἀεὶ γὰρ ἀγαθὸν δὲ πάντες ἀγαθοῦ καὶ ἀκήρατον
πρόφασιν μόνοις φόβῳ τὸ πάντας μόνον δεῖν τῇ
ἀλήθειᾳ παραστῆναι θλίψει οὐ δὲ αἱ πολλαὶ τῶν
τῇ ἰσχύῃ δεῖν τοιαῦτα τολμῶντα, ὑπο-
βαλόντες αὐτοὺς τοῖς καὶ ἐπιχαίρειν πάντων τῶν
ἐχθρῶν αὐτῶν τοιαῦτα οὐδὲ αἱ χάριτες αὐτῶν
τοιαῦτα τὰ ἐπιτάγματα αὐτοῦ ἐχθρὸς γὰρ ἐστὶ
τῶν φίλων αὐτῶν καὶ ἐναντίος πάντων τῶν
ἀγαπώντων αὐτὸν τὰ θελήματα, καὶ κατακλείσας
δεῖνα τοὺς ἐπιτιθεμένους ἐν αὐτῷ καὶ ἐπιτρέ-
ζων τοὺς ἐν αὐτῷ πεποιθότας ἀνάθεμα τίθησι
μετὰ τῶν ἀφόβων καὶ εὐαγγελικῶν ψυχῶν
ἐπὶ μόνον αὐτὸν ἐπιστρέψαντας δόξαν δὲ
ἀγωνιστικῶν ἀγῶνας αὐτοῖς καὶ ψυχῶν
διαδόχοις, μόνον δὲ ἀνάθεμα ἀπολέσαν

assured that this holy profession is a means to perfection and an aid to the incorruption given us by holy baptism. So, following the teachings of these blessed Saints, we utterly renounce these corruptible and perishable things of life, wherein may be found nothing stable or constant, or that continueth in one stay, but all things are vanity and vexation of spirit, and many are the changes that they bring in a moment, for they are slighter than dreams and a shadow, or the breeze that bloweth the air. Small and short-lived is their charm, that is after all no charm, but illusion and deception of the wickedness of the world, which world we have been taught to love not at all, but rather to hate with all our heart. Yea, and verily it is worthy of hatred and abhorrence, for whatsoever gifts it giveth to its friends, these in turn in passion it taketh away, and shall hand over its victims, stripped of all good things, clad in the garment of shame, and bound under heavy burdens, to eternal tribulation. And those again whom it exalteth, it quickly abaseth to the utmost wretchedness, making them a foot-stool and a laughing stock for their enemies. Such are its charms, such its bounties. For it is an enemy of its friends, and traitor to such as carry out its wishes: dasheth to destruction all them that lean upon it, and enervateth those that put their trust therein. It maketh covenants with fools and fair false promises, only that it may allure them to itself. But, as they have dealt treacherously, it proveth itself treacherous and false in fulfilling

which is vain and treacherous.

ἐπιμόνου γὰρ βοσκήσεως δεῖται τὸν φαυλότητα
αὐτῶν καταλύειν, καταβροχὴ τοῖς ἐγκρατοῦσι
δίκην αὐτοῦ ἀμόνον τιθέναι· ἐπιμόνου βασάνου
τινὰ δεήσεται καὶ ἀνόμου βουλήσεως τὴν ποιμὴ
παραλύσαι· ἐπιμόνου μόνου εὐθυμοποιοῦσιν ἀνα-
βοᾶν ἀνόμου προσώπου καὶ ἀκαταστάτου ἀκαταστάσεως (1)
ἐπιμόνου ἐπιφάνειαν δίκην αὐτοῦ τῇ κορυφῇ σκιὰ
θεῖαν· ἀόμου τὸ πρόσωπον τῇ τῆς καταφορᾶς
ἐπιμόνου κόσμῳ τὸν τραχήλου αὐτοῦ λαμπρὰν
ἀξιώματος τιμῇ· ἀνόμου τοιαῦτα ἀτόμου
ἀλλοιοῦν διαφόρου· πάθεσιν ἄλλοις μὲν τὸν
ἄλλοις τοῦτον ἐπιζήτει· μόνοις δὲ μὲν ἀλλοῖον
ἀγχοῦσι καὶ ἀδόκιμοι· ἐπιμόνου ἐπιφάνειαν,
καὶ ἀνόμου θρόνοις αὐτὸν καὶ ἀνόμοις καταστάσεσι
ἀνοίξει δὲ τοῦτον καὶ τὰ τέλη ἐπιτιθεῖσι δόξαν
ἀκόρεσι τοῦτον τοῦ ἐπιστήσεσι· αὐτὸν ἀλλοῖ
τοῦ ἀπεργάζεται· τοιοῦτον ἔχει τρόπον καὶ
τοιοῦτον πρόθεσιν ἀτέχνως· ὁ τὸν τοῦ κλη-
θέντος θρόνου, οὗτε τοῖς καταλειφθέντοις αὐτοῖς
μὲν· τοῖς μὲν γὰρ δεῖται ἀπαντᾶν καὶ τοῖς
δρόσοις αὐτοῦ καταλείπεσι· πρὸς τοῦτον οἶδε
τὰ τῆς ἀνάστασιν μετεστιν· πεῖρατοι μὲ θέλων
τινὰ τῶν χαλεπῶν αὐτοῦ τεθεῖσι· πάντων

Τοῦ μὲν οὖν τοιούτου δεικνύντος ἀνοῖ καὶ
ποιμὴ δεῖσθαι τὸν ἀγαθὸν καὶ φιλανθρώπου
φιλοθέου ἑαυτοῦ μεταποιεῖσθαι ἐν τὰ παρ-
ὄντα δὲ κεχρῆσθαι πρόσωπα καὶ τοῦτον πρὸς
τὴν τῶν μόλιστα τῶν μελλόντων λαμπρύνοντος
ἄνοιαν, καὶ οὐ μὲν τὸν σωματικὸν ἀπαλλαγὴν (12)
ἀδιαλείπτων ἀνεγκρατοῦσι τὸν δὲ ψυχὰς ἑαυτὸν
λόγῳ κατατρυφεῖσθαι καὶ μόνοις τὰ λαμπρὰ ἀπο-
κεῖσθαι, ἀμφοῖν εἶναι δοκεῖ ἀνδρὶ φαίνεσθαι ἀνα-

none of its pledges. To-day it tickleth their gullet with pleasant dainties, to-morrow it maketh them nought but a goblet for their enemies. To-day it maketh a man a king; to-morrow it delivereth him into bitter servitude. To-day its thrall is fattening on a thousand good things, to-morrow he is a beggar, and drudge of drudges. To-day it placeth on his head a crown of glory, to-morrow it dasheth his face upon the ground. To-day it adorneth his neck with brilliant badges of dignity, to-morrow it humbleth him with a collar of iron. For a little while it causeth him to be the desire of all men, but after a time it maketh him their hate and abomination. To-day it gladdeneth him; but to-morrow it wearieth him to a shadow with lamentations and wailings. What is the end thereof, thou shalt hear. Ruthlessly it bringeth its former lovers to dwell in hell. Such is ever its mind, such its purposes. It laments not its departed, nor pitieth the survivor. For after that it hath cruelly duped and entangled in its meshes the one party, it immediately transferreth the resources of its ingenuity against the other, not willing that any should escape its cruel snares.

and maketh this plain by the tale of the rich and the [illegible] [illegible] IV

'These men that have foolishly alienated themselves from a good and kind master, to seek the service of so harsh and savage a lord, that are all agog for present joys and are glued thereto, that take never a thought for the future, that always grasp after bodily enjoyments, but suffer their souls to waste with hunger, and to be worn with myriad ills, these I consider to be like a man flying before the

[illegible]

face of a rampant unicorn, who, unable to endure the sound of the beast's cry, and its terrible bellowing, to avoid being devoured, ran away at full speed. But while he ran hastily, he fell into a great pit, and as he fell, he stretched forth his hands, and laid hold on a tree, to which he held tightly. There he established some sort of foot-hold and thought himself from that moment in peace and safety. But he looked and descried two mice, the one white, the other black, that never ceased to gnaw the root of the tree whereon he hung, and were all but on the point of severing it. Then he looked down to the bottom of the pit and espied below a dragon, breathing fire, fearful for eye to see, exceeding fierce and grim, with terrible wide jaws, all agape to swallow him. Again looking closely at the ledge whereon his feet rested, he discerned four heads of asps projecting from the wall whereon he was perched. Then he lift up his eyes and saw that from the branches of the tree there dropped a little honey. And thereat he ceased to think of the troubles whereby he was surrounded, how, outside, the unicorn was madly raging to devour him; how, below, the fierce dragon was yawning to swallow him; how the tree, which he had clutched, was all but severed; and how his feet rested on slippery, treacherous ground. Yea, he forgat, without care, all those sights of awe and terror, and his whole mind hung on the sweetness of that tiny drop of honey.

The pit, the dragon, and the dripping honey

Αὕτη ἡ ὁμοίωσις τῶν τῇ ἀπάτῃ τοῦ παρόντος προσετεθεικότων βίου, ἥσπερ τὴν σαφήνειαν αὐτίκα λέξω σοι. ὁ μὲν μονόκερως τύπος ἂν εἴη τοῦ θανάτου, τοῦ διώκοντος ἀεὶ καὶ καταλαβεῖν ἐπειγομένου τὸ Ἀδαμαῖον γένος· ὁ δὲ βυθὸς ὁ κόσμος ἐστὶ πλήρης ὑπάρχων παντοίων κακῶν καὶ θανατηφόρων παγίδων· τὸ φυτὸν δὲ τὸ ὑπὸ τῶν δύο μυῶν ἀπαυστως συγκοπτόμενον, ὃ περιεδέδρακτο, ὁ δίαυλος ὑπαρχει τῆς ἑκαστου ζωῆς, ὁ δαπανωμενος καὶ ἀναλισκόμενος διὰ τῶν ὡρῶν τοῦ ἡμερονυκτιου καὶ τῇ ἑκτομῇ κατὰ μικρὸν προσεγγιζων· αἱ δὲ τέσσαρες ἀσπίδες τὴν ἐπὶ τεσσάρων σφαλερῶν καὶ ἀστάτων στοιχειων σύστασιν τοῦ ἀνθρωπείου σώματος αἰνιττονται, ὧν ἀτακτούντων καὶ ταραττομένων ἡ τοῦ σωματος καταλυεται σύστασις· πρὸς τούτοις καὶ ὁ πυρωδὴς ἐκεῖνος καὶ ἀπηνὴς δρακων τὴν φοβεραν εἰκονίζει τοῦ ᾅδου γαστέρα, τὴν μαιμάσουσαν ὑποδεξασθαι τους τα παροντα τερπνὰ τῶν μελλόντων ἀγαθῶν προκρίνοντας. ὁ δὲ τοῦ μέλιτος σταλαγμὸς τὴν γλυκύτητα ἐμφαίνει τῶν τοῦ κόσμου ἡδεων, δι' ἧς ἐκεῖνος ἀπατῶν τους ἑαυτοῦ φίλους οὐκ ἐᾷ τῆς σφῶν προνοησασθαι σωτηρίας.

XIII

Ταύτην ὁ Ἰωασαφ λίαν ἀποδεξάμενος τὴν 114
παραβολήν, ἔφη· Ὡς ἀληθὴς ὁ λογος οὗτος καὶ πᾶσιν ἁρμοδιωτατος· μὴ οὖν ὀκνήσῃς τοιούτους ἀεὶ μοι τύπους ὑποδεικνυειν, ἵνα γνῶ ἀκριβῶς ὁποῖος ὑπάρχει ὁ καθ' ἡμᾶς[1] βίος, καὶ τίνων τοῖς ἑαυτοῦ φίλοις πρόξενος γινεται.

[1] ἡμᾶς, Ἰωσ. ὑμᾶς (?).

'This is the likeness of those who cleave to the deceitfulness of this present life,—the interpretation whereof I will declare to thee anon. The unicorn is the type of death, ever in eager pursuit to overtake the race of Adam. The pit is the world, full of all manner of ills and deadly snares. The tree, which was being continually fretted by the two mice, to which the man clung, is the course of every man's life, that spendeth and consuming itself hour by hour, day and night, and gradually draweth nigh its severance. The fourfold asps signify the structure of man's body upon four treacherous and unstable elements which, being disordered and disturbed, bring that body to destruction. Furthermore, the fiery cruel dragon betokeneth the man of hell that is hungry to receive those who choose present pleasures rather than future blessings. The dropping of honey denoteth the sweetness of the delights of the world, whereby it deceiveth its own friends, nor suffereth them to take timely thought for their salvation.'

The interpretation of the tale

XIII

Ioasaph received this parable with great joy and said, 'How true this story is, and most apt! Grudge not, then, to shew me other such like figures, that I may know for certain what the manner of our life is, and what it hath in store for its friends.'

Ioasaph hearketh the tale with joy

Ὁ δὲ γέρων εἶπεν· Ὅμοιοι αὖθις εἰσὶν οἱ ἐπτοηθέντες τῷ τοῦ βίου τερπνῷ καὶ τῇ τούτων γλυκανθέντες ἡδύτητι, τῶν μελλόντων τε καὶ μὴ σαλευομένων τὰ ῥευστὰ καὶ ἀσθενῆ προτιμήσαντες, ἀνθρώπῳ τινὶ τρεῖς ἐσχηκότι φίλους· ὧν τοὺς μὲν δύο περιπόθως ἐτίμα καὶ σφοδρῶς τῆς αὐτῶν ἀγάπης ἀντείχετο, μέχρι θανάτου ὑπὲρ αὐτῶν ἀγωνιζόμενος καὶ προκινδυνεύειν αἱρούμενος· πρὸς δὲ τὸν τρίτον πολλῇ ἐχρῆτο καταφρονήσει, μήτε τιμῆς μήτε τῆς προσηκούσης αὐτὸν πώποτε ἀξιῶν ἀγάπης, ἀλλ' ἢ μικράν τινα καὶ οὐδαμινὴν ὡς αὐτὸν προσποιούμενος φιλίαν. καταλαμβάνουσιν οὖν ἐν μιᾷ φοβεροί τινες καὶ ἐξαίσιοι στρατιῶται, σπεύδοντες τάχιστα πολλῇ πρὸς τὸν βασιλέα τοῦτον ἀγαγεῖν, λόγον ἀποδώσοντα ὑπὲρ ὀφειλῆς μυρίων ταλάντων. στενοχωρούμενος δὲ ἐκεῖνος ἐζήτει βοηθὸν τοῦ συναντιλαβέσθαι αὐτῷ ἐν τῷ φοβερῷ τοῦ βασιλέως λογοθεσίῳ δυνάμενον. ἔδραμεν οὖν πρὸς τὸν πρῶτον αὐτοῦ καὶ πάντων γνησιώτατον φίλον λέγων· Οἶδας, ὦ φίλε, ὡς ἀεὶ ἐθέμην τὴν ψυχήν μου ὑπὲρ σοῦ· νῦν δὲ χρῄζω βοηθείας ἐν τῇ ἡμέρᾳ ταύτῃ τῆς κατεχούσης με ἀνάγκης. πόσον οὖν ἐπαγγέλλῃ συναντιλαβέσθαι μοι νῦν; καὶ τίς ἡ ποτὲ σοῦ προσγινομένη μοι ἐλπίς, πιστοφανέστατε; ἀποκριθεὶς οὖν ἐκεῖνος ἔφη· Οὐκ εἰμί σου φίλος, ἄνθρωπε· οὐκ ἐπίσταμαι τίς εἶ. ἄλλους γὰρ ἔχω φίλους, μεθ' ὧν δεῖ με σήμερον εὐφραίνεσθαι, καὶ φίλους αὐτοὺς εἰς τὸ ἑξῆς κτήσασθαι· παρέχω δέ σοι ἰδοὺ ῥάκη δύο, τοῦ ἔχειν σε ταῦτα ἐν τῇ ὁδῷ ᾗ πορεύῃ· ἅτινα οὐδέν σε τὸ παράπαν ὠφελήσουσι. καὶ ἀφέμενος

Cp. [illegible]

Barlaam teleth the tale of the Man and his Three Friends.

APOLOGUS V

The elder answered, 'Again, those who are enamoured of the pleasures of life, and glamoured by the sweetness thereof, who prefer fleeting and paltry objects to those which are future and stable, are like a certain man who had three friends. On the first two of these he was extravagantly lavish of his honours, and clave passionately to their love, fighting to the death and deliberately hazarding his life for their sakes. But to the third he bore himself right arrogantly, never once granting him the honour nor the love that was his due, but only making show of some slight and inconsiderable regard for him. Now one day he was apprehended by certain dread and strange soldiers, that made speed to hale him to the king, there to render account for a debt of ten thousand talents. Being in a great strait, this debtor sought for a helper, able to take his part in this terrible reckoning with the king. So he ran to his first and truest friend of all, and said, "Thou wottest, friend, that I ever jeopardied my life for thy sake. Now to-day I require help in a necessity that presseth me sore. In how many talents wilt thou undertake to assist me now? What is the hope that I may count upon at thy hands, O my dearest friend?" The other answered and said unto him, "Man, I am not thy friend. I know not who thou art. Other friends I have, with whom I must needs make merry to-day, and so win their friendship for the time to come. But, see, I present thee with two ragged garments, that thou mayest have them on the way whereon thou goest, though they will do thee no manner of good.

ἄλλην παρ' ἐμοῦ προσδοκῶσης ἐλπίδα. τούτων
ἀκούσας ἐκείνος καὶ ἀπογνοὺς ἣν ἐξ αὐτοῦ βοη-
θείαν ἠλπίζε, πρὸς τὸν ἕτερον τρέπεται φίλον,
καὶ φησι· Μέμνησαι, ὦ ἑταῖρε ὅσης ἀπολαύσας
παρ' ἐμοῦ τιμῆς καὶ εὐγνωμοσύνης σήμερον δὲ,
θλῖψει περιπεσὼν καὶ συμφορᾷ μεγίστῃ χρῄζω
συνεργοῦ· ποσὸν οὖν ἰσχύεις μοι συγκοπιάσαι,
ἐξ αὐτῆς γνώρισόν μοι. ὁ δὲ φησιν· Οὐ σχολάζω
σήμερον συναγωνιᾶσθαί σοι· μεριμνῶ γὰρ
αὐτῷ καὶ περιεστῶσι περιπεσὼν ἐν θλίψει κἀμοὶ
μικρὸν δ' ὑμῖν συνοδεύσω σοι κἂν μηδὲν ὠφε-
λήσω σε· καὶ, θαττον ὑποστρέψας οἴκαδε, ταῖς
ἰδίαις ἔσομαι ἀσχολούμενος μεριμνῶσι· καὶ οὐ
κἀκεῖθεν ὑποστρέψας χερσὶν ὁ ἄνθρωπος καὶ
πωτοθεν ἀπορούμενος, ἐπαλλήλιζεν ἑαυτὸν τῇ
ματαίᾳ ἐλπίδι τῶν ἀγνωμόνων αὐτοῦ φίλων,
καὶ τὸν ἀκόντων τελαμῶνιον ὃν ὑπὲρ τῆς
ἐκείνου ἀγάπης ὑπέστη· ἀπέρχεται λοιπὸν
πρὸς τὸν τρίτον φίλον αὐτοῦ· ὃν οὐδέποτε 116
ἐθεράπευσεν· οὐδὲ κοινωνὸν τῆς ἑαυτοῦ εὐφρο-
σύνης προσεκαλέσατο· καὶ φησι πρὸς αὐτὸν
κατησχυμμένῳ τε καὶ κατηφοῦντι τῷ προσ-
ώπῳ· Οὐκ ἔχω στόμα διελθεῖν πρὸς σέ, γινω-
σκων ἀκριβῶς ὅτι οὐ μέμνησαι μόν ποτε
εὐεργετήσαντός σε, ἢ προσφιλῶς διατεθέντος σοι.
ἀλλ' ὅπου συμφορὰ με κατέλαβε χαλεπωτάτη,
εὐδαμοῦ δὲ τῶν λοιπῶν μου φίλων εἶδον σω-
τήριας ἐλπίδα παρεγενόμην πρὸς σε δυσωπῶν,
εἰ ἔστι σοι ἰσχὺς μικρόν τινα βοήθειαν παρα-
σχεῖν μοι. μὴ οὖν ἀπωγορεύσῃς, μνησθεὶς μου τῆς
εὐγνωμοσύνης· ὁ δὲ φησιν ἱλαρῷ καὶ χαίροντι
προσώπῳ· Καὶ δὴ φίλων ἐμῶν γνησιώτατον ὁμο-

Further help from me thou mayest expect none." The other, hearing this, despaired of the succour whereon he had reckoned, and went to his second friend, saying, "Friend, thou rememberest how much honour and kindness thou hast enjoyed at my hands. To-day I have fallen into tribulation and sorrow, and need a helping hand. To what extent then canst thou share my labour? Tell me at once." Said he, "I too have fallen among cares and perils, and am myself in tribulation. Howbeit, I will go a little way with thee, even if I shall fail to be of service to thee. Then will I turn quickly homeward, and busy myself with mine own anxieties." So the man returned from him too empty-handed and baulked at every turn, and he cried misery on himself for his vain hope in those ungrateful friends, and the unavailing hardships that he had endured through love of them. At the last he went away to the third friend, whom he had never courted, nor invited to share his happiness. With countenance ashamed and downcast, he said unto him, "I can scarce open my lips to speak with thee, knowing full well that I have never done thee service, or shown thee any kindness that thou mightest now remember. But seeing that a heavy misfortune hath overtaken me, and that I have found nowhere among my friends any hope of deliverance, I address myself to thee, praying thee, if it lie in thy power, to afford me some little aid. Bear no grudge for my past unkindness, and refuse me not." The other with a smiling and gracious countenance answered, "Assuredly I own thee my very true friend. I have

how they proved their selves in the distress.

λογῷ σε ὑπαρχοῦν καί, τῆς μιᾶς ἑκείνης μεμνημένος σου εἰποίμι, ἐν τοῖς ἐπιμόνοις ἀποδώσω σοι· μὴ φοβοῦ τοίνυν, μηδὲ δειδοῦ· ἐγὼ σοῦ γὰρ προστήσομαι, ἐγὼ διωκήσομαι ὑπὲρ σοῦ τὸν βασιλέα· καὶ εἰ μὴ παραδῶ σε εἰς χεῖρας ἐχθρῶν σοῦ· θαρρεῖ οὖν, προσφιλέστατε, καὶ μὴ λυποῦ· τότε καταλύσεις ἐκείνος ἔλεγε μετὰ δακρύων· Οἴμοι τί πρώτον θρήσομαι, καὶ τί ἀλαλύξομαι πρώτον· τῆς κατάλυσεως μου καταγνώσομαι προσπαθείας σε τῶν ἀμνήμονας καὶ ἀχαρίστους καὶ ψευδεῖς φίλους ἐκείνους, ἢ τὴν φρενοβλαβῆ τολμήσω ἀγνωμοσύνην, ἥτις τῷ ἀληθεῖ τούτῳ 117 καὶ γνησίῳ ἐπόδειξαμην φίλῳ.

Ὁ δὲ Ἰωασάφ, καὶ τούτου μετὰ θαύματος δέξαμενος τὸν λόγον, τὴν σαφήνειαν ἐζήτει· καί φησιν ὁ Βαρλαάμ· Ὁ πρώτος φίλος ἂν εἴη ἡ τοῦ πλούτου περιουσία καὶ ὁ τῆς φιλοχρηματίας ἔρως, ἐφ' ᾧ μυρίους ἀνέρωτος περιπίπτει κινδύνους καὶ πολλὰς ὑπομένει τολαιπωρίας· ἀλθοῦσης δὲ τῆς τελευταίας τοῦ θανάτου προσβολῆς οὐδὲν ἐκ πάντων ἐκείνων, εἰ μὴ τὸ πρὸς ἀπόλειαν ἀνοήτῳ ῥύσιμα, λαμβάνει· δεύτερος δὲ φίλος κεκλῆται γυνή τε καὶ τέκνα καὶ οἱ λοιποὶ συγγενεῖς τε καὶ οἰκεῖοι, ἐν τῇ προσπαθείᾳ πολλὴν ἡμῖν δυσφορίαν ἔχουσιν αὐτῆς τῆς ψυχῆς καὶ τοῦ σώματος ἕνεκεν τῆς αὐτῶν ὑπερορώντες ἀνάγκης· οὐδεμιᾶς δέ τινος ἐξ αὐτῶν ἀνάγκη ὠφέλειαν τῇ ὥρᾳ τοῦ θανάτου· ἀλλ' ἢ μόνον μέχρι τοῦ μνήματος συνοδεύουσιν αὐτῷ παρεστῶτες, εἶτ' αὖθις ἀναστρεφόντες, τὸν ἴδιον ἔχοντες μερισμὸν καὶ περιστάσεως, οὐκ ἔλαττον λέγω τὴν μνήμην, ἢ τὸ σῶμα τοῦ ποτε προσφιλοῦς

not forgotten those slight services of thine: and I will repay them to-day with interest. Fear not therefore, neither be afraid. I will go before thee and entreat the king for thee, and will by no means deliver thee into the hands of thine enemies. Wherefore be of good courage, dear friend, and fret not thyself." Then, pricked at heart, the other said with tears, "Woe is me! Which shall I first lament, or which first deplore? Condemn my vain preference for my forgetful, thankless and false friends, or blame the mad ingratitude that I have shown to thee, the sincere and true?"

Ioasaph heard this tale also with amazement and asked the interpretation thereof. Then said Barlaam, "The first friend is the abundance of riches, and love of money, by reason of which a man falleth into the midst of ten thousand perils, and endureth many miseries: but when at last the appointed day of death is come, of all these things he carneth away nothing but the useless burial cloths. By the second friend is signified our wife and children and the remnant of kinsfolk and acquaintance, to whom we are passionately attached, and from whom with difficulty we tear ourselves away, neglecting our very soul and body for the love of them. But no help did man ever derive from these in the hour of death, save only that they will accompany and follow him to the sepulchre, and then straightway turning them homeward again they are occupied with their own cares and matters, and bury his memory in oblivion as they have buried his body in the grave. But the

and the interpretation thereof

καλύψαντες τάφῳ. ὁ δ' αὖ τρίτος φίλος ὁ παρεωραμένος καὶ φορτικός, ὁ μὴ προσιτός, ἀλλὰ φευκτὸς καὶ οἷον ἀποτρόπαιος, ὁ τῶν ἀρίστων ἔργων χορὸς καθέστηκεν, οἷον πίστις, ἐλπίς, ἀγάπη, ἐλεημοσύνη, φιλανθρωπία, καὶ ὁ λοιπὸς τῶν ἀρετῶν ὅμιλος, ὁ δυνάμενος προπορεύεσθαι ἡμῶν ἐξερχομένων τοῦ σώματος, ὑπὲρ ἡμῶν τε δυσωπῆσαι τὸν Κύριον, καὶ τῶν ἐχθρῶν ἡμᾶς λυτρούμενος καὶ δεινῶν φορολόγων, τῶν λογοθέσιον ἡμῖν πικρὸν ἐν τῷ ἀέρι κινούντων, καὶ χειρώσασθαι πικρῶς ζητούντων. οὗτός ἐστιν ὁ εὐγνώμων φίλος καὶ ἀγαθός, ὁ καὶ τὴν μικρὰν ἡμῶν εὐπραγίαν ἐπὶ μνήμης φέρων καὶ σὺν τόκῳ ἡμῖν πᾶσαν ἀποδιδούς.

Cp. Luke xvi. 9

118

XIV

Αὖθις οὖν ὁ Ἰωάσαφ, Εὖ σοι γένοιτο παρὰ Κυρίου τοῦ Θεοῦ, ὦ σοφώτατε τῶν ἀνθρώπων. εὔφρανας γάρ μου τὴν ψυχὴν τοῖς καταλλήλοις σου καὶ ἀρίστοις ῥήμασι. τοιγαροῦν ἀνατύπωσόν μοι καὶ ἔτι εἰκόνα τῆς ματαιότητος τοῦ κόσμου, καὶ πῶς ἄν τις ἐν εἰρήνῃ καὶ ἀσφαλείᾳ τοῦτον διέλθοι.

Ἀναλαβὼν δὲ τὸν λόγον ὁ Βαρλαὰμ ἔφη, Ἄκουσον καὶ τούτου δὴ τοῦ προβλήματος ὁμοίωσιν. πόλιν τινὰ μεμάθηκα μεγάλην, ἧς οἱ πολῖται τοιαύτην ἐσχήκεσαν ἔκπαλαι συνήθειαν, τὸ ἐπιλαμβάνεσθαι ξένου τινὸς καὶ ἀγνώστου ἀνδρός, μηδὲν τῶν νόμων τῆς πόλεως καὶ παραδοσεων ὅλως ἐπισταμένου, καὶ τούτου βασιλέα καθιστᾶν ἑαυτοῖς, πάσης ἀπολαύοντα ἐξουσίας καὶ τῶν

third friend, that was neglected and disliked, and held cheap, whom the man never approached, but rather shunned and fled in horror, is the company of good deeds,—faith, hope, charity, alms, kindliness, and the whole band of virtues, that can go before us, when we quit the body, and may plead with the Lord on our behalf, and deliver us from our enemies and dread creditors, who urge that strict rendering of account in the air, and try to get the mastery of us. This is the grateful and true friend, who beareth in mind those small kindnesses that we have shown him and repayeth the whole with interest.'

XIV

Again said Ioasaph, 'The Lord God prosper thee, O thou wisest of men! For thou hast gladdened my soul with thine apt and excellent sayings. Wherefore sketch me yet another picture of the vanity of the world, and how a man may pass through it in peace and safety.'

Ioasaph desireth yet another parable

Barlaam took up his parable and said, 'Hear then a similitude of this matter too. I once heard tell of a great city whose citizens had, from old time, the custom of taking some foreigner and stranger, who knew nothing of their laws and traditions, and of making him their king, to enjoy absolute power,

Barlaam touch of the city that had strangers for its kings, APOLOGUS VI

αὐτοῦ θελήματος ἀκόλουθον ἔχομεν, ἄχρι συμπληρώσεως ἐνιαυτοῦ ἑνὸς χρόνου εἶτ, εἰ καὶ φύσει δὲ ἦν αὐτοῦ τὸν χρόνον ἀμόμητος, τρυφῶντος τε καὶ ἀστατοῦντος ἀδικίας καὶ συνδιαιωνίζειν αὐτῷ τῆς βασιλείας ἐπιθυμοῦντος, ἐπεὶ ῥωμαίοις καὶ αὐτοὶ καὶ τὴν βασιλείαν ἀφελόμενοι ἀτελῆ. τιμῶν τε ἀνὰ πᾶσαν θρακῶν ἐπιστῆσαι τὴν πόλιν ἐξόμεθα ἐπιμόνον ἐν μακρᾷ ἀπραξίᾳ καὶ μεγάλῃ τινὰ ἐπιστῆσαι ἐν ᾗ μήτε διατροφῆς ἐπιτήδειον μήτε ἐνδύματων. ἐν λιμῷ καὶ γυμνότητι δεινῶν κατεπτοήθη. τὴν παρ' ἑλπίδα βοήθειαν αὐτῷ τροφῆς καὶ θυμῶδεις ἐν λύπῃ εἴδεσι καὶ παρ' ἐλπίδα πᾶσαν καὶ προσδοκίαν μεταμειφθέντες κατὰ τὸ παρακελευσθέν ἐκεῖνον τοῖς ἔθνεσι τοῦ πολίτου ἐκείνου προσηνεχθῆναι τὴν ἀνὰ ἐν τῇ βασιλείᾳ συνοικεῖν πολλὴν τὸν λόγον (118) κατάσκοπον ἔχων δὲ αὐτὸν μὴ συναρπασθῆναι τῇ ἐξαίφνης αὐτῷ προσπεσούσῃ εὐτυχίᾳ, μηδὲ τὸν προδιαβεβλημένον καὶ ἀθλίως ἐκβεβλῆθαι τῶν ἀμόμητον ζήλωσιν, ἐμμένοντα εἶχε καὶ ἐκπαιδεύειν τὴν ψυχὴν ἐκ τῶν ἐν τῷ κατ' αὐτὸν εἰδότα. τῇ ψυχῇ δὲ μόλις ἀναβεβαιωμένος ἔγνω ἐκ τινος ἀφάτου συμβουλίου τὴν συνθήκας τῶν πολίτων καὶ τὸν τόπον τῆς διοικήσεως ἐξόμενος ἔνεκα τε χρὴ αὐτὸν ἐκφαλλισθῆναι ἀκλινῶς ἐπιλαχθῆναι τοῦτ' οὖν ἐκ ἔγνω. καὶ ὅτι δεῖ αὐτὸν ἔνεκα ἐκείνῳ καταλαμπεῖν τὸν τόπον, τὸν δ' ἐπιστῆσαι τοῦτον καὶ ἀλλοτρίαν βασιλείαν ἀλλοτρίοις αἰδῆ καταλαμπτοῖν. ἀνοίξας τοῖς θρᾳκίοις αὐτοῦ ἔνεκα τῶν ἀνιμμένων εἶχε καὶ ἀκόλουθον τὴν χρείαν, καὶ λαῶν χρημάτων πλῆθος χρυσοῦ τε καὶ

and follow his own will and pleasure without hindrance, until the completion of a year. Then suddenly, while he was living with never a care in rioting and wantonness, without fear, and alway supposing that his reign would only terminate with his life, they would rise up against him, strip him bare of his royal robes, lead him in procession up and down the city, and thence dispatch him beyond their borders into a distant great island; there, for lack of food and raiment, in hunger and naakedness he would waste miserably away, the luxury and pleasure so unexpectedly showered upon him changed as unexpectedly into woe. In accordance therefore with the unbroken custom of these citizens, a certain man was ordained to the kingship. But his mind was fertile of understanding, and he was not carried away by this sudden access of prosperity, nor did he emulate the heedlessness of the kings that had gone before him, and had been miserably expelled, but his soul was plunged in care and trouble how he might order his affairs. After long and careful search, he learned from a wise counsellor the custom of the citizens, and the place of perpetual banishment, and was taught of him without guile how to ensure himself against this fate. So with this knowledge that within a very little while he must reach that island and leave to strangers this kingdom among strangers, he opened the treasures whereof he had absolute and unforbidden use, and took a great store of money and huge masses of gold and silver and

and of the stranger king that looks well to his future welfare

ἀργύρου καὶ λίθων τιμίων ἀδροτάτου ὄγκου, πιστοτάτοις παραδοὺς οἰκέταις, εἰς ἐκείνην προέπεμψεν, εἰς ἣν ἐμέλλεν ἀπαγγέλλεσθαι, νήσον. συντελεσθέντος δὲ τοῦ ἐμπορεύματος ἐκείνου, ἐπαισιάσαντες οἱ πολῖται γνώμον αὐτῶν, ὡς καὶ τοὺς πρὸ αὐτοῦ τῇ ἐξόδῳ παρέπεμψαν· οἱ μὲν οὖν λοιποὶ ἀνόητοι καὶ προσκαιροὶ βασιλεῖς δεινῶς ἐλιμώττον· ὁ δέ, τὸν πλοῦτον προαπεθέμενος ἐκεῖνον, εὐθηνεῖ διηνεκεῖ συζῶν καὶ τρυφὴν ἀδάπανον ἔχων, φόβον τε πανταπασιν ἀποσεισάμενος τῶν ἀπάντων καὶ πονηρῶν πολιτῶν, τῆς σοφωτάτης ἑαυτὸν ἐμμακαρίζων εὐβουλίας.

Πολὺν οὖν νοεῖ μοι τὸν μάταιον τοῦτον καὶ ἀπάτεωνα κόσμον, πολίτας δὲ τὰς ἀρχὰς καὶ
Eph. vi. 12 τὰς ἐξουσίας τῶν δαιμόνων, τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου, τοὺς δελεαζόντας ἡμᾶς τῷ λείῳ τῆς ἡδονῆς καὶ ὡς περὶ ἀφθάρτων ὑποτιθεμένους διανοεῖσθαι τῶν φθαρτῶν καὶ ἐπικήρων, ὡς ἂν συνδιαιωνιζούσης ἡμῖν καὶ ἀθάνατα τῆς τούτων συνυπαρχούσης ἀπολαύσεως· οὕτως οὖν ἀπατηθέντων ἡμῶν καὶ μηδαμῶν περὶ τῶν μονίμων ἐκείνων καὶ αἰωνίων βουλευσαμένων, μήτε τι ταμιευσαμένων ἑαυτοῖς εἰς τὸν ἐκεῖθεν βίον, ἀφνίδιος ἡμῖν ἐφίσταται ὄλεθρος ὁ τοῦ θανάτου· τοτὲ δὴ τοτὲ γνώμονες ἡμᾶς τῶν ἐντεῦθεν οἱ πονηροὶ καὶ πικροὶ δεξάμενοι πολῖται τοῦ σκότους, ὡς ἐκείνοις τὸν ἅπαντα προσαναλώσαντας χρόνον ἀπεγνωσμένοις
Joh. x. 31 εἰς γῆν σκοτεινὴν καὶ γνοφεράν, εἰς γῆν σκότους αἰωνίου, οὗ ἐστι φέγγος, οὐδὲ ὁρᾶν ζῶντα βροτῶν· συμβουλεύει δὲ ἀγαθὸν, τὸν τάλαιπωρον ταῦτα γνωρίσαντα καὶ τὰ σωτήρια διδαξάντα

precious stones and delivered the same to trusty servants and sent them before him to the island whither he was bound. When the appointed year came to an end, the citizens rose against him, and sent him naked into banishment like those that went before him. But while the rest of these foolish kings, kings only for a season, were sore anhungred, he, that had timely deposited his wealth, passed his time in continual plenty and dainties free of expense, and, rid of all fear of those mutinous and evil citizens, could count himself happy on his wise forethought.

The interpretation of the parable.

'Understand thou, therefore, that the city is this vain and deceitful world, that the citizens are the principalities and powers of the devils, the rulers of the darkness of this world, who entice us by the soft bait of pleasure, and counsel us to consider corruptible and perishable things as incorruptible, as though the enjoyment that cometh from them were co-existent with us, and immortal as we. Thus then are we deceived, we have taken no thought concerning the things which are abiding and eternal, and have laid up in store for ourselves no treasure for that life beyond when of a sudden there standeth over us the doom of death. Then, then at last do those evil and cruel citizens of darkness that received us, dispatch us stript of all worldly goods, for all our time has been wasted on their service—and carry us off "to a dark land and a gloomy, to a land of eternal darkness, where there is no light, nor can one behold the life of men." As for that good counsellor, who made known all the truth and taught

ἐπιτηδεύματα τῷ συνετῷ καὶ σοφωτάτῳ Βασιλεῖ, τὴν ἐμὴν ὑπολαμβάνω εὐτελῆ χθαμαλότητα, ἐς τὴν ἀγαθὴν ὁδὸν καὶ ἀπλανῆ ὑποδείξαι σοι ἥκω, τοῖς αἰωνίοις μὲν καὶ ἀτελευτήτοις ἀναγκῶν κείσεσι πάντα συμβουλεύων ἀποθέσθαι, ἀπιγῶν δὲ τοῦ πλείονος κόσμου τούτου, ὅνπερ κἀγὼ δυστυχῶς 121
ἐφίλουν, καὶ τῶν αὐτοῦ ἀντείχομην τερπνῶν τε καὶ ἀπολαυστικῶν. κατεκόησας δὲ τοῖς ἀπλανεσι τοῦ νοὸς ὀφθαλμοῖς πῶς ἐν τούτοις πᾶς ὁ τῶν ἀνθρώπων κατατρίβεται βίος, τῶν μὲν παραγινομένων, τῶν δὲ ἀπειρόντων, καὶ μηδενὸς ἔχοντος τὸ σταθερόν τε καὶ βέβαιον, μήτε τῶν πλουτούντων ἐν τῷ πλούτῳ, μήτε τῶν δυνατῶν ἐν τῇ ἰσχύι, μήτε τῶν σοφῶν ἐν τῇ σοφίᾳ, μηδ' αὖ τῶν εὐημερούντων ἐν τῇ εὐημερίᾳ, μήτε τῶν τρυφώντων ἐν τῇ ἀπατάλῃ, μήτε τῶν ἀσφαλῶς δοκούντων βιοῦν ἐν τῇ ματαίᾳ αὐτῶν καὶ ἀδρανεστάτῃ ἀσφαλείᾳ, μήτε ἐν ἄλλῳ τινὶ τῶν ἐνταῦθα ἐπαινουμένων, ἀλλ' ἔοικε τὸ πρᾶγμα χειμῶνι παροδῷ ἀμετρήτῳ θαλάσσης ἐμπιπτοντων βυθῷ ῥευστά γὰρ οὕτως εἰσὶ τὰ παρόντα πάντα καὶ προσκαιρα, συνήκα ὡς τὰ τοιαῦτα ματαια συμπαντα καὶ δνησις αὐτῶν ἀδέμια, ἀλλ', ὥσπερ τὰ πρότερον πάντα λήθῃ κεκρυπται, εἴτε δόξαν εἴποις, εἴτε βασιλειαν, εἴτε ἀξιωμάτων λαμπρότητας, εἴτε δυνάστειας ὄγκον, εἴτε τυράννων θρασύτητα, εἴτε τι τῶν τοιούτων, οὕτως καὶ τὰ ἐνεστώτα εἰς τοὺς ἑξῆς καὶ μετέπειτα χρόνους ἀμαυρωθήσεται. ὅνπερ κἀγὼ εἰς ὑπαρχὼν τῇ συνηθεῖ πάντως ἀλλοιώσει ὑποπεσοῦμαι, καθὼς οἱ πρὸ ἐμοῦ δι' αἰῶνος τέρπεσθαι τοῖς παρούσιν οὐ συνεχωρήθησαν,

Greg. Naz. Orat. xv. p. 26.

that sagacious and wise king the way of salvation, understand thou that I, thy poor and humble servant, am he, who am come hither for to shew thee the good and infallible way to lead thee to things eternal and unending, and to counsel thee to lay up all thy treasure there, and I am come to lead thee away from the error of this world, which, to my woe, I also loved, and clave to its pleasures and delights. But, when I perceived, with the unerring eyes of my mind how all human life is wasted in these things that come and go, when I saw that no man hath aught that is stable and stedfast, neither the rich in his wealth, nor the mighty in his strength, nor the wise in his wisdom, nor the prosperous in his prosperity, nor the luxurious in his wantonness, nor he that dreameth of security of life in that vain and feeble security of his dreams, nor any man in any of those things that men on earth commend, but like the boundless rush of torrents that discharge themselves into the deep sea, thus fleeting and temporary are all present things, then, I say, I understood that all such things are vanity, and that their enjoyment is naught, and, that even as the past is all buried in oblivion, be it past glory, or past kingship, or the splendour of rank, or amplitude of power, or arrogance of tyranny, or aught else like them, so also present things will vanish in the darkness of the days to come. And, as I am myself of the present, I also shall doubtless be subject to its accustomed change, and, even as my fathers before me were not allowed to take delight for ever in the present world, so also shall it be with me.

οὕτως ἔσται καὶ ἐν ἐμοί· κατεῖδον γὰρ οἷα τοὺς ἀνθρώπους ὁ τύραννος οὗτος καὶ τραχὺς κατεργάζεται κόσμος, μετατιθεὶς αὐτοὺς ἐντεῦθεν κἀκεῖθεν· οὓς μὲν ἐκ πλούτου πρὸς πενίαν, οὓς δὲ ἐκ πενίας εἰς δόξαν, τούτους μὲν ὑπεξάγων τοῦ βίου, ἄλλους δὲ αὖθις ἀντεισάγων, τινὰς μὲν σοφοὺς καὶ συνετοὺς ἀποδοκιμάζων, ἀτίμους τε καὶ εὐτελεῖς τοὺς τιμίους καὶ περιφανεῖς ἐργαζόμενος, ἄλλους δὲ ἀσόφους τε καὶ ἀσυνέτους ἐπὶ θρόνου καθιζῶν δόξης, τιμίους τε τοὺς ἀτίμους καὶ ἀφανεῖς πᾶσι δεικνύων.

Καὶ ἔστιν ἰδεῖν τὸ τῶν ἀνθρώπων γένος μηδόλως κατὰ πρόσωπον τῆς αὐτοῦ ἀπηνοῦς τυραννίδος ἔχον στάσιν· ἀλλ', ὡς ὅταν περιστερὰ, φεύγουσα ἀετὸν εἴτε ἱέρακα, τοῖχους ἐκ τοίχων ἀμείβῃ, νῦν μὲν τούτῳ τῷ δενδρῳ, αὖθις ἑκείνῳ τῷ θάμνῳ, εἶτ' εὐθὺς τραγίλοις τῶν πετρῶν καὶ πάντοθεν ἀκανθώδεσι ἑαυτὴν προσαρασσουσα, καὶ ὀνδαμοῦ εὑρίσκουσα προσφύγιον ἀσφαλὲς, ἐν σάλῳ καὶ ταλαντώσει ταλαιπωρεῖται διηνεκεῖ, οὕτως εἰσὶν οἱ τοῖς παροῦσιν ἐντεθραμμένοι, ὑφ' ἁρμῆς μὲν ἀλογίστου ἄθλιοι πονοῦντες, μηδόλως δέ τι ἔχοντες βέβαιον ἢ ἀσφαλὲς, μηδ' ἐπιστάμενοι εἰς ὁποῖον καταντήσει τέλος, καὶ ποῦ τούτους ὁ ματαιος ἄγει βίος, ᾧ καθυπετάξαν ἑαυτοὺς λίαν δυστυχῶς καὶ ἀθλίως, πόνῳ μὲν ἑλόμενοι ἀντὶ ἀγαθῶν μετελθόντες δὲ κακίαν ἀντὶ χρηστότητος, ἢ τὶς ὁ τὰς ψυχὰς τῶν πολλῶν καὶ μοχθηρῶν αὐτῶν σωμάτων διαβεβαμένος ἐπιεικεστέρας, εἴτε ἀκείους, εἴτε ἀλλοτρίους καὶ πολλάκις οὐδὲ φίλους ὅλως ἢ γνωστοὺς, ἀλλ' ἐχθροὺς καὶ πολεμίους.

For I have observed how this tyrannical and troublesome world treateth mankind, shifting men hither and thither, from wealth to poverty, and from poverty to honour, carrying some out of life and bringing others in, rejecting some that are wise and understanding, making the honourable and illustrious dishonoured and despised, but seating others who are unwise and of no understanding upon a throne of honour, and making the dishonoured and obscure to be honoured of all.

Barlaam bewaileth the vain restlessness of human life and teacheth the way of peace

'One may see how the race of mankind may never abide before the face of the cruel tyranny of the world. But, as when a dove fleeing from an eagle or a hawk, flitteth from place to place, now seating against this tree, now against that bush, and then anon against the clefts of the rocks and all manner of bramble-thorns, and, nowhere finding any safe place of refuge, is wearied with continual tossing and crossing to and fro, so are they which are flustered by the present world. They labour painfully under unreasoning impulse, on no sure or firm bases; they know not to what goal they are driving, nor whither this vain life leadeth them; this vain life, whereto they have in miserable folly subjected themselves, choosing evil instead of good, and pursuing vice instead of goodness; and they know not who shall gather the fruits of their many idle labours, whether it be a kinsman or a stranger, and, as oft times it haps, not even a friend or acquaintance at all, but an enemy and foeman.

Ταῦτα πάντα καὶ τὰ τούτων ἀνάλογα διακρίνας
ἐν τῇ τῆς ψυχῆς κριτηρίῳ. ἐμάνθανον τὸν σύν-
παντα μου βίον τοῦ ἐν τοῖς ματαίοις ἀναλωθέντα,
ἐν δὲ τοῖς νῦν τῇ πάσῃ προσετέτακτο
ἀποβαλλόμενόν με καὶ τῆς ψυχῆς τὴν τούτων 23
προσπάθειαν καὶ ἀπορροφᾶν κατέφασκε τὰ τῷ
ὄντι ἀγαθά, τὸ φοβεῖσθαι τὸν Θεὸν καὶ ποιεῖν
αὐτοῦ τὰ θέλημα. τούτου γὰρ ἔφασκον πάντων τῶν
Ps. cxi. 10 ἀγαθῶν ἀσφαλεστάτην ὑπάρχειν· τοῦτο καὶ ἀρχὴ
σοφίας λέγεται καὶ σοφία τετελειωμένη. ζῶν γὰρ
ὄντως ἔλεγον καὶ ἀπεπνοιωμένον τὸν κατεχόμενον
αὐτῇ καὶ τοῖς ἐπιτελουμένοις ἐν αὐτῇ καὶ ἐπὶ
Κύριον ἀσφαλῆ. ἐπιστήσας οὖν μου τὸν λογι-
Ps. xxiv. 12 σμὸν τῇ ἀκλινεστάτῃ οὖν τοῦ ἀντέλου τοῦ
Prov. viii. 6 Κυρίου, καὶ γνοὺς ἀκριβῶς μηδὲν ἐν αὐτῇ σκο-
λιὸν ἢ στρεβλωθὲν ὑπάρχειν, μήτε φαρίγγων
καὶ σκοπιῶν ἀλλοθέν τε καὶ τριβόλων πε-
πληρωμένον· ἀλλ' ὅλην λαμπρὰν καθεστηκυῖαν καὶ
ἀμάλλον τερπούσαν μου τοὺς ὀφθαλμοὺς τῶν
αὐτῇ ἐδεικνύον τὰς φανεροτάτας θεωρίας ἀναλ-
Acts x. 11 ίζουσαν δὲ τοὺς νοῦς, καὶ ὑποδεικνύουσαν τὴν ἀνω-
Eph. v. 13 μαλίαν τοῦ εὐαγγελίου τῆς εἰρήνης τοῦ ἀσφαλοῦς
Eph. vi. 15 τε καὶ συντόμως βαδίζειν ἄνευ πάντων ἐμποδίων
πρὸς αὐτήν, καὶ οἰκεῖσθαι δόξαν τῆς πανσόφου
μου τῆς ψυχῆς καὶ φθαρείσης οὖσαν.

Οὕτως μου τὰ κατ' ἐμαυτὸν διανενοημένου καὶ
τὸ σφάλερον τοῦ βίου ἐπανορθουντος, ἀπῆντόν
μοι σοφοῦ τινος διδασκάλου τοιάδε μοι
ἐπιφωνοῦντος· Ἐξέλθετε, ὅθεν πάντες οἱ πεθοῦντες
σωθῆναι· ἀποχωρήσατε τῆς ματαιοτητος τοῦ 24
Gen. xii. 1 κόσμου· παρέρχεται γὰρ τὸ σχῆμα αὐτοῦ μικρὸν
ἔτι, καὶ ἰδοὺ ἐν ἔτει. ἐξέλθετε ἀμετανοήτοι,

'On all these things, and others akin to them, I held judgement in the tribunal of my soul, and I came to hate my whole life that had been wasted in these vanities, while I still lived engrossed in earthly things. But when I had put off from my soul the lust thereof, and cast it from me, then was there revealed unto me the true good, to fear God and do his will, for this I saw to be the fountain of all good. This also is called the beginning of wisdom, and perfect wisdom. For life is without pain and reproach to those that hold by her, and safe to those who lean upon her as upon the Lord. So, when I had set my reason on the unerring way of the commandments of the Lord, and had surely learned that there is nothing froward or perverse therein, and that it is not full of chasms and rocks, nor of thorns and thistles, but lieth altogether smooth and even, rejoicing the eyes of the traveller with the brightest sights, making beautiful his feet, and shoeing them with "the preparation of the Gospel of peace," that he may walk safely and without delay, this way, then, I rightly chose above all others and began to rebuild my soul's habitation, which had fallen into ruin and decay.

'In such wise was I devising mine estate, and establishing mine unstable mind, when I heard the words of a wise teacher calling loudly to me thus, "Come ye out," said he, "all ye that will to be saved. Be ye separate from the vanity of the world, for the fashion thereof quickly passeth away, and behold it shall not be. Come ye out, without

Of the voice that called Barlaam to come out from the world

μὴ πρόκειται δὲ καὶ ἀμισθί, ἀλλ' ἐφόδια φερόμενοι
ζωῆς αἰωνίου· μακρὰν γὰρ μέλλετε βαδίζειν ὁδόν,
πολλῶν ἔχουσαν χρείας τῶν ἐντεῦθεν ἐφοδίων.
καὶ καταλαμβάνετε τὸν αἰώνιον τόπον χώρας
ἔχοντα δύο, πολλὰς ἐν ἑαυταῖς μονὰς ἔχουσας· ὧν
τὴν μὲν μίαν ἡτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν
αὐτὸν καὶ τὰς αὐτοῦ φιλαττουσιν ἐντολάς, πάντοιον οὖσαν ἀγαθῶν πεπληρωμένην, ἥστερ οἱ
ἀξιωθέντες ἐν ἀφθαρσίᾳ ζήσονται διηνεκεῖ, τῆς
Ps. xxxv. 10 ἀνωλέθρου ἀπολαύοντες ἀθανασίας ἔνθα ἀτέρπε
ὀδύνη λύπη καὶ στεναγμὸς· ἡ δὲ δευτέρα, σκότους οὖσα μεστὴ καὶ θλίψεως καὶ ὀδύνης, τῷ
Rev. xxv. 41 διαβόλῳ ἡτοίμασται καὶ τοῖς ἀγγέλοις αὐτοῦ, ἐν
ᾗ θληθήσονται καὶ οἱ δι' ἔργων πονηρῶν ἑαυτοῖς
ταύτην προξενήσαντες, οἱ τῶν ἀφθάρτων καὶ
αἰωνίων τὰ παρόντα ἀνταλλαξάμενοι καὶ ὅλους
ἑαυτοὺς καταβρῶμα τοῦ αἰωνίου πυρὸς ποιη-
σάμενοι.

Ταύτης ἐγὼ τῆς φωνῆς ἀκούσας καὶ τὰ ἀψευδῆ
αὐτῆς ἐπιγνούς, ἐκεῖνο καταλαβὼν τὸ κατάλυμα
ἔργον εἶδεμην, τὸ πάσης μὲν ἀπηλλαγμένον
ὀδύνης τε καὶ λύπης, τοσαύτης δὲ ἀσφαλείας καὶ
τοιούτων ἀγαθῶν πλῆρες ὑπάρχον, ὧν ἡ γνῶσις
ἡμῖν μὲν ἐκ μέρους ἐστὶν ἐν ἐμοὶ νηπίῳ τε ὄντι
1 Cor. xiii. 9, 12 τῆς πνευματικῆς ἡλικίας καὶ ὡς δι' ἐσόπτρου καὶ
αἰνιγμάτων τὰ ἐκεῖθεν βλέπουσι· ὅτε δὲ ἔλθῃ τὸ τέλειον, καὶ ἐπιγνώσομαι πρόσωπον πρὸς πρόσ-
Rom. vii. 24 ωπον, τότε τὸ ἐκ μέρους καταργηθήσεται. εὐ-
χαριστῶ τοίνυν τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ
Rom. viii. 2, 6 Κυρίου ἡμῶν· ὁ γὰρ νόμος τοῦ πνεύματος τῆς
ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέρωσέ με ἀπὸ τοῦ
νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου, καὶ διη-

turning back, not for nothing and without reward, but winning supplies for travelling to life eternal, for ye are like to journey a long road, needing much supplies from hence, and to arrive at the place eternal that hath two regions, wherein are many mansions, one of which places God hath prepared for them that love him and keep his commandments, full of all manner of good things, and they that attain thereto shall live for ever in incorruption, enjoying immortality without death, where pain and sorrow and sighing are fled away But the other place is full of darkness and tribulation and pain, prepared for the devil and his angels, wherein also shall be cast they who by evil deeds have deserved it, who have bartered the incorruptible and eternal for the present world, and have made themselves fuel for eternal fire."

Barlaam commendeth Ioasaph to lay up for himself treasure in heaven

'When I heard this voice, and recognised the truth, I did my diligence to attain to that abode, that is free from all pain and sorrow, and full of security and all good things, whereof I have knowledge now only in part, being but a babe in my spiritual life and seeing the sights yonder as through mirrors and riddles, but when that which is perfect is come, and I shall see face to face, then that which is in part shall be done away Wherefore I thank God through Jesus Christ our Lord, for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and of death, and hath opened mine

νοιξέ μου τοὺς ὀφθαλμοὺς ἀπλανῶς κατιδεῖν ὅτι τὸ φρόνημα τῆς σαρκὸς θάνατος, τὸ δὲ φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη· καὶ καθάπερ οὖν ἐγώ, τῶν παρόντων ἐπιγνοὺς τὴν ματαιότητα, τέλειον αὐτὰ ἐμίσησα μῖσος, οὕτω δὴ καὶ σὲ γινώσκειν περὶ τούτων συμβουλεύω, ἵνα ὡς ἀλλοτρίοις διατεθῇς αὐτοῖς καὶ θᾶττον παρερχομένοις, ἀφελόμενος δ' ἐντεῦθεν πάντα, θησαυρίσῃς σεαυτῷ ἐν τῷ ἀφθάρτῳ αἰῶνι θησαυρὸν ἀσύλητον, πλοῦτον ἀδαπάνητον, ἔνθα σε δεῖ ἀνυπερθέτως πορευθῆναι, ἵνα, ὅταν ἀπέλθῃς, οὐχ ὑστερούμενος ἔσῃ, ἀλλὰ πλούτῳ βρίθων, καθάπερ σοι τὴν τούτων ἀνεθέμην ἀνωτέρω καταλληλοτάτην εἰκόνα.

XV

Λέγει δὲ ὁ Ἰωάσαφ τῷ γέροντι· Πῶς οὖν δυνήσομαι θησαυροὺς χρημάτων καὶ πλούτου ἐκεῖσε 126
προπέμπειν, ὡς ἂν ἄσυλον αὐτῶν καὶ ἀνωλεθρον τὴν ἀπόλαυσιν ἀπελθὼν εὕρω, πῶς δὲ δείξω τὸ πρὸς τὰ παρόντα μου μῖσος, καὶ τῶν αἰωνίων ἀνθέξομαι; μάλα σαφήνισόν μοι. καί φησιν ὁ Βαρλαάμ· Ἡ μὲν τοῦ πλούτου τούτου πρὸς τὸν αἰώνιον τόπον προπομπὴ ταῖς χερσὶ γίνεται τῶν πενήτων· φησὶ γάρ τις τῶν προφητῶν, Δανιὴλ ὁ
Dan. iv 24 σοφωτατος, τῷ βασιλεῖ Βαβυλῶνος· Διὰ τοῦτο, βασιλεῦ, ἡ βουλή μου ἀρεσάτω σοι· καὶ τὰς ἁμαρτίας σου ἐν ἐλεημοσύναις λύτρωσαι καὶ τὰς ἀδικίας σου ἐν οἰκτιρμοῖς πενήτων· λέγει δὲ
Luke xvi. 9 καὶ ὁ Σωτήρ· Ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ

eyes to see clearly that the will of the flesh is death, but the will of the Spirit is life and peace. And even as I did discern the vanity of present things and hate them with a perfect hatred, so likewise I counsel thee to decide thereon, that thou mayest treat them as something alien and quickly passing away, and mayest remove all thy store from earth and lay up for thyself in the incorruptible world a treasure that can not be stolen, wealth inexhaustible, in that place whither thou must shortly fare, that when thou comest thither thou mayest not be destitute, but be laden with riches, after the manner of that aptest of parables that I lately showed thee.'

XV

Barlaam declareth the virtue of almsgiving.

Saith Ioasaph unto the elder, 'How then shall I be able to send before me thither treasures of money and riches, that, when I depart hence I may find these unharmed and unwasted for my enjoyment? How must I show my hatred for things present and lay hold on things eternal? This make thou right plain unto me. Quoth Barlaam, 'The sending before thee of money to that eternal home is wrought by the hands of the poor. For thus saith one of the prophets, Daniel the wise, unto the king of Babylon, "Wherefore, O Prince, let my counsel be acceptable unto thee, and redeem thy sins by almsgiving, and thine iniquities by showing mercy to the poor" The Saviour also saith, "Make to

μαμονᾶ τῆς ἀδικίας, ἵν', ὅταν ἐκλίπητε, δέξωνται
ὑμᾶς εἰς τὰς αἰωνίους σκηνάς· καὶ πολὺν ἄνω τε
καὶ κατὰ λόγον ὁ Δεσπότης τῆς ἐλεημοσύνης καὶ
μεταδόσεως τῶν πενήτων ποιεῖται, καθὼς ἐν τῷ
Εὐαγγελίῳ μανθάνομεν· οὕτως μὲν οὖν ἀσφαλε-
στάτα λίαν ἀεὶ τὰ πρωτίμψεις πάντα τοῖς τῶν
δεομένων χεροὶν· ὅσα γὰρ εἰς τούτους ποιήσεις,
ἑαυτῷ ὁ Δεσπότης οἰκειούμενος πολυπλασίως σε
ἀνταμείψεται· τικῷ γὰρ καὶ τοῖς τῶν δικαίων 137
ἀντιδώσει τοὺς ἰγκωμιάζοντας αὐτόν· τοιγαροῦν μὴ
οὖν τῷ τρόπῳ τῶν τοῦ θησαυροῦ τοῦ σκότους
τοῦ αἰῶνος τούτου συλήσας ἢ τεταλαιπωρικὼς
πολὺν ἤδη χρόνον ἐκδουλεύων κάλλιον ἂν τούτων
πρὸς τὸ μέλλον ἐφοδιάσθητι καὶ τὸν ἀλλότριον
ὠφελούμενος σεαυτῷ πάντα προσκτῶ σῃ διὰ τῶν
ῥυσάντων τούτων καὶ προσκαίρων τὰ ἀστατα καὶ
μένοντα ἐξωνησάμενος ἐκείνα, τοῦ Θεοῦ συνερ-
γοῦντός σοι, κατειρηνεύσεις τὸ δάστατον τοῦ κόσμου
καὶ ἀνωμαλόν, καὶ χαίρων πᾶσιν εἴσιν, πρὸς τὸ
μέλλον μεθαρμόσθῃ παραδόσιμον μὲν τὰ
παρατρέχοντα, τοῖς ἐλπιζομένοις δὲ καὶ ἐστα-
μένοις προστεθῇ καὶ τὸ σκότος μὲν ἀπολίπῃς
σὺν τῇ σκιᾷ τοῦ θανάτου, μισήσας δὲ τὸν κόσμον
καὶ κοσμοκράτορα, καὶ τὴν φθειρομένην σάρκα
ἐχθρὰν ἑαυτῷ λογισάμενος, τῷ φωτὶ προσδρόμει
τῷ ἀπροσίτῳ, καὶ, τὸν σταυρὸν εἰς ἄμων ἄρας,
ἀκολουθήσεις αὐτῷ ἀμεταστρεπτί, ἵνα καὶ σὺν
αὐτῷ δοξασθῇς καὶ τῆς οὐκ ἐπιπτωτούσης
ζωῆς οὖσα ἀκατήλης ἀκαδείκτης κληρονόμος.

Ὁ δὲ Ἰωσαφάτ· Τὸ πάντων οὖν φησιν, ὑπερβέβηκε καὶ ἀπιστοῦν οὕτως ἀκαλλιβίσθαι βίον, καὶ

Μαθ. ιθ. 21

Μαθ. κε. 40

Ρωμ. ιβ. 2

1 Τιμ. ιβ. 1

Μαθ. κε. 46

yourselves friends of the mammon of unrighteousness that, when ye fail, they may receive you into everlasting habitations. And, in divers places, the Master maketh much mention of almsgiving and liberality to the poor as we learn in the Gospel. Thus shalt thou must carry send all thy treasure before thee by the hands of the needy for whatsoever thou shalt do unto these the Master counteth done unto himself and will reward thee manifold, for in the recompense of benefits he ever surpasseth them that serve him. So in this manner by seeking for awhile the treasures of the darkness of this world, in whose slavery for a long time past thou hast been miserable, thou shalt by these means make good provision for thy journey and by plundering earthly goods thou shalt store up for thyself with things fleeting and transient purchasing for yourselves things that are stable and enduring. After wards, that working with thee, thou shalt perceive the uncertainty and inconstancy of the world and saying farewell to all, shalt remove thy barque to anchor in the future and passing by the things that pass away thou shalt hold to the things that we look for the things that abide. Thou shalt depart from darkness and the shadow of death, and hate the world and the ruler of the world and, counting thy perishable flesh to be enemy, thou shalt run toward the light that is unapproachable, and taking the Cross on thy shoulders, shalt follow Christ without looking back, that thou mayest also be glorified with him and be made inheritor of the life that never changeth nor deceiveth.

Ioasaph said, 'When thou spakest a minute past of despising all things, and taking up such a life of

θαυμαστὸν εἰρήκασι δευτέρου, παραδοσίς ἐστιν ἀρχαία ἐκ τῆς τῶν ἀποστόλων κατιοῦσα διδαχῆς· ἡ ἐναγχος ὑμῖν ἐπιστοῦνται τῇ τοῦ νοὸς ὑμῶν ἐπιστήμῃ, ὡς κρείττον ἐκλεξαμένοις τοῦτο.

Ἴδοις δ' ἂν ὁ γέρων ἔφη· Οὐ νόμου προσφάτου 120
αἰσθανθέντα διδάσκει σε μὴ γένοιτο, ἀλλ' ἐκεῖνα
λαλοῦντα ἡμῖν· εἶπεν γὰρ ὁ Κύριος πλουσίῳ
τινὶ ἐπερωτήσαντι αὐτόν, Τί ποιήσας ζωὴν
αἰώνιον κληρονομήσω, καὶ παραινέσας πάντα
φυλάξαι τὰ γεγραμμένα ἐν τῷ νόμῳ, Ἐν σοι φησίν,
ὑστερεῖ· ὕπαγε ὅσα ἔχεις πώλησον καὶ δὸς
πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανοῖς· καὶ
δεῦρο ἀκολούθει μοι, ἄρας τὸν σταυρόν. ὁ δὲ
ταῦτα ἀκούσας περίλυπος ἐγένετο· ἦν γὰρ πλου-
σιος σφόδρα. ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς περίλυπον
γενόμενον, εἶπε· Πῶς δυσκόλως οἱ τὰ χρήματα
ἔχοντες εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ Θεοῦ.
ἐνεοπωτέρον γὰρ ἐστι κάμηλον διὰ τρημαλιᾶς
ῥαφίδος διελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν
τοῦ Θεοῦ εἰσελθεῖν· ταύτης οὖν τῆς ἐντολῆς
πάντες ἀκούσαντες οἱ ἅγιοι ἀποχωρισθῆναι
πάντη τῆς τοιαύτης τοῦ πλούτου δυσκολίας
ἐφρόντισαν· καὶ πάντα καταρτίσαντες, καὶ διὰ
τῆς τῶν πενήτων διαδόσεως πλοῦτον ἑαυτοῖς
ἀώνιον προσθέμενοι, ἄραντες τὸν σταυρὸν καὶ τῷ
Χριστῷ ἠκολούθησαν, οἱ μὲν μαρτυρικῶς, καθὰ
δὴ καὶ εἶπον σοι, τελειωθέντες, οἱ δὲ ἀσκητικῶς
ἀγωνισάμενοι, καὶ μηδὲν ἐκείνων ἀπολιπόντες τῇ
ἀγωγῇ τῆς ἀληθινῆς ταύτης φιλοσοφίας· ἐν-
τολὴν οὖν ταύτην εἶναι φαμὲν Χριστοῦ τοῦ 120
βασιλέως ἡμῶν καὶ Θεοῦ, ἀπαγαγόντας ἡμᾶς τῶν
φθαρτῶν, καὶ τῶν ἀΐδιον μετέχοντας ἐργαζομένην.

Luke xviii. 1
Καὶ ἰδοὺ εἷς 10
Mk. x. 17

Luke xviii. 24

tol, was that an old tradition handed down from the teaching of the Apostles, or is this a late invention of your wits, which ye have chosen for yourselves as a more excellent way?'

by what [illegible] be [illegible] [illegible]-maketh

The elder answered and said 'I teach thee no law introduced but yesterday God forbid but one given unto us of old. For when a certain rich young man asked the Lord "What shall I do to inherit eternal life?" and boasted that he had observed all that was written in the Law, Jesus said unto him, "One thing thou lackest yet. Go sell all that thou hast and distribute unto the poor, and thou shalt have treasure in heaven and come, take up thy cross and follow me." But when the young man heard this he was very sorrowful for he was very rich. And when Jesus saw that he was very sorrowful he said, "How hardly shall they which have riches enter into the kingdom of God. For it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." So, when all the Saints heard this command, they thought fit by all means to withdraw from this hardness of riches. They parted with all their goods, and by this distribution of their riches to the poor laid up for themselves eternal riches and they took up their Cross and followed Christ, some being made perfect by martyrdom, even as I have already told thee, and some by the practice of self denial falling not a whit short of those others in the life of the true philosophy. Know thou, then, that this is a command of Christ our King and God, which leadeth us from things corruptible and maketh us partakers of things everlasting.'

Barlaam [illegible] of the [illegible] [illegible] and follow him

Παλαιὰς οὖν, φησὶν ὁ Ἰωσήφ, καὶ οὕτως ἀναγκαίας οὔσης τῆς τοιαύτης φιλοσοφίας πῶς οἱ πολλοὶ ζηλοῦσι σήμερον τοῦτον τὸν βίον.

Ὁ δὲ γεωργὸς ἔφη· Πολλοὶ μὲν ἐζήλωσαν καὶ ζηλοῦσιν, οἱ πλείστοι δὲ ἐκνοῦσι καὶ ἀναδύονται.

Mat. vii. 13 Ὀλίγοι γὰρ, καθὼς φησιν ὁ Κύριος, οἱ τῆς στενῆς
Luke xiii. 23 ὁδοῦ καὶ τεθλιμμένης ὁδοιποροι, τῆς ἀνειμένης δὲ καὶ πλατείας οἱ πλείονες· οἱ γὰρ καθάπαξ ὑπὸ φιλοχρηματίας καὶ τῶν τῆς φιλήδονίας κακῶν ὅλοντες, τῇ κενῇ δὲ καὶ ματαίᾳ προσετέτηκοτες δόξῃ δυναστεύειν αὐτῶν ἔχουσιν, ὡς ἂν τε δούλου, ἑαυτοῖς ἐξουσίαν ἀπεμπολήσαντες ἀλλοτρίῳ δεσπότῃ, καὶ ὑπ' ἐναντίας ἐστάμενοι τῷ τοῦτο ἐπιτάττοντι θεῷ, καὶ δέσμιοι αὐτῷ κατεχόμενοι· ψυχὴ γὰρ καθάπαξ ἀπογνοῦσα τῆς οἰκείας σωτηρίας, τὰς θείας αὐτῆς ἐνδοῦσα ταῖς ἀλογοις ἐπιθυμίαις, πανταχοῦ περιφέρεται· διὰ τοῦτο ἀλληφορούμενος ὁ Προφήτης τὴν περικεχυμένην ἔνοιαν ταῖς τοιαύταις ψυχαῖς καὶ τῆς ἐπιλειμμένης
Ps. lv. 2 αὐταῖς ἀχλὺς τὴν ταχυτῆτα θρηνῶν ἔλεγεν· Τίνι ἀνθρώπων ἔστι ποτὲ βαρυκοΐδιον, ἵνατι ἀγαπᾶτε ματαιότητα καὶ ζητεῖτε ψεῦδος, ἔτι τοῖς καὶ τῶν
Greg. Naz. Orat. 18 p. 251 ἡμετέρων σοφῶν διδασκάλων, θεολογικώτατος ἀνὴρ συνεῖδον, καὶ τίνα παρ' ἑαυτοῦ προστίθησι δεξιῶ πάσιν ὡς ἐξ ἀπόστου τινὸς καὶ ὑψηλοτάτης 130
περιωπῆς· Τίνι ἀνθρώπων, ἔστι ποτὲ βαρυκοΐδιον, ἵνατι ἀγαπᾶτε ματαιότητα καὶ ζητεῖτε ψεῦδος, μόνα τι τὸν ἐνταῦθα βίον καὶ τὴν τρυφὴν καὶ τὸ μικρὸν δοξάριον καὶ τὴν τοιαύτην δυναστείαν καὶ τὴν ψευδομένην εὐημερίαν ἐπολαμβάνοντες, ἢ μὴ τῶν ἐχόντων μᾶλλον ἐστὶν ἢ τῶν ἐλπιζόντων,

Said Ioasaph, "If, then this kind of philosophy be so ancient and so salutary, how cometh it that so few folk now-a-days follow it?"

The elder answered Many have followed and do follow it, but the greatest part hesitate and draw back. For few, with the Lord, are the travellers along the strait and narrow way, but among the wide and broad way many For they that have once been taken prisoners by the love of money, and the evils that come from the love of pleasure and are given up to idle and vain glory are hardly to be torn therefrom, seeing that they have of their own free will sold themselves as slaves to a strange master, and setting their wives on the opposite side to God, who gave these commandments in bondage to that other For the soul that hath once rejected her own salvation, and given the reins to unreasonable lusts, is carried about hither and thither Therefore with the prophet, mourning the folly that encompasseth such souls and lamenting the thick darkness that lieth on them, "O ye sons of men, how long will ye be of heavy heart? Why love ye vanity, and seek after leasing? And in the same tone as he, but adding thereto some thing of his own, one of our wise teachers, a most excellent divine, crieth aloud to all, as from some exceeding high place of vantage, "O ye sons of men, how long will ye be of heavy heart? Why love ye vanity and seek after leasing? Trow ye that this present life, and luxury, and these shreds of glory, and petty lordship and false prosperity are any great thing?" —things which no more belong to those that possess them than to them that hope for them, nor to these latter any more than to those who never thought of them

ἀλλὰ τούτων μᾶλλον ἢ τῶν οὐδὲ προσδοκησάντων, ὅστερ χοῦς ὑπὸ λαιλαπος ἄλλοτε εἰς ἄλλους ῥαιζόμενα καὶ μεταρριπτούμενα ἢ ὅστερ σαπροὶ διαῤῥεόντα, καὶ ὡς ἄνεμος παίζοντα καὶ ὡς σκιὰ μὴ κρατούμενα, οὔτε ἀνεστα διωκλωντα τοὺς οὐ κατεπλησσον, οὔτε παρόντα πάντα τοὺς ἔχοντας

Οὕτως οὖν τοῦ Σωτῆρος ἀνελλομένου, τῶν Προφητῶν τε καὶ Ἀποστόλων κηρυττόντων καὶ τῶν ἁγίων πάντων ἔργῳ τε καὶ λόγῳ εἰς τὴν τῆς ἀρετῆς ἀνοσιωτάτην ἡμῶν ἀνελκυστάτην ὁδὸν ἐξ ἑλίγου εἰς ταύτην ἐξιόντες πλείονες δὲ οἱ τῶν εὐσεβῶν καὶ πρὸς ἀπολειαν ἀγόνων προαιρούμενοι ἐνὶ δὲ τούτων ἡ πολιτεία τῆς ἀθέου ταύτης κατεσκευαζόμενη φιλοσοφίας ἀλλὰ, καθάπερ ὁ ἥλιος, εἰς φανερὸν πάντα ἀποτέλλει, ἀφθόνως αὐτοῦ τὰς ἀκτῖνας προτείνων πάντας φωτίζεσθαι προτρεπόμενος οὕτω καὶ ἡ ἀληθὴς φιλοσοφία τοῖς αὐτῆς ἐρασταῖς ἥλιον ἔχουσα φωτογωγὸν καὶ παρέλκουσι καὶ λαμπρὸν ἀνεκλαλήτοις ἐι δέ τινες μιανάντες τοῖς ὀφθαλμοῖς ἀπεῖδον αὐτοῦ τὸ φέγγος οὐ θελήσουσιν εἰς μεμιγμένοις πολὺ τοῦτο ὁ ἥλιος οὔτε τοῖς λοιποῖς παρόντας οὔτε μὴν ἡ δόξα τῆς αὐτοῦ λαμπρότητος διὰ τῆς τοῦ ἀτιμασθήσεται ἀβλήτηρας ἀλλ' ἐκεῖνοι μὲν τοῦ φωτὸς ἀπόντες ἀποστερήσαντες, ὡς τυφλοὶ ψηλαφήσουσι τοιχον πολλοὶς δὲ ἐμπεσοῦνται βόθροις καὶ πολλοὶς ἐκκρουσθήσονται τὰς ὄψεις ἀκανθαις, ὁ δὲ ἥλιος ἐκεῖ τὴν ἰδίας ἐστερήσεις λαμπρότητος φωτεινὸς τοῖς ἀνοιγκαλιμένοις προσεστιν τὸ φέγγος αὐτοῦ κατεστηριζόμενοι τὸν αὐτὸν δὴ τρόπον καὶ τὸ τοῦ Χριστοῦ φῶς φαίνει μὲν πᾶσι πλουσίως μεταδίδοι ἡμῖν τῆς αὐτοῦ λαμπρότητος

21

things like the dust carried and whirled about to and fro by the tempest, or vanishing as the smoke, or delusive as a dream, or intangible as a shadow; which, when absent, need not be despaired of by them that have them not, and, when present cannot be trusted by their owners.

'This then was the commandment of the Saviour; this the preaching of the Prophets and Apostles; in such wise do all the Saints, by word and deed, constrain us to enter the unerring road of virtue. And though few walk therein and more choose the broad way that leadeth to destruction, yet not for this shall the life of this divine philosophy be minished in fame. But as the sun, rising to shine on all, doth bounteously send forth his beams, inviting all to enjoy his light, even so doth our true philosophy, like the sun, lead with her light those that are her lovers, and warmeth and brighteneth them. But if any shut their eyes, and will not behold the light thereof, not for that must the sun be blamed, or scorned by others; still less shall the glory of his brightness be dishonoured through their sillness. But while they, self-deprived of light, grope like blind men along a wall, and fall into many a ditch, and scratch out their eyes on many a bramble bush, the sun, firmly established on his own glory, shall illuminate them that gaze upon his beams with unveiled face. Even so shineth the light of Christ on all men abundantly, imparting to us of his

who are like those that shut their eyes against the diffused light of the sun

μετέχει δὲ ἕκαστος καθ' ὅσον ἐφέσεως ἔχει καὶ προθυμίας· οὔτε γὰρ ἀποστερεῖ τινα τῶν βουλομένων αὐτῷ ἐνατενίζειν ὁ ἥλιος τῆς δικαιοσύνης, οὔτε μὴν βιάζεται τοὺς ἑκουσίως τὸ σκότος ἐκλεγομένους· ἀλλὰ τῇ ἰδίᾳ ἕκαστος ἐφεῖται αὐτεξουσίῳ προαιρέσει, ὅπερ ἐν τῷ παρόντι βίῳ ἐστί.

Mal. iv. 2

Op. S. John Damasc. Dialectic. Par. ch. xxiii.-xxviii.

Τοῦ δὲ Ἰωάσαφ πυθομένου Τί τὸ αὐτεξούσιον καὶ τί προαιρεσις, φησιν ὁ γέρων· Αὐτεξουσιότης μέν ἐστι ψυχῆς λογικῆς θέλησις, ἀκωλύτως κινουμένη πρὸς ὅπερ ἂν βούλοιτο, εἴτε ἀρετὴν εἴτε κακίαν, οὕτως ὑπὸ τοῦ Δημιουργοῦ γενομένης· αὐτεξουσιότης οὖθις ἐστὶ νοερᾶς ψυχῆς κίνησις αὐτοπρακτής· προαιρεσις δέ ἐστιν ὄρεξις βουλευτικὴ τῶν ἐφ' ἡμῖν, ἡ βούλησις ὀρεκτικὴ τῶν ἐφ' ἡμῖν· τοῦ γὰρ προκριθέντος ἐκ τῆς βουλῆς ἐφιέμεθα προαιρούμενοι. Βουλὴ δέ ἐστιν ὄρεξις ζητητικὴ περὶ τῶν ἐφ' ἡμῖν πρακτικῶν γινομένη· βουλεύεται γάρ τις, εἰ ὤφειλε μετελθεῖν τὸ πράγμα ἢ οὔ· εἶτα κρίνει τὸ κρεῖττον, καὶ γίνεται κρισις· εἶτα διατίθεται καὶ ἀγαπᾷ τὸ ἐκ τῆς βουλῆς κριθὲν καὶ λέγεται γνωμη· ἐὰν γὰρ κρινῃ, καὶ μὴ διατεθῇ πρὸς τὸ κριθὲν, ἤγουν ἀγαπησῃ 132
αὐτὸ, οὐ λέγεται γνωμη· εἶτα μετὰ τὴν διαθεσιν, γίνεται προαιρεσις, ἤγουν ἐπιλογη· προαιρεσις γὰρ ἐστι δυο προκειμένων τὸ ἓν αἱρεῖσθαι καὶ ἐκλεγεσθαι τοῦτο πρὸ τοῦ ἑτέρου· καὶ τοῦτο φανερον, ὅτι βουλη ἐστι μετ' ἐπικρισεως ἡ προαιρεσις, καὶ ἐξ αὐτῆς τῆς ἐτυμολογίας· προαιρετον γάρ ἐστι τὸ ἕτερον πρὸ τοῦ ἑτέρου αἱρετόν· οὐδεις δὲ προκρίνει τι μὴ βουλευσαμενος, οὐδὲ προαιρεῖ-

lustre. But every man shareth thereof in proportion to his desire and zeal. For the Sun of righteousness disappointeth none of them that would fix their gaze on him, yet doth he not compel those who willingly choose darkness; but every man, so long as he is in this present life, desireth him by his own free will and choice.

Barlaam. Ioasaph. Barlaam. Ioasaph.

Ioasaph asked, What is free will and what is choice? The elder answered: Free will is the moving of a reasonable soul, moving without hindrance toward whatever it willeth, whether to virtue or to vice, the soul being thus constituted by the Creator. Free will again is the normal motion of an intelligent soul. Choice is desire accompanied by deliberation, or deliberation accompanied by desire for things that lie in our power; for in choosing we desire that which we have deliberately preferred. Deliberation is a motion towards enquiry about actions possible to us; a man deliberateth whether he ought to pursue an object or no. Then he judgeth which is the better and ariseth judgement. Then he is inclined towards it, and loveth that which was so judged by the deliberative faculty, and this is called resolve; for if he judge a thing, and yet be not inclined toward the thing that he hath judged, and love it not, it is not called resolve. Then, after inclination toward it there ariseth choice or rather selection. For choice is to choose one or other of two things in view, and to select this rather than that. And it is manifest that choice is deliberation plus discrimination, and this from the very etymology. For that which is the "object of choice" is the thing chosen before the other thing. And no man preferreth a thing without deliberation, nor maketh a choice

ται μὴ προκρίνας· ἐπειδὴ γὰρ οὐ πάντα τὰ δοξαντα ἡμῖν εὖ ἔχειν εἰς ἔργον ἀγαγεῖν προθυμούμεθα, τότε προαίρεσις καὶ προαιρετὸν γίνεται τὸ προκριθὲν ἐκ τῆς βουλῆς, ὅταν προελωμεθα τὴν ὄρεξιν καὶ οὕτω συνάγεται προαίρεσιν εἶναι ὄρεξιν βουλευτικὴν τῶν ἐφ' ἡμῖν· τοῦ γὰρ προκριθέντος ἐκ τῆς βουλῆς ἐφιέμεθα προαιρούμενοι· πᾶσα γὰρ βουλὴ πράξεως ἕνεκα καὶ διὰ πρᾶξιν· καὶ οὕτω πᾶσης μὲν προαιρέσεως βουλὴ ἡγεῖται· πᾶσης δὲ πράξεως προαίρεσις· διὰ τοῦτο οὐ μόνον αἱ πρᾶξεις, ἀλλὰ καὶ τὰ κατὰ διάνοιαν, ἅτινα τὰς προαιρέσεις παριστᾶσι, καὶ στέφουσι καὶ κολάζουσι προξενοῦσιν· ἀρχὴ γὰρ ἁμαρτίας καὶ δικαιοπραγίας προαίρεσίς ἐστιν ἐν τοῖς ἐφ' ἡμῖν κατεγομένη· ὧν γὰρ αἱ ἐνέργειαι ἐφ' ἡμῖν, τούτων καὶ αἱ πράξεις αἱ κατὰ τὴν ἐνέργειαν ἐφ' ἡμῖν· ἐφ' ἡμῖν δὲ αἱ κατὰ τὴν ἀρετὴν ἐνέργειαι, ἐφ' ἡμῖν ἄρα καὶ αἱ ἀρεταί· κύριοι γὰρ ἐφ' ἡμῖν ἐστι τὰ ψυχικὰ πάντα καὶ περὶ ὧν βουλευόμεθα· οὕτως αὐτεξουσίως βουλευομένων τῶν νοερῶν καὶ 133
αὐτεξουσίως προαιρουμένων καθ' ὅσον ἄν τις προαιρῆται, κατὰ τοσοῦτον καὶ μετέχει τοῦ θείου φωτὸς καὶ προκόπτει ἐν τοῖς τῆς φιλοσοφίας ἐπιτηδεύμασι· διάφοροι γὰρ προαιρέσεις εἰσὶ· καὶ καθάπερ τινὲς πηγαὶ ὑδάτων ἐκ τῶν τῆς γῆς λαγόνων ἀναπηδῶσιν· αἱ μὲν ἐπιπολαίως τῆς γῆς ἐπιβλύζουσιν, αἱ δὲ μικρόν τι βαθύτερον, αἱ δὲ λίαν βαθέως· τούτων δὲ τῶν ὑδάτων τὰ μὲν προσεχῶς ἐπιβλύζοντα καὶ τῇ γεύσει γλυκέα, τὰ δὲ βαθέως ἐξερχόμενα καὶ ἁλμυρίζοντα ἢ θεραπεύοντα, καὶ τὰ μὲν ἀφθόνως ἐπιδίδόμενα, τὰ δὲ κατὰ μικρόν

without having conceived a preference. For since we are not zealous to carry into action all that seemeth good to us, choice only ariseth and the deliberately preferred only becometh the chosen, when desire is added thereto. Thus we conclude that choice is desire accompanied by deliberation for things that are in our power, in choosing we desire that which we have deliberately preferred. All deliberation is methought action and depends thereon, and thus deliberation goeth before all choice and choice before all action. For this reason not only our actions but also our thoughts, inasmuch as they give occasion for choice, bring in their train crowns or punishments. For the beginning of sin and right is choice, the end in action possible to us. Where the power of activity is ours, there too are the actions that follow that activity in our power. Virtuous activities are in our power, therefore in our power are virtues also, for we are absolute masters over all our souls' affects and all our deliberations. Since then it is of free will that men deliberate and of free will that men choose, a man partaketh of the light divine, and advanceth in the practice of this philosophy to exact measure of his choice, for there are differences of choice. And even as water-springs, issuing from the bowels of the earth, sometimes gush forth from the surface soil, and sometimes from a lower source, and at other times from a great depth, and even as some of these waters bubble forth continuously, and their taste is sweet, while others that come from deep wells are brackish or sulphurous, even as some pour forth in abundance while others flow drop by drop, thus, understand

and so with that virtue lieth within our power

στάζοντα· οὕτως καὶ ἐπὶ τῶν προαιρέσεων νόει, τὰς μὲν ταχείας εἶναι καὶ λίαν θερμοτάτας, τὰς δὲ νωθρὰς καὶ ψυχράς, καὶ τὰς μὲν ὅλως ἐπὶ τὰ καλὰ τὴν ῥοπὴν κεκτημένας, τὰς δὲ πρὸς τὸ ἐναντίον πάσῃ δυνάμει ἀποκλινούσας· κατὰ γοῦν τὰς αὐτῶν διαθέσεις καὶ αἱ πρὸς τὰς πράξεις ἀκολουθοῦσιν ὁρμαί.

XVI

Λέγει δὲ ὁ Ἰωάσαφ πρὸς τὸν γέροντα· Εἰσὶν οὖν καὶ ἕτεροί τινες νῦν οἱ κατὰ ταῦτα κηρύττοντες ὥσπερ σύ; ἢ μόνος εἶ σήμερον ὁ ταῦτα διδάσκων καὶ οὕτως μισητὸν τὸν παρόντα βίον διηγούμενος;

Ὁ δὲ ἀποκριθεὶς εἶπεν· Ἐν τῇ καθ' ὑμᾶς 134
δυστυχεστάτῃ χώρᾳ ταύτῃ οὐδένα γινώσκω· ἡ γὰρ τοῦ σοῦ πατρὸς τυραννὶς μυρίους τούτους θανάτοις περιέβαλε, καὶ ἔργον ἔθετο μὴ τὸ συνολον ἀκουεσθαι ἐν ὑμῖν τὸ τῆς θεογνωσίας κήρυγμα. ἐν πασαις δὲ ταῖς λοιπαῖς γλωσσαις ᾄδεται ταῦτα καὶ δοξάζεται, οἷς μὲν ὀρθοτάτῳ λογῳ, ἄλλοις δὲ διεστραμμένως, τοῦ πολεμιου τῶν ἡμετέρων ψυχῶν ἐκκλίνειν αὐτοὺς τῆς εὐθειας ποιησαμένου καὶ ἀλλοτρίωις καταμερισαμένου δόξαις, καὶ ῥήσεις τινὰς τῶν Γραφῶν ἄλλως καὶ οὐ κατὰ τὸν ἐγκείμενον νοῦν μεθερμηνεύειν διδαξαντος. μία δέ ἐστιν ἡ ἀλήθεια, ἡ κηρυχθεῖσα διὰ τῶν ἐνδόξων ἀποστόλων καὶ τῶν θεοφόρων πατέρων, καὶ ἐν τῇ καθολικῇ Ἐκκλησίᾳ τῇ ἀπὸ περάτων ἕως περάτων τῆς οἰκουμένης ἡλίου φαιδρότερον διαλάμπουσα, ἥσπερ ἐγὼ κήρυξ καὶ διδάσκαλος ἀπεστάλην σοι.

Op. 2 Pet. iii. 16

thou, is it also with our choice. Some choices are swift and exceeding fervent, others languid and cold: some have a bias entirely toward virtue, while others incline with all their force to its opposite. And like in nature to these choices are the ensuing impulses to action.'

XVI

Ioasaph said unto the elder, 'Are there now others too, who preach the same doctrines as thou? Or art thou to-day the only one that teacheth this hatred of the present world?

Ioasaph learneth his father's evil practices.

The other answered and said, 'In this your most unhappy country I know of none: the tyranny of thy father hath cast all such to a thousand forms of death; and he hath made it his aim that the preaching of the knowledge of God be not once heard in your midst. But in all other tongues these doctrines are sung and glorified, by some in perfect truth, but by others perversely; for the enemy of our souls hath made them decline from the straight road, and divided them by strange teachings, and taught them to interpret certain sayings of the Scriptures falsely, and not after the sense contained therein. But the truth is one, even that which was preached by the glorious Apostles and inspired Fathers, and shineth in the Catholick Church above the brightness of the sun from the one end of the world unto the other, and as an herald and teacher of that truth have I been sent to thee.'

Εἶπε δὲ ὁ Ἰωασὰφ πρὸς αὐτόν· Οὐδὲν οὖν τούτων ὁ ἐμὸς μεμάθηκε πατήρ.

Καὶ φησὶν ὁ γέρων· Ἰσως μὲν καὶ προσηκόντως οὐδὲν μεμάθηκε· θύων γὰρ τοῖς εἰδώλοις τὸ ἀγαθὸν ἐκεῖνο οὐ προσδέχεται πρὸς τὸ κακὸν αὐτοπροαιρετοῦντος τὴν ῥοπὴν κεκτημένος.

Ἀλλ' ἤθελον φησὶν ὁ Ἰωασάφ, εἰκεῖνον ταῦτα μεμαθηκέναι· Ὁ δὲ γέρων· Ἐν παρὰ ἀνθρώποις, εἶπεν, ἀδύνατα, παρὰ τῷ Θεῷ πάντα δυνατὰ ἐστι· τί γὰρ οἶδας εἰ ἐν σωφρόσυνῃ τοῦ πατέρα σου καὶ τρόπῳ θαυμασίῳ γενόμενος τοῦ σοῦ χρηματίσεις γενεσιάρχης· Λέγεται γὰρ βασιλέα τινὰ γεγονέναι τῶν πάλαι τὴν ἑαυτοῦ οἰκονομοῦντα βασιλείαν φρόνιμόν τε καὶ φίλον τῷ ὑπ' αὐτὸν λεχθέντι λαῷ· ἐν τούτῳ δὲ μόνῳ ἐφαλλόμενον· τῷ μὴ πλουτεῖν τὸν τῆς θεογνωσίας φωτισμὸν ἀλλὰ τῇ πλάνῃ τῶν εἰδώλων κατεχόμενον· εἶχε δέ τινα ἐνωδίνιον ἀγαθὸν καὶ πάντῃ κεκοσμημένον τῇ τε πρὸς τὸν θεὸν εὐσεβείᾳ καὶ τῇ λοιπῇ πάσῃ ἀρετῇ σοφίᾳ· δι, ἀχθόμενος καὶ δυσχεραίνων ἐπὶ τῇ πλάνῃ τοῦ βασιλέως καὶ βουλόμενος αὐτὸν περὶ τούτου ἐλέγξαι· ἀνεχαιτίζετο τὴν ὁρμὴν· δεδοικὼς μὴ κακὸν πράξειν ἑαυτῷ τε καὶ τοῖς αὐτοῦ ἑταίροις γένοιτο καὶ τὴν γενομένην δι' αὐτοῦ πολλῶν ὠφέλειαν περιαιρήσειν· ἔζητεῖ δὲ ὅμως καιρὸν εἴθετον τοῦ ἐλέγχειν αὐτὸν πρὸς τὸ ἀγαθόν· φησὶν οὖν ἐν μιᾷ νυκτὶ πρὸς αὐτὸν ὁ βασιλεύς· Δεῦρο δή, ἐξέλθωμεν καὶ ἐπιστρατεύσωμεν τὴν πόλιν εἴ πόν τι τῶν ὠφελούντων εὑρόμεθα· ἐπιστρατευόντων δὲ αὐτῶν τὴν πόλιν, εἷδον φῶς αὐγὴν ἀπὸ τινος τρυμαλιᾶς λαμπρόν· καὶ, ταύτῃ τοὺς ὀφθαλμοὺς ἐπιβαλόντες,

Mt. . . . μεμαθήκαμεν.
Mt. .
Ps. lxxv. 14

Ioasaph said unto him, 'Hath my father learned aught of these things?'

The elder answered, 'Clearly and duly he hath learned naught, for he stoppeth up his senses, and will not admit that which is good, being of his own free choice inclined to evil.'

'Would God, said Ioasaph, 'that he too were instructed in these mysteries!' The elder answered, 'The things that are impossible with men are possible with God. For how knowest thou whether thou shalt save thy sire and in wondrous fashion be styled the spiritual father of thy father?'

'I have heard that, once upon a time there was a king who governed his kingdom right well, and dealt kindly and gently with his subjects, only failing in this point, that he was not rich in the light of the knowledge of God, but held fast to the errors of idolatry. Now he had a counselor, which was a good man and endued with righteousness toward God and with all other virtuous wisdom. Grieved and vexed though he was at the error of the king, and willing to convince him thereof, he nevertheless drew back from the attempt for fear that he might earn trouble for himself and his friends, and cut short those services which he rendered to others. Yet sought he a convenient season to draw his sovereign toward that which was good. One night the king said unto him, "Come now, let us go forth and walk about the city, if happy we may see something to edify us." Now while they were walking about the city, they saw a ray of light shining through an aperture. Fixing their eyes there-

βλεπουσιν ὑπόγειον τε ἀντρώδες οἴκημα, ἐν ᾧ προκαθέζετο ἀνὴρ ἐσχατῃ συζῶν πενίᾳ καὶ ἐντελῆ τινα περιπειμένος ῥακία. παρεστάτει δὲ ἡ γυνὴ αὐτοῦ οἶκον κερδῶσα. τοῦ δὲ ἀνδρὸς τὴν κυλίκα ἐπὶ χεῖρας λαβόντος, λιγυρὸν ᾠδουσα μέλος ἐκείνῃ τερψιν αὐτῷ ἐνεποιει ὀρχουμένη καὶ τὸν ἄνδρα εὐτακτοις καταθελγουσα. οἱ περὶ τὸν βασιλέα τοιγαρ ἐπὶ ὥραν ἱκανὴν ταῦτα κατανοοῦντες, ἐθαυμαζον ὅτι, τοιαυτῃ πιεζομένοι πενίᾳ ὡς μήτε οἴκου εὐπορεῖν μήτ' ἐσθῆτος, οὕτως εὐθυμως τὸν βιον διῃγον. καὶ φησιν ὁ βασιλεὺς πρὸς τὸν πρωτοσυμβουλον αὐτοῦ· Ἰδὲ τοῦ θαυματος, φίλε ὅτι ἐμοί τε καὶ σοι οὐδὲ οὕτως ὁ καθ' ἡμᾶς ποτε ἤρεσε βιος, τοσαυτῃ δοξῃ καὶ τρυφῇ περ διαλαμπων, ὡς ἡ εὐτελὴς αὕτη καὶ ταλαιπωρος ζωη τουτουι δὴ τοὺς ἀνοητους τέρπει καὶ ἡδυνει λεῖος αὐτοὶς καὶ προσηνὴς ὁ τραχυς οὗτος καὶ ἀπαιωνεῖος βιος καταφαινομενος· εὐπαιρου δὲ δραξιμενος ὁ πρωτοσυμβουλος ὥρας ἔφη· Ἀλλὰ σοι γε, βασιλεῦ πῶς ἡ τοιτων φαινεται βιοτή; Πωνων φησιν ὁ βασιλευς, ὧν ποτε ἑωρακα ἀηδεστατη καὶ δυστυχεστατη, βδελυκτη τε καὶ ἀποτροπαιας· τοτε λεγει πρὸς αυτον ὁ πρωτοσυμβουλος, Οὕτω, οὖν, εὖ ἴσθι, βασιλεῦ, καὶ πολλῷ χαλεπωτερος ἡ καθ' ἡμᾶς λελογισται βιος τοις ἀποπτοις καὶ μισταις τῆς ἀιδιου δοξης ἐκείνης καὶ τῶν πάντα νοῦν ὑπερβαινοντων ἀγαθων· αἵ τε χρυσῷ καταστιλβουσαι οἰκιαι καὶ τὰ λαμπρὰ ταῦτα ἐνδυματα καὶ ἡ λοιπὴ τοῦ βιου τουτου τρυφη, σκυβαλων τε καὶ ἀμαυρῶν εἰσιν ἀηδεστερα τοις ὀφθαλμοῖς τῶν εἰδοτων τὰ ἀνεκδιηγητα κάλλη τῶν ἐν οὐρανοῖς ἀχειροτευ-

on, they descried an underground cavernous chamber, in the forefront of which there sat a man, plunged in poverty, and clad in rags and tatters. Beside him stood his wife, mixing wine. When the man took the cup in his hands, she sang a clear sweet melody, and delighted him by dancing and cozening him with flatteries. The king's companions observed this for a time, and marvelled that people, pinched by such poverty as not to afford house and raiment, yet passed their lives in such good cheer. The king said to his chief counsellor, "Friend, how marvellous a thing it is, that our life, though bright with such honour and luxury, hath never pleased us so well as this poor and miserable life doth delight and rejoice these fools; and that this life, which appeareth to us so cruel and abominable, is to them sweet and alluring!" The chief counsellor seized the happy moment and said, "But to thee, O king, how seemeth their life?" "Of all that I have ever seen," quoth the king, "the most hateful and wretched, the most loathsome and abhorrent." Then spake the chief counsellor unto him, "Sooth, know thou well, O king, and even more unendurable is our life reckoned by those who are initiated into the sight of the mysteries of yonder everlasting glory, and the blessings that pass all understanding. Your palaces glittering with gold, and these splendid garments, and all the delights of this life are more loathsome than filth and dung in the eyes of those that know the unspeakable beauties of the tabernacles

and of the man and his wife whom they saw making merry in extreme poverty,

and how the counsellor taught the king the meaning of that sight.

ατων σκηνωμάτων τῆς θεουφάντου τε στολῆς καὶ
Gen. Jos. 1 12 τῶν ἀφθάρτων διαδημάτων, ἃ ἡτοίμασεν ὁ Θεὸς
τοῖς ἀγαπῶσιν αὐτόν, ὁ πάντων Δημιουργὸς καὶ
Κύριος· ὃν τρόπον γὰρ ἀνοηταίνειν ἡμῖν αὐτοὶ 130
ἐλογιάθησαν, πολλῷ πλέον ἡμεῖς, οἱ τῷ κόσμῳ
πεμπλανωμένοι καὶ ἀνταρσκοῦντες ἐν τῇ ψευδο-
μένῃ ταύτῃ ζωῇ καὶ ἀνοήτῳ τρυφῇ θρηνῶν κόμεν
ἄξιοι καὶ δακρύειν ἐν ὀφθαλμοῖς τῶν γενομένων
τῆς γλυκύτητος τῶν ἀγαθῶν ἐκείνων.

Ὁ δὲ Βασιλεὺς τούτων ἀκούσας, καὶ ἐπιπόνως ὥσπερ γενόμενος ἔφη· Τίνες οὖν ἐκεῖνοι εἰσιν οἱ κρείττονα τῆς καθ' ἡμᾶς κεκτημένοι ζωήν, Πλάτων, φησὶν ὁ πρωτοσύμβουλος, οἱ τὰ αἰώνια προτιμησάντες τῶν προσκαίρων· ἀνθὶς οὖν τοῦ Βασιλέως μαθεῖν ζητούντος τίνα τὰ αἰώνια, φησὶν ὁ ἀνήρ· Βασιλεῦ ἀδιάδοχε καὶ ζωὴ μὴ ὑποκειμένη θανάτῳ, καὶ πλούτου μηδέποτε ὑφορωμένου πένιαν, χαρά τε καὶ εὐφροσύνη πάσης ἀμέτοχος λύπης καὶ ἀχθηδόνος, καὶ εἰρήνη διηνεκὴς ἐλευθέρα πάσης ἐχθρᾶς καὶ φιλονεικίας· τούτων οἱ καταξιωθέντες ἀπολαύειν μακάριοι, καὶ τοῦτο πολλάκις· ἄλυπον γὰρ καὶ ἄμοχθον ζήσουσιν εἰς αἰῶνας ζωήν, πάντων τῶν πόνων καὶ τεριπλίων τῆς τοῦ Θεοῦ Βασιλείας ἀμοιρήσαντες, καὶ τῷ Χριστῷ ἀτελεύτητα συμβασιλεύοντες· καὶ, Τίς ἄξιος τούτων ἐπιτυχεῖν, εἰπόντος τοῦ Βασιλέως ἐκεῖνος ἐπεκρίνατο· Πλάτων οἱ τῆς ἐκεῖσε ἀπαγούσης ὁδοῦ δραξάμενοι ἀκώλυτος γὰρ ἡ εἴσοδος τοῖς θλίψασι μόνον· ὁ δὲ Βασιλεὺς· Καὶ τίς, φησὶν, ἡ ἐκεῖσε φέρουσα τρίβος, πρὸς ὃν ἔφη ὁ λαμπρὸς τὴν ψυχὴν 131
John 1 18 ἐκεῖνος· Τὸ γινώσκειν τὸν μόνον ἀληθινὸν Θεόν,

in heaven made without hands, and the apparel woven by God, and the incorruptible diadems which God, the Creator and Lord of all, hath prepared for them that love him. For like as this couple were accounted fools by us, so much the more are we, who go astray in this world and please ourselves in this false glory and senseless pleasure, worthy of lamentation and tears in the eyes of those who have tasted of the sweets of the bliss beyond.

how the king desired to know of the matter.

'When the king heard this, he became as one dumb. He said, "Who then are these men that live a life better than ours?" "All," said the chief-counsellor "who prefer the eternal to the temporal." Again, when the king desired to know what the eternal might be the other replied "A kingdom that knoweth no succession, a life that is not subject unto death, riches that dread no poverty, joy and gladness that have no share of grief and vexation, perpetual peace free from all hatred and love of strife. Blessed, thrice blessed are they that are found worthy of these enjoyments. Free from pain and free from toil is the life that they shall live for ever, enjoying without labour all the sweets and pleasurance of the kingdom of God, and reigning with Christ world without end.

'"And who is worthy to obtain this?" asked the king. The other answered, "All they that hold on the road that leadeth thither, for none forbiddeth entrance, if a man but will."

'Said the king, "And what is the way that beareth thither?" That bright spirit answered, "To know the only true God, and Jesus Christ, his

καὶ Ἰησοῦν Χριστὸν τὸν μονογενῆ αὐτοῦ Υἱὸν καὶ τὸ Ἅγιον καὶ ζωοποιὸν Πνεῦμα

Ὁ τοίνυν βασιλεὺς, τὴν ἀλουργίδος σύνεσιν ἔχων ἀξίαν, ἔφη πρὸς αὐτὸν· Καὶ τί τὸ κωλύσαν σε μέχρι τοῦ νῦν μὴ γνωρίσαι μοι περὶ τούτων, οὐκ ἀναβολὴν γὰρ καὶ ὑπερθέσεως ἄξιά μοι δοκεῖ ὑπάρχειν ταῦτα, εἴ γε ἀληθῆ τυγχάνει· εἰ δὲ ἀμφίβολα ἐστιν, ἐμπόνως δεῖ ζητῆσαι μέχρις ὅτου τὸ ἀναμφίλεκτον εὕρωμεν· Οὐκ ἀμελείᾳ, φησὶν ὁ ἀνὴρ, ἢ ῥᾳθυμίᾳ συνεχόμενος, περὶ τούτων οὐκ ἔπεισα σοι γνωρίσαι ἀληθῆ περ ὄντα καὶ πίστει ἀναμφίλεκτα, ἀλλὰ τὸ ὑπερέχον αἰδούμενος τῆς σῆς δόξης, μὴ ποτε ὀχληρότερος σοι φανείην· εἰ οὖν προστάσσοις τῷ σῷ οἰκέτῃ ὑπομνήσκειν σοι εἰς τὸ ἑξῆς περὶ τούτων τῷ σῷ ἔσομαι καθυπηρετῶν προστάγματι· Ναὶ, φησὶν ὁ βασιλεὺς, μὴ καθ' ἡμέραν μόνον, ἀλλὰ καὶ ἐφ' ἑκάστης ὥρας τὴν τούτων μνήμην διηνεκῶς ἀνακαινίζε· οὐκ ἀμελῶς γὰρ χρὴ τούτοις προσέχειν· ἀλλὰ καὶ λίαν θερμῶς καὶ σπουδαίως

Λεκτέον οὖν, φησὶν ὁ Βαρλαὰμ, εὐσεβῶς τὸν βασιλέα τοῦτον ζῆσαι τὸ ἐξῆς, καὶ ἀκυμάντως τὸν παρόντα διανύσαντα βίον, τῆς μελλούσης μὴ ἀποτυχεῖν μακαριότητος· εἰ τοίνυν καὶ τῷ σῷ πατρὶ τοιαῦτά τις ἐν ἐπιτηδείῳ προσυνόμεν σοι καιρῷ, τάχα συνήσει καὶ γνώσεται ὅσοις 139
συνεσχέθη κακοῖς, καὶ τούτων ἐκκλίνας ἐκλέξεται
1 Pet. 1 9 τὸ ἀγαθὸν· ἐπεὶ τό γε νῦν ἔχον τυφλὸς ἐστι, μυωπάζων, τοῦ ἀληθινοῦ φωτὸς ἑαυτὸν ἀποστερήσας, αὐτομολῶν δὲ πρὸς τὸ τῆς ἀσεβείας σκότος.

only-begotten Son, and the Holy and quickening Spirit."

'The king, endowed with understanding worthy of the purple, said unto him, "What hath hindered thee until now from doing me to wit of these things? For they appear to me too good to be put off or passed over, if they indeed be true, and, if they be doubtful, I must search diligently, until I find the truth without shadow of doubt.'

and was led prefer me to [illegible] for [illegible] [illegible]

'The chief counsellor said, "It was not from negligence or indifference that I delayed to make this known unto thee, for it is true and beyond question, but twas because I reverenced the excellency of thy majesty, lest thou mightest think me a meddler. If therefore thou bid thy servant put them in mind of these things for the future, I shall obey thy behest." "Yea," said the king, "not every day only, but every hour, renew in me the remembrance thereof. For it behoveth us not to turn our mind inattentively to these things, but with very fervent zeal."

and [illegible] [illegible] or [illegible] [illegible] and joy

'We have heard, said Barlaam, 'that this king lived, for the time to come, a godly life, and, having brought his days without tempest to an end, failed not to gain the felicity of the world to come. If then at a convenient season one shall call these things to thy father's mind also, peradventure he shall understand and know the dire evil in which he is held, and turn therefrom and choose the good; since, for the present at least, "he is blind and cannot see afar off," having deprived himself of the true light and being a deserter of his own accord to the darkness of ungodliness.'

Εἶπε δὲ ὁ Ἰωάσαφ πρὸς αὐτόν· Τὰ μὲν τοῦ ἐμοῦ πατρὸς ἄγοιτο Κύριος καθὼς κελεύει· αὐτῷ γὰρ, καθὰ δὴ καὶ εἶπας, παντὰ δυνατὰ καθέστηκε τὰ παρὰ ἀνθρώποις ἀδύνατα· ἐγὼ δὲ, διὰ τῶν σῶν ὑπερβάλλοντων ῥημάτων, τῆς τῶν παρόντων καταγνοὺς ματαιότητος, ἀποστῆναι μὲν τούτων πάντη διανενόημαι, καὶ μετὰ σοῦ τὸ λοιπὸν τῆς ζωῆς μου διανύσαι, ἵνα μὴ διὰ τῶν προσκαίρων τούτων καὶ ῥευστῶν τῆς τῶν αἰωνίων καὶ ἀφθάρτων ἐκπέσω ἀπολαύσεως.

Πρὸς ὃν ὁ γέρων ἀπεκρίνατο· Εἰ τοῦτο ποιήσεις, ὅμοιος ἔσῃ νεανίσκῳ τινὶ φρονίμωτάτῳ, περὶ οὗ ἀκήκοα πλουσίων γεγονέναι καὶ ἐνδόξων γονέων· ὅτινι ὁ πατὴρ μνηστευσάμενος τὴν θυγατέρα τινὸς τῶν εὐγενεῖς καὶ πλούτῳ διαφερόντων λίαν ὡραιοτάτην, κοινολογησάμενος δὲ πρὸς τὸν παῖδα περὶ τοῦ γάμου, καὶ ὅπως ἦν αὐτῷ μελετώμενα ἀπαγγείλας, ἀκούσας ἐκεῖνος, καὶ ὡς ἀπηχές τι καὶ ἄτοπον ἀποσείσαμενος τὸ πρᾶγμα, φύγας ᾤχετο καταλιπὼν τὸν πατέρα. πορευόμενος δὲ ξενίζεται ἐν οἰκίᾳ γηραιοῦ τινος πένητος, τοῦ καύσωνος τῆς ἡμέρας ἑαυτὸν διανα παύων.

Ἡ δὲ θυγάτηρ τοῦ πένητος, μονογενὴς οὖσα καὶ παρθένος, καθεζομένη πρὸ τῶν θυρῶν, εἰργαζετο μὲν ταῖς χερσὶ, τῷ δὲ στόματι ἀσιγήτως τὸν Θεὸν εὐλόγει εὐχαριστοῦσα αὐτῷ ἐκ βαθέων ψυχῆς· τῶν ταύτης δὲ ὕμνων ἀκούσας ὁ νεος ἔφη· Τί σου, γυναῖ, τὸ ἐπιτήδευμα, χάριν δὲ τινος, οὕτω περ οὖσα εὐτελὴς καὶ πτωχὴ, ὡς ἐπί τισι μεγάλοις δωρήμασιν εὐχαριστεῖς, τὸν δοτῆρα ὑμνοῦσα. Ἡ δὲ πρὸς αὐτὸν ἀπεκρίνατο· Οὐκ

140

Ioasaph desireth to flee from the world

Ioasaph said unto him, 'The Lord undertake my father's matters, as he ordereth! For, even as thou sayest, the things that are impossible with men, are possible with him. But for myself, thanks to thine unsurpassable speech, I renounce the vanity of things present, and am resolved to withdraw from them altogether, and to spend the rest of my life with thee, lest, by means of these transitory and fleeting things, I lose the enjoyment of the eternal and incorruptible.'

Barlaam [illegible] Ioasaph [illegible] a rich [illegible] Ioasaph [illegible]

The elder answered him, 'This do, and thou shalt be like unto a youth of great understanding of whom I have heard tell, that was born of rich and distinguished parents. For him his father sought in marriage the exceeding fair young daughter of a man of high rank and wealth. But when he communed with his son concerning the espousals, and informed him of his action, the son thought it strange and ill-sounding, and cast it off, and left his father and went into exile. On his journey he found entertainment in the house of a poor old man, where he rested awhile during the heat of the day.

Ioasaph meeting a poor man's daughter desired the father to marry her, for her piety and wit,

Now this poor man's daughter, his only child, a virgin, was sitting before the door, and while she wrought with her hands, with her lips she loudly sang the praises of God with thanksgiving from the ground of her heart. The young man heard her hymn of praise and said, "Damsel, what is thine employment? and wherefore, poor and needy as thou art, givest thou thanks as though for great blessings, singing praise to the Giver?" She answered, "Knowest thou not that, as a little

οἶσθα ὅτι, καθάπερ φάρμακον μικρὸν ἐκ μεγάλων
νοσημάτων πολλάκις ῥύεται τὸν ἄνθρωπον, οὕτω
δὴ καὶ τὸ ἐπὶ τοῖς μικροῖς εὐχαριστεῖν τῷ Θεῷ
μεγάλων προξενον γίνεται, ἐγὼ τοίνυν, θνητὴ
οὖσα γεροντος πτωχοῦ, εὐχαριστῶ ἐπὶ τοῖς
μικροῖς τούτοις καὶ εὐλογῶ τὸν Θεὸν, εἰδυῖα ὡς
ὁ ταῦτα δοὺς καὶ μείζονα δυνατὸς δοῦναι· καὶ
ταῦτα μὲν περὶ τῶν ἔξωθεν καὶ οὐχ ἡμετέρων
ἐξ ὧν οὔτε τοῖς πολλὰ κεκτημένοις τι προσγί- 141
νεται κέρδος (ἵνα μὴ εἴπω ὅτι καὶ ζημία πολ-
λάκις), οὔτε τοῖς ἐλαττόνα λαβοῦσιν ἐπέρχεται
βλάβη, τὴν αὐτὴν ἀμφοτέροις ὁδεύουσαν ὁδὸν
καὶ πρὸς τὸ αὐτὸ ἐπειγομένοις τέλος· ἐν δὲ τοῖς
ἀναγκαιοτάτοις καὶ καιριωτάτοις πολλῶν ἀπη-
λαυσα καὶ μεγίστων τοῦ Δεσπότου μου δωρη-
μάτων, οὐμενοῦν ἔχοντων ἀριθμὸν ἢ εἰκασμῷ
ὑποπιπτόντων· κατ' εἰκόνα γὰρ Θεοῦ γεγένημαι
καὶ τῆς αὐτοῦ γνώσεως ἠξίωμαι, καὶ λόγῳ παρὰ
πάντα τὰ ζῷα κεκόσμημαι, καὶ ἐκ θανάτου πρὸς
Luke I. 79 τὴν ζωὴν ἀνακέκλημαι· διὰ σπλάγχνα ἔλεους
Θεοῦ ἡμῶν, καὶ τῶν αὐτοῦ μετέχειν μυστηρίων
ἐξουσίαν ἔλαβον, καὶ ἡ τοῦ παραδείσου θύρα
ἀνέῳκται, ἀκώλυτον, εἴπερ θέλοιμι, παρέχουσά
μοι τὴν εἴσοδον· τῶν τοσούτων οὖν καὶ τοιούτων
δωρημάτων, ὧν ἐνίοις μετέχουσι πλουσιοί τε
καὶ πένητες, ἄξιος εὐχαριστῆσαι πάντη μοι
ἀδύνατον, εἰ δὲ καὶ τὴν μικρὰν ταύτην ὑμνο- 142
λογίαν οὐ προσαξω τῷ δωρησαμένῳ, ποίαν ἕξω
ἀπολογίαν;

Ὁ δὲ νεώτερος τὴν πολλὴν αὐτῆς ὑπερθαυ-
μάσας συνεσιν, τὸν αὐτῆς προσκαλεσάμενος
πατέρα. Δός μοι, φησί, τὴν θυγατέρα σου·

medicine often times delivereth a man from great ailments, even so the giving of thanks for small mercies winneth great ones? Therefore I, the daughter of a poor old man, thank and bless God for these small mercies, knowing that the Giver thereof is able to give even greater gifts. And this appleth but to those external things that are not our own from whence there accrueth no gain to those who possess much (not to mention the loss that often ariseth), nor cometh there harm to those who have less, for both sorts journey along the same road, and hasten to the same end. But, in things most necessary and vital, many and great the blessings that I have enjoyed of my Lord, without number and beyond compare. I have been made in the image of God, and have gained the knowledge of him, and have been endowed with reason beyond all the beasts, and have been called again from death unto life, through the tender mercy of our God, and have received power to share in his mysteries, and the gate of Paradise hath been opened to me, allowing me to enter without hindrance, if I will. Wherefore for gifts so many and so fine, shared alike by rich and poor, I indeed in no wise praise him as I ought, yet if I fail to render to the Giver this little hymn of praise, what excuse shall I have?"

shown in her thanksgivings to God

'The youth, astonished at her wit, called to her father, and said unto him, "Give me thy daughter

ἠγάπησα γὰρ τὴν συνεσιν αὐτῆς καὶ εὐσέβειαν. ὁ δὲ γέρων ἔφη Οὐκ ἔξεστι σοι ταύτην λαβεῖν τὴν πενητος θυγατερα, πλουσιων ὄντι γονεων αὖθις δε ὁ νεος, Ναί, φησι, ταυτην ληψομαι, εἴπερ οὐκ ἀπαγορευεις· θυγατηρ γαρ μοι μεμηνυται εὐγενων καὶ πλουσιων, καὶ ταυτην ἀποσειωαμενος φυγῆ εχρησαμην· τῆς δε σῆς θυγατρος διὰ την εἰς Θεον ευσεβειαν καὶ την νυνεχῆ συνεσιν ἐρασθεις, συναφθηναι αὐτῇ προτεθυμημαι. ὁ δε γέρων προς αυτον ἔφησεν Οι δυναμαί σοι ταυτην δοῦναι τοῦ ἀπαγαγεῖν ἐκ τῆς οικιας τοῦ πατρος σου καὶ τῶν ἐμῶν χωρασαι ἀγκαλῶν μονογενης γαρ μοι ἐστιν· Ἀλλ' εγω, φησιν ὁ νεανισκος, παρ' ὑμῖν μενῶ, καὶ τὴν ὑμῶν ἀναδέξομαι πολιτειαν. εἶτα καὶ τὴν λαμπραν ἀποθέμενος ἐσθητα, τὰ τοῦ γεροντος αἰτησαμενος περιεβαλλετο. πολλὰ δε ἐκεῖνος ἐκπειρισας αυτον καὶ ποικιλως τὸν αὐτοῦ δοκιμασας λογισμον, ὡς ἔγνω σταθερας ὑπαρχειν αυτον διανοιας καὶ ὡς οὐκ ἔρωτι ἀφροσυνης κατεχομενος αἰτειται την αὐτοῦ θυγατερα, αλλ' ἔρωτι ευσεβειας εἵλετο πενιχρως ζῆν, ταυτην προκρινας της αυτοῦ δοξης καὶ ευγενειας, κρατησας αυτον τῆς χειρος εισηγαγεν εἰς τὸ ἑαυτοῦ ταμιειον καὶ ὑπεδειξε πλοῦτον πολυν ἀποκειμενον αὐτῷ καὶ χρηματων ἀναριθμητον ὄγκον, ὅσον οὐ τεθειατο πωποτε ὁ νεανισκος· καὶ φησι πρὸς αὐτον Τέκνον, ταυτα 143
παντα σοι δεδωμι, ἀνθ' ὧν ἠρετισω τῆς ἐμῆς θυγατρος ἀνὴρ γενεσθαι, γενέσθαι δὲ καὶ κληρονομος τῆς ἐμῆς οὐσιας· ἥνπερ κληρονομιαν κατασχων ἐκεῖνος παντας ὑπερῆρε τους ἐνδοξους τῆς γῆς καὶ πλουσίους.

for I love her wisdom and piety." But the elder said, "It is not possible for thee, the son of wealthy parents, to take this a beggar's daughter." Again the young man said, "Yea, but I will take her, unless thou forbid: for a daughter of noble and wealthy family hath been betrothed unto me in marriage, and her I have cast off and taken to flight. But I have fallen in love with thy daughter because of her righteousness toward God, and her discreet wisdom, and I heartily desire to wed her." But the old man said unto him, "I cannot give her unto thee, to carry away to thy father's house, and depart her from mine arms, for she is mine only child." "But, sweet youth," I will abide here with your folk and adopt your manner of life." Thereupon he stripped him of his own goodly raiment, and asked for the old man's clothes and put them on. When the father had much tried his purpose, and proved him in manifold ways, and knew that his intent was fixed, and that it was no light passion that led him to ask for his daughter, but love of godliness that constrained him to embrace a life of poverty, he took him by the hand, and brought him into his treasure-house, where he showed him much riches laid up, and a vast heap of money, such as the young man had never beheld. And he said unto him, "Son, all these things give I unto thee, forasmuch as thou hast chosen to become the husband to my daughter, and also thereby the heir of all my substance." So the young man acquired the inheritance, and surpassed all the famous and wealthy men of the land.

and taking off his own raiment to put on poverty liberally

XVII

Εἶπε δὲ ὁ Ἰωασὰφ πρὸς τὸν Βαρλαάμ· Προσηκόντως καὶ αὐτὴ τὰ κατ' ἐμὲ παριστήσιν ἡ διήγησις· ὅθεν σοι καὶ περὶ ἐμοῦ ταῦτα λελέχθαι δοκῶ. ἀλλά τις ἡ πεῖρα δι' ἧς γνῶναι ζητεῖς τὸ σταθερὸν τῆς ἐμῆς διανοίας.

Καὶ ὁ γέρων ἔφη· Ἐγὼ μὲν καὶ πεπείρακα ἤδη καὶ ἔγνωκα ἀποίας ὑπάρχεις ἐγκεφάλου καὶ σταθερᾶς διανοίας καὶ ψυχῆς τῷ ὄντι εὐθυτάτης· ἀλλὰ τὸ τέλος τῆς κατὰ σὲ πράξεως βεβαιώσει
Eph. iii. 14 ταῦτα· τούτου χάριν κάμπτω τὰ γόνατα μου πρὸς τὸν ἐν Τριάδι δοξαζόμενον θεὸν ἡμῶν, τὸν πάντων δημιουργὸν ὁρατῶν τε καὶ ἀοράτων, τὸν ὄντως ὄντα καὶ ἀεὶ ὄντα, μήτε ἀρχὴν ἐσχηκότα πώποτε τῆς ἐνδόξου ὑπάρξεως αὐτοῦ, μήτ' ἔχοντα τέλος, τὸν φοβερὸν καὶ παντοδύναμον, ἀγαθὸν
Eph. i. 17–19 τε καὶ εὔσπλαγχνον· ἵνα φωτίσῃ τοὺς ὀφθαλμοὺς τῆς καρδίας σου, καὶ δώῃ σοι πνεῦμα σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ, εἰς τὸ 144
εἰδέναι σε τίς ἐστιν ἡ ἐλπὶς τῆς κλήσεως αὐτοῦ, καὶ τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς
Eph. ii. 19–21 πιστεύοντας· ἵνα μηκέτι ξένος ἴσῃ καὶ παροίκοις, ἀλλὰ συμπολίτης τῶν ἁγίων καὶ οἰκεῖος θεοῦ, ἐπῳκοδομημένος ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὄντος ἀκρογωνιαίου αὐτοῦ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἐν ᾧ πᾶσα οἰκοδομὴ συναρμολογουμένη αὔξει εἰς ναὸν ἅγιον ἐν Κυρίῳ

XVII

Said Ioasaph unto Barlaam, 'This story also fitly setteth forth mine own estate. Whence also me thinketh that thou hadst me in mind when thou spakest it. But what is the proof whereby thou seekest to know the steadfastness of my purpose?'

Ioasaph applieth the tale to his own case

Said the elder, 'I have already proved thee, and known how wise and steadfast is thy purpose, and how truly upright is thine heart. But the end of thy fortune shall confirm it. For this cause I bow my knees unto our God glorified in Three Persons, the Maker of all things visible and invisible, who verily is, and is for ever, that never had beginning of his glorious being, nor hath end, the terrible and almighty, the good and pitiful, that he may enlighten the eyes of thine heart, and give thee the spirit of wisdom and revelation in the knowledge of him, that thou mayest know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints, and what is the exceeding greatness of his power to us-ward who believe, that thou mayest be no more a stranger and sojourner, but a fellow-citizen with the Saints, and of the household of God, being built upon the foundation of the Apostles and Prophets, Jesus Christ our Lord himself being the chief corner-stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord.

Barlaam prayeth that Ioasaph's eyes may be opened to see the glory of God,

Ὁ δὲ Ἰωσαφ, σφόδρα κατανύγεις τὴν καρδίαν, ἔφη· Ἰδοὺ δὴ πάντα κἀγὼ πεσὼν γόνασι δέομαι σου· γνώσεσθαι μοι τόν τε πλοῦτον τῆς δόξης τοῦ Θεοῦ καὶ τὸ ὑπερβάλλον τῆς αὐτοῦ δυνάμεως.

Εἶπε δὲ πρὸς αὐτὸν ὁ Βαρλαάμ· Τῷ Θεῷ εὐχόμαι δεδόξασται σε ταῦτα, καὶ τὴν γνῶσιν τῶν τοιούτων ἐνθεῖναί σου τῇ ψυχῇ ἐπεὶ παρὰ ἀνθρώποις τὴν αὐτοῦ λεχθῆναι δόξαν καὶ δύναμιν τὸ παράπαν ἀδύνατον· κἂν πᾶσαι αἱ τῶν νῦν καὶ τῶν ποτὲ γενομένων ἀνθρώπων γλῶσσαι ἐν
John I. 18 γένωνται. Θεὸν γὰρ, φησὶν ὁ εὐαγγελιστὴς καὶ θεολόγος, οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς Υἱὸς, ὁ ὢν εἰς τὸν κόλπον τοῦ Πατρὸς, ἐκεῖνος ἐξηγήσατο. τοῦ δὲ ἀοράτου καὶ ὑπεράνου τὴν δόξαν καὶ τὴν μεγαλοσύνην τίς ἰσχύσει γηγενὴς καταλαβέσθαι, εἰ μὴ ᾧ ἂν αὐτὸς ἀπο- 145
καλύψῃ καθ' ὅσον βούλεται, ὥσπερ τοῖς προφήταις αὐτοῦ καὶ ἀποστόλοις ἀπεκάλυψεν, ἡμεῖς δὲ ἐκ τοῦ κτίσματος αὐτῶν καὶ ἐξ αὐτῆς τῆς τῶν πραγμάτων φύσεως κατὰ τὸ ἐγχωροῦν
Rom. i. 1 ἡμῖν μανθάνομεν· λέγει γὰρ ἡ Γραφὴ· Οἱ οὐρανοὶ διηγοῦνται δόξαν Θεοῦ· ποιήσεις δὲ χειρῶν
Psm. 1. 20 αὐτοῦ ἀναγγέλλει τὸ στέρεωμα· καὶ, Τὰ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασι νοούμενα καθορᾶται, ἥ τε ἀίδιος αὐτοῦ δύναμις καὶ θειότης.

Καθάπερ γάρ τις, οἰκίαν ἰδὼν λαμπρὰν καὶ ἀστεῖαν κατεσκευασμένην ἢ ἄστυος εὐφυοῦς ἐνηρμοσμένου, τὸν οἰκοδόμον ἢ τεκτονικὴν εὐθὺς ἂν ἐνοήσας θαυμάσειεν, οὕτω κἀγὼ ἐκ μὴ ὄντων διαπλασθεὶς καὶ εἰς τὸ ὂν παραχθεὶς, εἰ καὶ τὸν

Ioasaph, keenly pricked at the heart, said, 'All this I too long to learn: and I beseech thee make known to me the riches of the glory of God, and the exceeding greatness of his power.'

Barlaam said unto him, 'I pray God to teach thee this, and to plant in thy soul the knowledge of the same, since with men it is impossible that his glory and power be told, yea, even if the tongues of all men that now are were combined in one. For, as saith the Evangelist and Divine, "No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him." But the glory and majesty of the invisible and infinite God, what son of earth shall skill to comprehend it, save he to whom he himself shall reveal it, in so far as he will, as he hath revealed it to his Prophets and Apostles? But we learn it, so far as in us lieth, by their teaching, and from the very nature of the world. For the Scripture saith, "The heavens declare the glory of God, and the firmament sheweth his handiwork", and, "The invisible things of him from the creation of the world are clearly understood by the things that are made, even his eternal power and Godhead."

which passeth human power to tell

'Even as a man, beholding an house splendidly and skilfully builded, or a vessel fairly framed, taketh note of the builder or workman and marveleth thereat, even so I that was fashioned out of nothing and brought into being, though I cannot see the

He showeth that glory made manifest in man,

πλάσσω καὶ παρηγία θεωρεῖσθαι οὐ βέβιωμαι, ἀλλ' ἐκ τῆς εὐαρμόστου καὶ θαυμασιωτάτης μου κατασκευῆς εἰς γνῶσιν ἦλθον τῆς αὐτοῦ σοφίας, οὐ καθ' ὅ τι ἐστίν, ἀλλὰ καθὰ βέβιωμαι νοῶν, ὅτι οὐκ αὐτόματος παρήχθην, οὐδὲ οὐ παντοῦ γεγένημαι ἀλλ' αὐτὸς ἐκλεκτά με καθὼς ἠθούλετο. πάντων μὲν προκατεσκεύασε τάξεις τῶν στοιχείων τινὰς δὲ καὶ ἐλάττωσας καὶ συντριβέντα πάλιν ἀρχαῖον ἀνακαινίσας ἀνέπλασε, εἶτα καὶ ὑπέξυγον τῶν ἐντεῦθεν τῷ θείῳ αὐτοῦ προστάγματι καὶ πρὸς ἑτέρας μετατιθεὶς βίοις ἀτελείωτον καὶ ἀόριστον. ἐν οὐδενὶ τούτων ἐνεμένου μοι ἀνθίστασθαι τῇ ἰσχύι τῆς αὐτοῦ προ-

Mat. vi. 27 νοίας μήτε τι προστίθεναι ἑαυτῷ μήτε ἀφαιρεῖν 146
οὔτε καθ' ἡλικίαν οὔτε κατὰ τὸ τῆς μορφῆς εἶδος μήτε τὰ συμπλεκόμενα μοι ἀνακαινίζειν ἐξ ἰσχύος, μήτε τὰ διεφθαρμένα ἐπανορθοῦν· οὐδεὶς γὰρ τῶν ἀνθρώπων τούτων τι ἰσχύσει ποτὲ κατεργάσασθαι οὔτε βασιλεὺς, οὔτε σοφὸς οὔτε πλούσιος οὔτε δυνάστης· οὔτε τις ἄλλος ἀνθρώπινα

Wisd. vii. 5, 6 μεταχειρίζεσθαι ἐπιτήδευμα. Οὐδεὶς γὰρ φησι, βασιλεὺς ἢ τῶν ἐν ὑπεροχαῖς ὄντων ἑτέρας ἀρχὴ γενέσεως ἀρχὴ μία δὲ πάντων εἴσοδος εἰς τὸν βίον, ἔξοδός τε ἴση.

Ἐκ τούτων οὖν τῶν περὶ ἐμὲ εἰς γνῶσιν τῆς τοῦ Δημιουργοῦ μεγαλειότητος χειραγωγούμαι· σὺν τούτοις δὲ καὶ τὴν εὐαρμόστου κατασκευὴν καὶ συντήρησιν τῆς κτίσεως ἀνάφαρ ἔγνων ὅτι αὐτὰ μὲν καθ' ἑαυτὰ τροπῇ ὑποκείνται πάντα καὶ ἀλλοιοῦνται· τὰ μὲν ἐκ τοῦ κατὰ προαίρεσιν τὴν τε δι' τῷ καλῷ προσεκτὴν καὶ τὴν δι' τοῦ καλοῦ ἀποφευκτικὴν, τὰ δὲ ἀπαθῆ κατὰ γένεσιν καὶ φθοράν,

maker and provider, yet from his harmonious and marvellous fashioning of me have come to the knowledge of his wisdom not to the full measure of that wisdom but to the full compass of my powers, yea I have seen that I was not brought forth by chance, nor made of myself but that he fashioned me as it pleased him and set me to have dominion over his creatures howbeit making me lower than some, that when I was broken, he re-created me with a better renewal and that he shall draw me by his divine will from this world and place me in that other life that is endless and eternal, and that in nothing I could withstand the might of his sovereignty nor add anything to myself nor take anything away whether in stature or bodily form and that I should not be able to renew for myself that which is waxen old nor raise that which hath been destroyed. For never was man able to accomplish aught of these things, neither king, nor wise man, nor rich man, nor ruler nor any other that pursueth the tasks of men. For he saith, "There is no king or mighty man, that had any other beginning of birth. For all men have one entrance into life and the like going out."

So from my own nature I was led by the hand to the knowledge of the mighty working of the Creator and at the same time I thought upon the well ordered structure and preservation of the whole creation how that in itself it is subject everywhere to variableness and change in the world of thought by chance, whether by advance in the good or departure from it, in the world of sense by birth and decay, increase and decrease, and change in quality and motion in space. And thus all things

αἴξησιν τε καὶ μείωσιν, καὶ τὴν κατὰ ποιότητα
μεταβολὴν καὶ τοπικὴν κίνησιν, καὶ ἐκ τούτων
ἐπιγίνεσθαι φύσεις ἀλλήλοις ὑπὸ τοῦ ἀγίου καὶ
ἀτρέπτου καὶ ἀναλλοιώτου γεγενῆσθαι θεοῦ 67
συνεχεσθαί τε καὶ συντηρεῖσθαι, καὶ καὶ προνοεῖσθαι. Πῶς γὰρ ἂν αἱ ἐναντίαι φύσεις εἰς ἕνα
κόσμον συμπληρωσιν ἀλλήλαις συνελήλυθασιν
καὶ ἀδιάλυτοι μεμένηκασιν εἰ μή τις ταύτα
ἑνώσας ἕνωσις ταῦτα συνεδήσας καὶ καὶ συν-
Wisd. xi. 26 τηρῶν ἀδιάλυτα. Πῶς γὰρ ἐμείνεν ἄν τι εἰ μὴ
αὐτὸς θέλησεν· ἢ τὸ μὴ ἐλθὸν ὑπ' αὐτοῦ πῶς
ἂν ἐκτισθῆ; φησὶν ἡ Γραφή.

Ἐκ γὰρ τῶν ὄντων οὐδὲν ἐστὶν οὐ συνίσταται,
ἀλλ' ἐκ τοῦ μὴ ὄντος κατεσκευάζεται, καὶ οὐκ ἐκ μικροῦ
ὄντος ἐν ἀτῇ χρόνῳ τοῦ προσόντος τῶν ἐν ὁ
κόσμος ἐπὶ τοσούτῳ χρόνῳ συνίστη δημιουρ-
γήσας οὕτω μὲν μέγα, οὕτω δὲ καλὸν καὶ θαυ-
μαστὸν ἔκτισεν ἐπέλεξον τίνος καὶ μεγάλης καὶ
θαυμαστῆς δυναστείας καὶ παντοφόρου προ-
νοίας· ἰδοὺ γὰρ ὁ χρόνος ὅσος ἔχει χρόνον,
καὶ ἐκ τῆς ἀρχῆς τοῦ γὰρ ἡ δύναμις οἷα ἀπο-
τέλεσε τοσοῦτον τίκτουσα χρόνον αἱ τῆς ἐκ
φύλλων ἀναθλίζεις ἐξ οὗ γεγόνασιν ἡ θα-
λασσα, τοσούτους δεχομένη ποταμοὺς, οὐχ ὑπερ-
βάλλει τὸ μέτρον· οἱ δρόμοι τοῦ ἡλίου καὶ τῆς
σελήνης οὐκ ἠλλοιώθησαν· αἱ τάξεις τῆς ἡμέρας
καὶ τῆς νυκτὸς οὐ μετετράπησαν· ἐκ τοῦ-
τῶν πάντων ἡ ἄφατος τοῦ θεοῦ δύναμις καὶ
μεγαλοπρέπεια ἡμῖν ἐμφανίζεται, μαρτυρουμένη 68
ὑπὸ προφήτων καὶ ἀποστόλων· ἀλλ' ἀκοῇ κατ'
ἀξίαν νοήσαι ἢ εὐφήμησαι τὴν δόξαν αὐτοῦ δυνη-
θεῖεν· πάντα γὰρ τὰ τε ὑπὲρ καὶ ἐπὶ τὴν

proclaim, by voices that cannot be heard, that they were created, and are held together, and preserved, and ever watched over by the providence of the uncreate, unturning and unchanging God. Else how could diverse elements have met, for the consummation of a single world, one with another, and remained inseparable, unless some almighty power had knit them together, and still were keeping them from dissolution? "For how could anything have endured, if it had not been his will? or been preserved, if not called by him?" as saith the Scripture.

and proveth that the world subsisteth by divine Providence.

"A ship holdeth not together without a steersman, but easily foundereth, and a small house shall not stand without a protector. How then hath the world subsisted for long ages,—a work so great, and so fair and wondrous,—without some glorious mighty and marvellous steersmanship and all-wise providence? Behold the heavens, how long they have stood, and have not been darkened; and the earth hath not been exhausted, though she hath been bearing offspring so long. The water-springs have not failed to gush out since they were made. The sea, that receiveth so many rivers, hath not exceeded her measure. The courses of Sun and Moon have not varied; the order of day and night hath not changed. From all these objects is declared unto us the unspeakable power and magnificence of God, witnessed by Prophets and Apostles. But no man can fitly conceive or sound forth his glory. For the

ἀλάθειαν ὁ θεῖος Ἀπόστολος ὁ τὸν Χριστὸν ἔχων
1 Cor. viii. 1, 2 ἐν ἑαυτῷ λαλούντα, καταφρονήσας εἶπεν· Ἐκ
μέρους γινώσκομεν καὶ ἐκ μέρους προφητεύομεν·
ὅταν δὲ ἔλθῃ τὸ τέλειον, τότε τὸ ἐκ μέρους
καταργηθήσεται. Διὸ καὶ ἐκπλήττομενος τὸν
ὑπεραπείρου πλοῦτον τῆς σοφίας αὐτοῦ καὶ
Rom. xi. 33 γνώσεως, διαπορούμενος ἔφησεν· Ὦ βάθους πλούτου,
καὶ σοφίας, καὶ γνώσεως θεοῦ· ὡς ἀνεξεραύνητα
τὰ κρίματα αὐτοῦ, καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ
αὐτοῦ.
Luke xvi. 8 Καὶ ὁ ἐκείνος ὁ μεχρὶ τρίτου φθάσας οὐρανοῦ
καὶ ἀρρήτων ἀκούσας ῥημάτων, τοσαύτας ἀφῆκε
φωνὰς τὶς τῶν κατ' ἐμὲ ὅλως ἀνοφθάλμοσι
ταῖς ἀθύροσι τῶν τοσούτων ἰσχύσεις μὲ στηρίων,
καὶ οὐκοῦν τι κατὰ γνώμην, ἢ ἐνθυμηθῆναι ἄξιον
τῶν λεγομένων δυνήσεται, εἰ μὴ τὶ αὐτὸς ὁ τῆς
σοφίας χορηγὸς ὁ τῶν ἀσόφων διορθωτὴς παρα-
σχοῖ· ἐν γὰρ τῇ χειρὶ αὐτοῦ καὶ ἡμεῖς καὶ
οἱ λόγοι ἡμῶν, πᾶσά τε φρονήσεις καὶ σύνεσις
παρ' αὐτῷ καὶ συνόσεως ἐπιστήμη· καὶ αὐτὸς ἡμῖν
δείξοι τὴν τῶν ἐντῶν γνῶσιν ἀφείσῃ, εἰδέναι
συστάσεις κόσμου καὶ ἐνεργείας στοιχείων· ἀρχήν
τε καὶ τέλος καὶ μεσότητα χρόνων, τροπῶν διαλ-
Ps. civ. 27 λαγὰς καὶ μεταβολὰς καιρῶν, καὶ ὅτι πάντα
μέτρῳ καὶ σταθμῷ διέταξε· τὸ γὰρ μεγάλως 100
ἰσχύειν αὐτῷ παρέστι πάντοτε, καὶ κρατεῖ· ὅσα
χιόνος αὐτοῦ τὶς ἀντιστήσεται, ὅτι ὡς ῥοπὴ ἐκ
πλαστίγγων ὅλος ὁ κόσμος ἐναντίον αὐτοῦ, καὶ
ὡς βανὶς δρόσου ἐρβρυὴς κατελθοῦσα· ὅτι γὰρ
θέλει δὲ πάντας ὅτι πάντα δύναται, καὶ παρορᾷ
ἁμαρτήματα ἀνθρώπων εἰς μετάνοιαν· οὐδὲν γὰρ
βδελύσσεται, οὐδὲ ἀποστρέφεται τῶν πρωστρα-

holy Apostle that had Christ speaking within him, after perceiving all objects of thought and sense, still said, "We know in part, and we prophesy in part. But when that which is perfect is come then that which is in part shall be done away. Wherefore also, astonied at the infinite riches of his wisdom and knowledge, he cried for all to understand, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

'Now, if he, that attained unto the third heaven and heard such unspeakable words, uttered such sentences, what man of my sort shall have strength to look eye to eye upon the abysses of such mysteries, or speak rightly thereof, or think meetly of the things whereof we speak, unless the very leader of wisdom, and the amender of the unwise, vouchsafe that power? For in his hand are we and our words, and all prudence and knowledge of wisdom is with him. And he himself hath given us the true understanding of the things that are, to know the structure of the world, the working of the elements, the beginning, end and middle of times, the changes of the solstices, the succession of seasons, and how he hath ordered all things by measure and weight. For he can shew his great strength at all times, and who may withstand the power of his arm? For the whole world before him is as a little grain of the balance, yea, as a drop of the morning dew that falleth down upon the earth. But he hath mercy upon all, for he can do all things and winketh at the sins of men, because they should amend. For he abhorreth

χόντων αὐτῷ, ὁ μόνος ἀγαθὸς καὶ φιλόψυχος δεσπότης· εὐλογημένον εἴη τὸ ὄνομα τῆς δόξης αὐτοῦ τὸ ἅγιον καὶ ὑπερύμνητον καὶ ὑπεριψούμενον εἰς τοὺς αἰῶνας Ἀμήν.

Cp. Dan. iii. 52 (Septt.)

XVIII

Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰωάσαφ· Εἰ πάνυ πολὺν χρόνον ἐσκόπησας, σοφώτατε, πῶς ἂν ἄριστα τὴν λύσιν τῶν προβληθέντων ζητημάτων ἡμῖν σαφηνίσαις, οὐκ ἂν ἄμεινον τοῦτό μοι ποιήσαι ἐδόκεις, ἢ τοιαῦτά μοι λέγων ὁποῖά μοι νῦν ἐξεῖπας, δημιουργὸν μὲν πάντων καὶ συνοχέα τὸν Θεὸν διδάξας, ἀκατάληπτον δὲ λογισμοῖς ἀνθρωπίνοις τὴν δόξαν τῆς μεγαλωσύνης αὐτοῦ λόγοις ἀναντιρρήτοις ἀποδείξας, καὶ ὅτι οὐκ ἄλλος τις ἰσχύει ταύτης ἐφικέσθαι, ἀλλ' οἷς ἂν αὐτὸς, καθ' ὅσον κελεύει, ἀποκαλύψειε. διὸ σου τὴν λογιωτάτην ὑπερτεθαύμακα σοφίαν.

'Αλλά μοι φράσον, μακαριώτατε, πόσων μὲν χρόνων αὐτὸς ὑπάρχεις, ἐν ποίοις δὲ τόποις τὰς διατριβὰς κέκτησαι, τίνας δὲ τοὺς συμφιλοσοφοῦντάς σοι ἔχεις. κραταιῶς γάρ μοι ἡ ψυχὴ τῆς σῆς ἐξηρτῆται, καὶ οὐδαμῶς σου τὸν πάντα μοι χρόνον τῆς ζωῆς χωρισθῆναι θέλω.

Ὁ δὲ γέρων ἔφη Χρόνων μὲν εἰμί, ὡς εἰκάζω, τεσσαρακονταπέντε· ἐν ἐρήμοις δὲ τῆς γῆς Σεναὰρ διάγων συναγωνιστὰς κέκτημαι τοὺς πρὸς τὸν δρόμον τῆς ἄνω πορείας συμπονοῦντας καὶ συναμιλλωμένους.

nothing, nor turneth away from them that run unto him, he, the only good Lord and lover of souls. Blessed be the holy name of his glory, praised and exalted above all for ever Amen.'

XVIII

Ioasaph rendereth thanks to Barlaam

Ioasaph said unto him, 'If thou hadst for a long time considered, most wise Sir, how thou mightest best declare to me the explanation of the questions that I propounded, methinks thou couldest not have done it better than by uttering such words as thou hast now spoken unto me Thou hast taught me that God is the Maker and preserver of all things, and in unanswerable language thou hast shown me that the glory of his majesty is incomprehensible to human reasonings, and that no man is able to attain thereto, except those to whom, by his behest, he revealeth it. Wherefore am I lost in amaze at thine eloquent wisdom.

and asketh his age and his abode

'But tell me, good Sir, of what age thou art, and in what manner of place is thy dwelling, and who are thy fellow philosophers; for my soul hangeth fast on thine, and fain would I never be parted from thee all the days of my life.

The elder said, 'Mine age is, as I reckon, forty and five years, and in the deserts of the land of Senaar do I dwell. For my fellow combatants I have those who labour and contend together with me on the course of the heavenly journey'

Πῶς, φησὶν ὁ Ἰωασαφ, ταῦτα μοι λέγεις, ἐπέκεινα γάρ μου φαίνῃ τῶν ἑβδομήκοντα τῶν ἐνιαυτῶν· τίς οὖν ὁ λόγος σοι τῶν τεσσαρακονταπεντε βουλεται χρονων, εἰ δοκεις γάρ μοι ἐν τούτῳ ἀληθεύειν.

Εἶπε δὲ Βαρλαὰμ πρὸς αὐτόν· Εἰ μὲν τοὺς ἀπὸ γενεσεως χρόνους μου μαθεῖν ζητεις καλῶς τούτους ἀπεικασας ἐπεκεινα τῶν ἑβδομήκοντα μου ὑπαρχειν· αλλ' ἡμῶν οὐδολως εἰς μέτρον ζωῆς ἐλογισθησαν δεσι τῇ ματαιοτητι τοῦ κοσμου δεδεσμευμενοι· ὅτε γάρ ἔζων τῷ σαρκιῳ δεδουλωμενος ταῖς ἁμαρτιαις, νεκρος ἦμην τῶν θεῶν 151
ἀνθρωπος· τοὺς οὖν τῆς νεκρωσεως χρόνους οὐκ
Gal. vi. 14 ἐν ποτε ζωῆς ὀνομασαιμι. ἐξ ὅτου δὲ ὁ κοσμος
Eph. iv. 22 ἐμοι ἐσταυρωται, κἀγω τῷ κοσμῳ, καὶ, ἀποθεμενος τὸν παλαιὸν ἄνθρωπον, τὸν φθειρομενον κατὰ τὰς ἐπιθυμιας τῆς ἀπατης, οὐκ ἔτι ζῶ τῇ
Gal. ii. 20 σαρκι, ἀλλὰ ζῇ ἐν ἐμοι ὁ Χριστος· ὃ δὲ ζῶ τῇ πιστει ζῶ τῇ τοῦ Υἱοῦ τοῦ Θεοῦ, τοῦ ἀγαπησαντος με καὶ παραδοντος ἑαυτὸν ὑπερ ἐμοῦ· τούτους εἰκοτως καὶ ζωῆς χρόνους καὶ ἡμέρας σωτηριας καλεσαιμι, οὐς περὶ τὰ τεσσαρακοντα πεντε συναριθμουν ἔτη, κατὰ λόγον σοι καὶ οὐκ ἀπὸ σκοποῦ τὴν τούτων ἐξιστον ἀριθμησιν· καὶ ἐν τοιουν τοῦ τοιουτου ἐκ τοῦ λογισμοῦ ἑκαστοτε μηδολως ζῆν ὑπολαμβανων τοὺς νενεκρωμενους μὲν πρὸς πᾶσαν ἀγαθοεργιαν, ζῶντας δὲ ταῖς ἁμαρτιαις καὶ τῷ κοσμοκρατορι καθυποτεταγμενους τῶν κατὰ συρομενων, ἐν ἡδοναις τε καὶ ἐπιθυμιαις πονηραις τὸν βιον διανυοντας· αλλὰ τεθνηκοτας τούτους εὖ ἴσθι τυγχανειν καὶ νενεκρωμενους τῇ τῆς ζωῆς ἐνεργειᾳ· τὴν γὰρ

'What sayest thou?' quoth Ioasaph. 'Thou seemest to me upwards of seventy years old. How speakest thou of forty and five? Herein methinks thou tellest not the truth.'

Ioasaph is astonished by Barlaam's answer.

Barlaam said unto him, 'If it be the number of years from my birth that thou askest, thou hast well reckoned them at upwards of seventy. But, for myself, I count not amongst the number of my days the years that I wasted in the vanity of the world. When I lived to the flesh in the bondage of sin, I was dead in the inner man, and those years of deadness I can never call years of life. But now the world hath been crucified to me, and I to the world, and I have put off the old man, which is corrupt according to the deceitful lusts, and live no longer to the flesh, but Christ liveth in me, and the life that I live, I live by the faith of the Son of God, who loved me and gave himself for me. And the years, that have passed since then, I may rightly call years of life, and days of salvation. And in numbering these at about forty and five, I reckoned by the true tale, and not off the mark. So do thou also alway hold by this reckoning, and be sure that there is no true life for them that are dead to all good works, and live in sin, and serve the world-ruler of them that are dragged downward, and waste their time in pleasures and lusts: but rather be well assured that these are dead and defunct in the activity of life. For a wise

but leaveth from him how it may to pass, are the years of life

Basil, Hom. de ciliis. ἁμαρτίαν θανατον τῆς ἀθανατου ψυχῆς σοφος
τις ἐκαλεσεν εικοτως· φησι δε και ο Αποστολος·
Rom. vi. 18 Ὅτε δουλοι ἦτε τῆς αμαρτιας, ἐλευθεροι ἦτε 138
τῇ δικαιοσυνῃ· τινα οὖν καρπον εἴχετε τοτε, ἐφ
οἷς νῦν επαισχυνεσθε, το γαρ τελος ἐκεινων
θανατος· νυνι δε ἐλευθερωθεντες ἀπο τῆς αμαρ-
τιας, δουλωθεντες δε τῷ Θεῷ, ἔχετε τον καρπον
ὑμων εἰς ἁγιασμον, το δε τελος ζωην αιωνιον· τὰ
γαρ ὀψωνια της αμαρτιας θανατος, το δε χα-
ρισμα του Θεου ζωη αιωνιος.

Εἴτε δε ο Ἰωασαφ προς αὐτον· Ἐπειδη ἡ ἐν
σαρκι ζωη οὐκ ἐν μετρῳ ζωῆς σου λελογισται,
οὐδε τον θανατον τουτον, ὃν ὑφιστανται παντες,
θανατον σοι λογιζεσθαι χρη.

Ὁ δε γαρων ἀπεκριναντο· Ἀναμφιλεκτως καὶ
περι τουτων αὐτοις ἔχει· μηδολως τον προσκαιρον
τουτονι θανατον τοιμεν, μητε θανατον αυτον
τοπαραταν ἀποκαλων, εἰ γε τὴν οδον των
ἐντολων τοῦ Θεου βαδιζοντα με καταλαβῃ, δια-
βατηριον δε μαλλον εκ θανατου προς ζωην την
Col. iii. 3 κρειττονα καὶ τελειοτεραν καὶ ἐν Χριστῳ κρυ-
πτομενην, ἥσπερ ποθοντες τυχειν οἱ ἅγιοι
πασν τῇ παρουσῃ ἀνυσχεραινον· διό φησιν ο
1 Cor. v. 1–4 Αποστολος· Οἴδαμεν ὅτι, εαν ἡ ἐπιγειος ἡμῶν
οικια του σκηνους καταλυθῃ, οικοδομην ἐκ Θεοῦ
ἔχομεν οικιαν ἀχειροποιητον, αιωνιον, ἐν τοις
ουρανοις· καὶ γαρ ἐν τουτῳ στενοζομεν τὸ
οικητηριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδυσασθαι
ἐπιποθουντες, εἴ γε καὶ ἐνδυσαμενοι οὐ γυμνοι
ευρεθησομεθα· καὶ γαρ οἱ ὄντες ἐν τῷ σκηνει 139
στενοζομεν βαρουμενοι, ἐφ ᾧ οὐ θελομεν ἐκδυ-
σασθαι, ἀλλ' ἐπενδυσασθαι, ἵνα καταποθῃ τὸ

man hath fitly called sin the death of the immortal soul. And the Apostle also saith, "When ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death, but the gift of God is eternal life."

Ioasaph said unto him, 'Since thou reckonest not the life in the flesh in the measure of life, neither canst thou reckon that death, which all men undergo, as death.'

Barlaam instructs Ioasaph in the true nature of death

The elder answered, 'Without doubt thus think I of these matters also, and fear this temporal death never a whit, nor do I call it death at all, if only it overtake me walking in the way of the commandments of God, but rather a passage from death to the better and more perfect life, which is hid in Christ, in desire to obtain which the Saints were impatient of the present. Wherefore saith the Apostle, "We know that if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." And

Rom. vi. 11 θνητοῦ ὑπὸ τὴν ζωήν· καὶ πάλιν· Ἐπαιτιῶμαι
ἐγὼ διὸ ἀνθρωπος· τίς με ῥύσεται ἐκ τοῦ σώματος
Ps. xlv. 1 τοῦ θανάτου τούτου, καὶ αὖθις· Ἐπιθυμῶ ἀνα-
Ps. xlii. 2 λῦσαι καὶ σὺν Χριστῷ εἶναι· ὁ δὲ Προφήτης·
Ποτὲ ἥξω φησὶ καὶ ὀφθήσομαι τῷ προσώπῳ
τοῦ Θεοῦ· ὅτι δὲ καὶ ἡμῖν τῷ πιστῷ ἐλαχιστο-
τέρῳ σύνοιδεν τὸν αἰσθητὸν θάνατον δεῖ σε καὶ
δοκεῖ, ἵξεται σοι γνώσει τῷ παρ' οὐδὲν θέμενον
με τὴν τοῦ σοῦ πάτρος ἀπειλὴν· ἀδικῶ παραγι-
νόμενα πρὸς σε καὶ τὸν σωτῆρα σοῦ καὶ πατρ-
γενέτην λόγον· ἀφιείσης γὰρ εἰκότα ἂν εἰ ἔλθοι
αὐτῷ εἰς γνῶσιν ταῦτα, μείωσις μὲ εἰ δύνατον
καθ' ἑκάστην θάνατος· ἀλλ' ἔγωγε, τὸν τοῦ
Θεοῦ λόγον πάντων προτιμῶν καὶ αὐτοῦ πόθῳ
ἐπιτυγχάνειν, οὔτε φεύγω τὸν προσκαιρον θάνα-
τον οὔτε τῇ τοιαύτῃ αὐτῶν προσηγορίᾳ ἄξιον
ὄλως ἀποκαλῶ τὴν Δεσποτικὴν τεθνάναι ἐντολήν,
Mat. x. 28 τῇ λεγούσῃ· Μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτεινόντων
τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀπο-
κτεῖναι· φοβεῖσθε δὲ μᾶλλον τὸν δυνάμενον καὶ
ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ.

Ταῦτα μὲν οὖν φησιν ὁ Ἰωάσαφ· τῆς ἀληθοῦς
ὑμῶν φιλοσοφίας τὰ κατορθώματα· ἐπεραιώθη-
θητε λιμὴν τῆς τῶν πάντων φύσεως τὸν δυ-
σπόστατον τῆς παρούσης ἐχόντων ζωῆς· καὶ
μακάριοι ὑμεῖς τοιαύτης ἐχόμενοι ἀνδρειότητος· 154
γνώμης τίς δὲ σοῦ καὶ τῶν σὺν σοὶ τῇ τοιαύτῃ
δόξῃ ἡ διατροφή, πυθέσθαι δὲ τὰ ἐνόντα καὶ
ποτὰ γνώσεσθαι μοι φιλαλήθως.

Ὁ δὲ Βαρλαὰμ φησιν· Ἡ μὲν διατροφὴ ἐκ τῶν
ἐνταῦθα ἀφορμῶν ἐστιν ἀπόδρασιν καὶ δοτέον ἂν ἡ
ἔρημος τροφεῖ, ἔρωτι κατεχόμενη οὐρανίῳ καὶ τῇ

again, "O wretched man that I am! who shall deliver me from the body of this death?" And once more, "I desire to depart and be with Christ." And the prophet saith, "When shall I come to appear before the presence of God?" Now that I, the least of all men, choose not to fear bodily death, thou mayest learn by this, that I have set at nought thy father's threat, and come boldly unto thee, and have preached to thee the tidings of salvation, though I knew for sure that, if this came to his knowledge, he would, were that possible, put me to a thousand deaths. But I, honouring the word of God afore all things, and longing to win it, dread not temporal death, nor reckon it at all worthy of such an appellation, in obedience to my Lord's command, which saith, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

Ioasaph enquireth after his life in the desert

'These then,' said Ioasaph, 'are the good deeds of that true philosophy, that far surpass the nature of these earthly men who cleave fast to the present life. Blessed are ye that hold to so noble a purpose. But tell me truly what is thy manner of life and that of thy companions in the desert, and from whence cometh your raiment and of what sort may it be? Tell me as thou lovest truth.'

Said Barlaam, 'Our sustenance consisteth of acorns and herbs that we find in the desert, watered by the dew of heaven, and in obedience to the Crea-

Gen. i. 29 προστιθεῖ τοῖ Δημιουργοῦ εἰκουσα, ἐφ' οἷς οὐδείς
Cf. Exod. xx. 13 ἐστιν ὁ μαχόμενος ἡμῖν καὶ φιλονεικῶν καὶ τὸ πλέον ζητῶν ἀρπάζειν τῷ τῆς πλεονεξίας ὄρῳ τε καὶ λόγῳ· ἀλλ' ἀφθόνως πᾶσι προκείται ἀπόρατος τροφὴ καὶ αἰτοσχέδιος τραπέζα· εἰ δέ ποτε καὶ τῶν πλησιάζοντάς τις πιστῶν ἀδελφῶν ἄρτου ἐνεγκοι εὐλογίαν, ὡς παρὰ τῆς προνοίας πεμφθέντα δεχόμεθα τούτου σὺν εὐλογίᾳ τοῦ πιστοῦ προσενεγκόντος. τὰ δὲ ἐνδύματα ὑπὸ βάκιον καὶ τριχίνων καὶ μηλωτάριον ἢ σισυρίνων, πεπαλαιωμένα πάντα καὶ πολυρράφα, ὧν καταστρεψόντα τὸ ἀσθενὲς τοῦτο σάρκιον.
Cf. Isa. lxi. 10; Ezek. xxiii. 42 τὸ αὐτὸ γὰρ ἡμῖν ἐστι περιβόλαιον θέρους τε καὶ χειμῶνος, ὅπερ οὐδόλως, ἐξ ὅτου ἐνδυσόμεθα, 184
ἐπεισασθαι θέμις, μέχρις ἂν παλαιωθὲν τέλεον διαφθαρῇ· οὕτω γὰρ τοῖς τοῦ κρείττονος καὶ φιλογενοῦς ἀπογεμίζεται τελειπορούμενοι τὴν τῶν μελλόντων τῆς ἀφθαρσίας ἐνδύματων περιζώμεθα ἑαυτοῖς
2 Sam. ii. 21 ἀμφιάσιν.

Τοῦ δὲ Ἰωσὰφ εἴποντος· Πόθεν δὲ σοι τοῦτο τὸ ἱμάτιον ὁ περιβέβλησαι, ὁ γέρων ἔφη· ἐκ χρόνου τοῦτο παρά τινος τῶν πιστῶν ἀδελφῶν εἴληφα, τὴν πρὸς σε μέλλουσαν πορείαν ποιήσασθαι· οὐ γὰρ ἔδει με τῷ συνήθει ἐνδύματι παραγενέσθαι. καθάπερ τις ἔχων προσφιλάστατον συγγενῆ αἰχμάλωτον ἐν ἀλλοδαπαῖς ἀπαχθέντα ἔθνεσι, καὶ τούτον βουλόμενος ἐκεῖθεν ἐξαγαγεῖν, ἀποθέμενος αὐτοῦ τὴν ἐσθῆτα καὶ τὸ τῶν ὑπηκόων ὑποδὺς πρόσωπον τὴν ἐκείνου κατάλαβοι χώραν, καὶ πολυτρόπως τὸν οἰκεῖον τῆς πικρᾶς ἐλευθεροῦσαι τιραννίδος· τὸν αὐτὸν δὴ τρόπον κἀγὼ τὰ κατὰ σὲ μυηθεὶς· ταῦτα περιθέμενος

tor's command, and for this there is none to fight and quarrel with us, seeking by the rule and law of covetousness to snatch more than his share, but in abundance for all is food provided from unploughed lands, and a ready table spread. But, should any of the faithful brethren in the neighbourhood bring a blessed dole of bread, we receive it as sent by providence, and bless the faith that brought it. Our raiment is of hair, sheepskins or shirts of palm fibre, all thread-bare and much patched, to mortify the frailty of the flesh. We wear the same clothing winter and summer, which, once put on, we may on no account put off until it be old and threadbare. For by thus afflicting our bodies with the constraints of cold and heat we purvey for ourselves the vesture of our future robes of immortality.'

Barlaam telleth how he cometh to be clad in other attire.

Ioasaph said, 'But whence cometh this garment that thou wearest?' The elder answered, 'I received it as a loan from one of our faithful brethren, when about to make my journey unto thee, for it behoved me not to arrive in mine ordinary dress. If one had a beloved kinsman carried captive into a foreign land, and wished to recover him thence, one would lay aside one's own clothing, and put on the guise of the enemy, and pass into their country and by divers crafts deliver one's friend from that cruel tyranny. Even so I also, having been made aware of thine estate, clad myself in

τὸ σχῆμα, ἦλθον τὸν σπόρον τοῦ θείου κηρυγματος τῇ σῇ καταβαλεῖν καρδίᾳ, καὶ τῆς δουλείας λυτρωσασθαι τοῦ δεινοῦ κοσμοκρά 188
τορος καὶ νῦν ἰδοὺ τῇ τοῦ Θεοῦ δυνάμει, ὅσον τὸ ἐπ' ἐμοί, τὴν διακονίαν μου πεποίηκα, τὴν αὐτοῦ καταγγείλας σοι γνῶσιν καὶ τὸ τῶν προφητῶν καὶ ἀποστόλων γνωρίσας κήρυγμα, διδάξας τε ἀπλανῶς καὶ φιλαληθῶς τὴν τῶν παρόντων ματαιότητα καὶ οἵων κακῶν ὁ κόσμος γέμει, χαλεπῶς ἀπατῶν τοὺς αὐτῷ πειθομένους καὶ πολυτρόπως αὐτοὺς παγιδεύων· λοιπὸν πορευθῆναί με δεῖ ὅθεν ἐλήλυθα· καὶ τηνικαῦτα, τὸ ἀλλότριον ἀποθέμενος σχῆμα, τὸ ἴδιον ἔσομαι ἐνδεδυμένος.

Δυσωπεῖ τοίνυν τὸν γέροντα ὁ Ἰωάσαφ ὀφθῆναι αὐτῷ τῷ συνήθει αὐτοῦ ἐνδύματι· τότε ὁ Βαρλαὰμ ἀπεκδυσάμενος ὃ ἦν περιβεβλημένος ἱματίου, θέαμα ὤφθη φοβερὸν τῷ Ἰωασαφ. ἦν γὰρ ἡ πᾶσα μὲν τῆς σαρκὸς ποιότης δεδαπανημένη, μεμελανωμένον δὲ τὸ δέρμα ἐκ τῆς ἡλιακῆς φλογώσεως καὶ περιτεταμένον τοῖς ὀστέοις, ὡς εἴ τις δοραν τινὰ περιτείνει ἐν λεπτοῖς καλαμοις· τριχινον δέ τι ρακος ἐρρικνωμένον καὶ λιαν τραχὺ περιεζώννυτο ἐξ ὀσφύος μέχρι γονάτων· ὅμοιον δὲ τούτου πάλλιον περιεβέβλητο κατὰ τῶν ὤμων.

Ὑπερθαυμάσας δὲ ὁ Ἰωάσαφ τῆς σκληρᾶς ταύτης διαγωγῆς τὸ ἐπίπονον, καὶ τὸ τῆς καρτερίας ὑπερβάλλον ἐκπλαγεὶς, σφοδρῶς ἐδάκρυε, καί φησι πρὸς τὸν γέροντα· Ἐπεὶ με

this dress, and came to sow the seed of the divine message in thine heart, and ransom thee from the slavery of the dread ruler of this world. And now behold by the power of God, as far as in me lay, I have accomplished my ministry, announcing to thee the knowledge of him, and making known unto thee the preaching of the Prophets and Apostles, and teaching thee sweetly and soothly the vanity of the present life, and the evils that teem in this world, which cruelly deceiveth them that trust therein, and taketh them in many a gin. Now must I return thither whence I came, and thereupon doff this robe belonging to another, and don mine own again.'

Ioasaph therefore begged the elder to shew himself in his wonted apparel. Then did Barlaam strip off the mantle that he wore, and lo, a terrible sight met Ioasaph's eyes: for all the fashion of his flesh was wasted away, and his skin blackened by the scorching sun, and drawn tight over his bones like an hide stretched over thin canes. And he wore an hair shirt, staff and rough, from his loins to his knees, and over his shoulders there hung a coat of like sort.[1]

and showeth Ioasaph his own raiment beneath the borrowed cloak

But Ioasaph, being sore amazed at the hardship of his austere life, and astonished at his excess of endurance, burst into tears, and said to the elder, 'Since thou

Ioasaph would fain go with Barlaam

[1] The Latin *pallium*. παλλίον, or πάλλιον, is used by Epiphanius and others. See E. A. Sophocles' *Greek Lexicon*.

τῆς πικρᾶς τοῦ διαβόλου δουλείας ἐλευθερώσει
Ps. xxx. 9 ἡμᾶς, τέλος σου τῇ εὐσεβείᾳ ἐπιδεῖς ἐξαγαγὼν
δὲ φύλακας τῆς ψυχῆς μου καὶ, παρελκόντων 187
με μετὰ σοῦ ἄγωμαι εὐτάξιαν ἵνα τέλεον λύσῃ τρωμάτων τῆς τοῦ κόσμου ἀπάτης τὴν σφραγῖδα τηνικαῦτα ἐξέωμαι τοῦ σωτηρίου βαπτίσματος, καὶ κοινωνὸς σοι τῆς θαυμαστῆς ταύτης φιλοσοφίας καὶ ὑπερφυοῦς ἀσκήσεως γενώμεθα.

Κἂν δὲ Βαρλαὰμ τρὸς αὐτὸν Νεῖλον δορκάδος ἐστρέφετο τις τῶν πλουσίων αἰξηθεῖσα δὲ αὐτῇ τὰς ἐρήμους ἐποθεῖ, τῇ φυσικῇ ἐλπομένῃ ἕξει· ἐξελθοῦσα τοίνυν ἐν μιᾷ ἐνιόσκει ἀγέλην δορκάδων βοσκομένων καὶ ἔχομένη τούτων πορεύεται ἐν τοῖς πεδίοις τοῦ ἔρημου ὑποστρέφουσα μὲν τὸ πρὸς ἑωθεν, ἅμα δὲ πρεῖ, τῇ τῶν ὑπουργούντων ἀμελείᾳ, ἐξερχομένη καὶ τοῖς ἀγρίοις συναγελάζουσα. ἐπεὶ δὲ πορρωτέρω μεταθέμενον κεκόσθαι συνεκαλοῦθησε καὶ αὐτὸ· οἱ δὲ τὸν πλείστον ὑπορᾶται τοῦτο ἀνοσθόμενοι, ἐφ' ἵππων ἀναβάντες, κατεπέμψαν ὀπίσω αὐτῶν, καὶ τὸν μὲν ἰδίαν δορκάδα ζωγρήσαντες, καὶ ἐπανεστρέψαντες οἴκαδε ἀπέστειλαν τὸν λοιπὸν ἔθεντο· τῆς δὲ λοιπῆς ἀγέλης τὰς μὲν ἀπεκτείνεν, τὰς δὲ κακῶς διέθεντο· τὸν αὐτὸν δὴ τρόπον ἐκδοῦναι γενέσθαι καὶ ἐφ' ἡμᾶς οἱ συνεκδιώκοντες θηρεῖς μοι· μήποτε καὶ τῆς σῆς ἀποστεροῦσι συνωκήσεως, καὶ κακῶν πολλῶν τοῖς ἑταίροις μου τεκμαῖρ προξένοι κρίματος τε αἰωνίου τῷ σῷ γενήτορι· ἀλλὰ τοῦτο σε βούλεται ὁ Κύριος, νῦν μὲν σημειοῦσθαι τῇ σφραγῖδι τοῦ θείου βαπτίσματος, καὶ μένειν ἐπὶ χώρας, ἵνα μὴ ἀστοχήσωμεν εὐσεβείας καὶ τῆς τῶν ἐντολῶν

art come to deliver me from the slavery of the devil, crown thy good service to me, and "bring my soul out of prison, and take me with thee, and let us go hence, that I may be fully ransomed from this deceitful world and then receive the seal of saving Baptism, and share with thee this thy marvellous philosophy, and this more than human discipline'

But Barlaam said unto him, 'A certain rich man once reared the fawn of a gazelle, which, when grown up, was impelled by natural desire to long for the desert. So on a day she went out and found an herd of gazelles browsing, and, after that, she would roam through the glades of the forest, returning at eventall, but issuing forth at dawn, through the heedlessness of her keepers, to herd with her wild companions. When these removed, to graze further afield, she followed them But the rich man's servants, when they learned thereof, mounted on horseback, and gave chase, and caught the pet fawn, and brought her home again, and set her in captivity for the time to come But of the residue of the herd, some they killed and roughly handled others. Even so I fear that it may happen unto us also if thou follow me, that I may be deprived of thy fellowship, and bring many ills to my comrades, and everlasting damnation to thy father But this is the will of the Lord concerning thee, thou now indeed must be signed with the seal of holy Baptism, and abide in this country, cleaving to all righteousness, and the fulfilling of the commandments of

Barlaam warns of the danger that lies out with the wild, applying it

and applies it to Ioasaph's case

τοῦ Χριστοῦ ἐργασίας. ἐπὰν δὲ δοῇ καιρὸν ὁ 156
πάντων δοτὴρ τῶν καλῶν, τηνικαῦτα καὶ ἔλευσῃ πρὸς ἡμᾶς καὶ τὸ ὑπόλοιπον τῆς παρούσης ζωῆς ἀλλήλοις συνοικήσαιμεν. πεποιθὰ δὲ τῷ Κυρίῳ καὶ ἐν τῇ μελλούσῃ διαγωγῇ ἀδιάστατοι ἡμᾶς εἶναι.

Αἰθὶς δὲ ὁ Ἰωάσαφ δακρύων φησὶ πρὸς αὐτόν· Εἰ τῷ Κυρίῳ ταῦτα δοκεῖ, τὸ θέλημα αὐτοῦ γενέσθω. τελειώσας οὖν με λοιπὸν τῷ θείῳ βαπτίσματι, καὶ λαβὼν παρ' ἐμοῦ χρήματα καὶ ἱματία εἰς διατροφὴν καὶ ἀμφίασιν σοῦ τε καὶ τῶν ἑταίρων σου, ἀπέλθε εἰς τὸν τόπον τῆς ἀσκήσεως σου τῇ τοῦ Θεοῦ εἰρήνῃ φρουρούμενος καμοῦ μὴ διαλείπῃς ὑπερευχόμενος, ἵνα μὴ ἐκπέσωμι τῆς ἐλπίδος μου, ἀλλὰ θᾶττον ἰσχύσω καταλαβεῖν σε καὶ ἐν ἡσυχίᾳ βαθείᾳ τῆς παρὰ σοῦ ἀπολαύειν ὠφελείας.

Ὁ δὲ Βαρλαὰμ ἔφη· Τὴν μὲν τοῦ Χριστοῦ σε λαβεῖν σφριγίδα τὸ κάλλιον οἶδεν· εὐτρέπισον λοιπὸν σεαυτὸν καὶ, τοῦ Κυρίου συνεργοῦντος, τελειώθησι· περὶ ὧν δὲ εἶπας χρημάτων τοῖς ἑταίροις μου παρασχεῖν, πῶς ἔσται τοῦτο, σὲ τοὺς πένητας τοῖς πλουσίοις ἐλεημοσύνην διδόναι, οἱ πλούσιοι γὰρ ἀεὶ τοὺς πένητας εὐεργετοῦσιν, οὐ μὴν δὲ οἱ ἄποροι τοὺς εὔπορους· ὁ γὰρ ἔσχατος πάντων τῶν ἑταίρων μου πλουσιώτερος σοῦ ἀσυγκρίτως καθέστηκεν· ἀλλὰ πεποιθὰ εἰς τοὺς οἰκτιρμοὺς τοῦ Θεοῦ καὶ σε ὅσον οὔπω ὑπερπλουτήσαι καὶ οὐκ ἀμφιβόλως τηνικαῦτα ἴδῃ.

Εἶπε δὲ ὁ Ἰωάσαφ πρὸς αὐτόν· Σαφήνισον μοι τὸν λόγον, πῶς ὁ πάντων ἔσχατος τῶν σῶν

Christ, but when the Giver of all good things shall give thee opportunity, then shalt thou come to us, and for the remainder of this present life we shall dwell together, and I trust in the Lord also that in the world to come we shall not be parted asunder.'

Again Ioasaph, in tears, said unto him, 'If this be the Lord's pleasure, his will be done. For the rest, perfect me in holy Baptism. Then receive at my hands money and garments for the support and clothing both of thyself and thy companions, and depart to the place of thy monastic life, and the peace of God be thy guard. But cease not to make supplications on my behalf that I may not fall away from my hope, but may soon be able to reach thee, and in peace profound may enjoy thy ministration.'

Ioasaph would give alms to Barlaam and his companions.

Barlaam answered, 'Nought forbiddeth thee to receive the seal of Christ. Make thee ready now, and, the Lord working with thee, thou shalt be perfected. But as concerning the money that thou didst promise to bestow on my companions, how shall this be, that thou, a poor man, shouldest give alms to the rich? The rich always help the poor, not the needy the wealthy. And the least of all my comrades is incomparably richer than thou. But I trust in the mercies of God that thou too shalt soon be passing rich as never afore, and then thou wilt not be ready to distribute.'

But Barlaam forbiddeth this.

Ioasaph said unto him, 'Make plain to me this saying, how the least of all thy companions

ἐπαινῶν ὑπερεκτείνω μου τῷ πλούτῳ, οὗπερ πολλὴν αἰτίαν ἀστημοσύνης καὶ ἰσχύος τολμῶν 180
ῥαιδίως πτωχεύω τῶν μικροῦ δεομένων, τῶν δὲ νῦν μὲν πέντε με ἀποκαλεῖ, ὅταν δὲ ὑπερπλουτήσω ἴσως εἰς μεταλόγους γενέσθαι λέγων τοῦ συμπαθοῦς νῦν καθεστήκοτα.

Ὁ δὲ Παρλαάμ ἀπεκρίνατο· Οὐ πτωχεῖν τούτους ἔφην τολμῶ ῥαιδίως, ἀλλὰ πλούτῳ ἄμμον ἀπεκτῷ. τὸ γὰρ καὶ τοῖς χρήμασι προστίθεσθαι χρήματα, καὶ μὴ τῇ ἀρωῇ χαλεποῦσθαι, ἀλλὰ καὶ πλειστέρων ἀπορεστῶν ὀρέγεσθαι, τοῦτο πάντων ἰσχύος ἐστί· τοὺς δὲ τῶν πενήτων μὴ ὑπερίδοντας πόθῳ τῶν αἰωνίων, Ph. III. 1
καὶ, σπουδαῖα ταῦτα ἡγησάμενοι, ἵνα Χριστῷ μόνῳ κερδήσωσι, πάσας δὲ ὁρμάτων καὶ ἐνδυμάτων ἀποθέμενοι μορφὰς καὶ τῷ Κυρίῳ τούτῳ ἐπιρρίψαντες εὐφραινόμενοι δὲ τῇ ἀπτωσίᾳ. ὡς ἐκ δὲ τῆς τῶν φιλοσόφων εἴφραν θεὶς πλούτῳ καὶ χρήμασι βρίθων, καὶ τῶν πλούτου τῆς ἀρετῆς ὠφέλειαν ἑαυτοῖς ἐπιφερόντας, ταῖς ἕξεσι τὰ τῶν ἀτελευτήτων τρεφόμενοι ἀγαθῶν, εἰκότως πλουσιωτέρους σοῦ καὶ πάσης τῆς ἐπιγείου βασιλείας καλέσαιμι. τοῦ δὲ θεοῦ συνεργοῦντος σοι, ἐπιλίψῃ καὶ αὐτὸς τῆς τοιαύτης πνευματικῆς περιουσίας, ἥτις ἐν ἀσφαλείᾳ τηρεῖν καὶ τοῦ πλουσίου καὶ δικαίου ἐφίεμαι· οὐκ ἂν θελήσειας τι ταύτης καταλείπειν ὅλως· αὕτη γὰρ ἐστιν ἀληθὴς περιουσία· ὁ δὲ τοῦ αἰσθητοῦ πλούτου ὄγκος βλάψει μᾶλλον τοὺς αὐτοῦ φίλους ἢ ὠφελήσειν· εἰκότως οὖν πάσαν ἰσχύν τούτου ἀποκαλῶ, ὅστις οἱ ἐρασταὶ τοῦ οὐρανοῦ ἀγαθῶν πάντη ἀπαρρηα-

surpasseth me in riches—thou saidest but now that they lived in utter penury, and were pinched by extreme poverty—and why thou callest me a poor man, but sayest that, when I shall be passing rich, I, who am ready to distribute, shall be ready to distribute no more.'

showing that it is his companions that possess the true wealth

Barlaam answered, 'I said not that these men were pinched by poverty, but that they plume themselves on their inexhaustible wealth. For to be ever adding money to money, and never to curb the passion for it, but insatiably to covet more and more, betokeneth the extreme of poverty. But those who despise the present for love of the eternal and count it but dung, if only they win Christ, who have laid aside all care for meat and raiment and cast that care on the Lord, and rejoice in penury as no lover of the world could rejoice, were he roiling in riches, who have laid up for themselves plenteously the riches of virtue, and are fed by the hope of good things without end, may more fitly be termed rich than thou, or any other earthly kingdom. But, God working with thee, thou shalt lay hold on such spiritual abundance that, if thou keep it in safety and ever rightfully desire more, thou shalt never wish to dispend any part of it. This is true abundance; but the mass of material riches will damage rather than benefit its friends. Meetly therefore called I it the extreme of poverty, which the lovers of heavenly blessings utterly renounce and eschew, and flee from it, as a man

μενοι. ἔφυγον ἀπ' αὐτοῦ· ὡς φεύγει τις ἀπὸ ὄφεως. 160
οἱ δὲ ὑπ' ἀπόκτονον ἐχθρὸν καὶ τοῖς ποσὶ συνεπα-
τήσαν· οἱ συνοικοῦντες μοι καὶ συνεστιώμενοι τοῦ-
τον αὐθις ζῶντα παρὰ σοῦ λαβόντες αὐτοῖς
ἀπεστράφην καὶ προξένος πολέμων καὶ παθῶν
γεγονώς, δόξαν αὐτοῖς παντὸς ἄγγελος ποιήσας
ὅπερ μὴ γένοιτο μοι ποιῆσαι.

Τὰ αὐτὰ δὲ μοι νοεῖ καὶ περὶ ἐνδυμάτων· τοῖς
γὰρ ἀπεκδυσαμένοις τὴν τῆς παλαιότητος κατα-
φθορὰν καὶ τὰ τῆς πλάνης ἐνδύματα δοὺς τὸ ἐν-
αὐτοῖς ἀποθέμενοι· τὸν Χριστὸν δὲ ὡς ἱμάτιον
σωτήριον καὶ χιτῶνα εὐφροσύνης ἐνδεδύμενοι
πάλιν αὐτοὺς τοὺς δερματίνους ἀμφιασάμε-
χιτῶνας καὶ τὰ τῆς ἀσχήμονος περιθησόμεθα πέπλα
βόλαιον· ἀλλὰ τοῖς μὲν ἄμοιρον ἑταίρους μόνον
τῶν τοιούτων ἐπιδεομένους γινώσκω, τὸ τῆς ἐρη-
μου δὲ ἀρτυόμενοι ἀσκήσει καὶ τριφὴν ταύτην
λογιζόμενοι ἀληθέστατα τὰ χρήματα καὶ
ἱμάτια ὅπερ τοῖς ἄλλοις παρασχεῖν τοῖς πένησι
διακείμεθα· θησαυρὸν ἑαυτῷ εἰς τὸ μέλλον ἄδυλον
θησαυρίσαι· τὸν θεὸν ἑαυτῷ τοῖς κείνων ἐνχαῖς
ἐπιεύρω θέμενος· οὐ γὰρ μᾶλλον ἐνεργῶ τῷ
πλουτῷ πρὸς τὰ κάλλη χρήσιμα· εἶτα καὶ τὴν
παιδικὴν τοῦ πνεύματος περιβαλλόμενος, καὶ
τὴν μὲν σοφίαν ἐν ἀληθείᾳ περιζωσάμενος ἐνδυ-
μένος δὲ καὶ τὴν τῆς δικαιοσύνης θώρακα, περιθέ-
μενος τε καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου,
καὶ τοὺς πόδας ἐν ἑτοιμασίᾳ τοῦ Εὐαγγελίου τῆς
εἰρήνης ὑποδησάμενος· μετὰ χεῖρας τε τὸν τῆς πί-
στεως ἀνακλάσας θύρεον, καὶ τὴν τοῦ πνεύματος
μάχαιραν ἥ ἐστι ῥῆμα θεοῦ, καὶ πανταχόθεν ἄριστα 161
κοσμηθείς, καὶ περιφραξάμενος, οὕτω πέπει-

Gal. iii. 27

Eph. vi. 13–17

fleeth from an adder But if I take from thee and so bring back to life that foe, whom my comrades in discipline and battle have slain and trampled under foot, and carry him back to them, and so be the occasion of wars and lusts, then shall I verily be unto them an evil angel, which heaven forfend!

He bidden [illegible] alms to the poor [illegible] worthy [illegible] of the Lord

'Let the same I pray thee be thy thoughts about raiment As for them that have put off the corruption of the old man, and, as far as possible, cast away the robe of disobedience, and put on Christ as a coat of salvation and garment of gladness, how shall I again clothe these in their coats of hide, and gird them about with the covering of shame? But be assured that my companions have no need of such things, but are content with their hard life in the desert and reckon it the truest luxury, and bestow thou on the poor the money and garments which thou promisedst to give unto our monks, and lay up for thyself, for the time to come, treasure that cannot be stolen, and by the orisons of these poor folk make God thine ally, for thus shalt thou employ thy riches as an help toward noble things Then also put on the whole armour of the Spirit, having thy loins girt about with truth, and having on the breast plate of righteousness, and wearing the helmet of salvation, and having thy feet shod with the preparation of the gospel of peace, and taking in thine hands the shield of faith, and the sword of the spirit, which is the word of God. And, being thus excellently armed and guarded on

θὼς πρὸς τὸν κατὰ τῆς εὐσεβείας ἐξελθε πόλεμον, ὡς ἂν, ταύτην τροπωσάμενος καὶ τὸν αὐτῆς ἀρχηγὸν διάβολον εἰς γῆν καταρράξας, τοῖς τῆς νίκης στεφάνοις κοσμηθῆσῃ ἐκ τῆς ζωαρχικῆς δεξιᾶς τοῦ Δεσπότου.

XIX

Τοῖς τοιούτοις οὖν δογμασι καὶ λόγοις σωτηρίοις κατηχήσας ὁ Βαρλαὰμ τὸν τοῦ βασιλέως υἱὸν καὶ πρὸς τὸ θεῖον βαπτισμα εὐτρεπίσας, νηστευειν τε καὶ εὔχεσθαι ἐντειλάμενος, κατὰ τὸ ἔθος, ἐφ' ἱκανὰς ἡμέρας, οὐ διέλιπε συχνιζων πρὸς αὐτόν, καὶ πᾶσαν δογματικὴν φωνὴν τῆς ὀρθοδόξου πίστεως ἐκδιδάσκων καὶ το θεῖον Εὐαγγέλιον ὑπαγορεύων αὐτῷ, πρὸς δὲ καὶ τὰς ἀποστολικὰς παραινεσεις καὶ τὰς προφητικὰς ῥησεις ἑρμηνεύων· θεοδίδακτος γὰρ ὢν ὁ ἀνὴρ πᾶσαν ἐπι στόματος Παλαιάν τε καὶ Καινὴν Γραφὴν ἔφερε, καί τῷ θειῳ κινούμενος Πνεύματι, ἐφωτισεν αυτὸν πρὸς τὴν ἀληθῆ θεογνωσιαν· ἐν αὐτῇ δὲ τῇ ημέρᾳ ὅτε βαπτισθῆναι ἔμελλε, διδάσκων αὐτόν, ἔλεγεν· Ἴδου τὴν τοῦ Χριστοῦ
Ps. lv. 6 ἐπείγῃ λαβεῖν σφραγῖδα, καὶ τῷ φωτὶ σημειωθῆναι τοῦ προσωπου Κυριου, καὶ υἱὸς μὲν γίνῃ Θεοῦ, ναὸς δὲ τοῦ ἁγίου καὶ ζωοποιοῦ Πνεύματος, πίστευε τοίνυν εἰς Πατερα, καὶ Υἱόν, καὶ Ἅγιον Πνεῦμα, τὴν ἁγίαν καὶ ζωαρχικὴν Τριάδα ἐν τρισὶν ὑποστασεσι καὶ μιᾷ θεότητι δοξαζομένην, 162
διαιρετὴν μὲν ταῖς ὑποστάσεσι καὶ ταῖς ὑποστατικαῖς ἰδιότησιν, ἡνωμενην δὲ τῇ οὐσίᾳ· ἕνα μεν

every side, in this confidence go forth to the warfare against ungodliness, until, this put to flight, and its prince, the devil, dashed headlong to the earth, thou be adorned with the crowns of victory from the right hand of thy master, the Lord of life.'

XIX

Barlaam prepareth Ioasaph for baptism

With such like doctrines and saving words did Barlaam instruct the king's son, and fit him for holy Baptism, charging him to fast and pray, according to custom, several days; and he ceased not to resort unto him, teaching him every article of the Catholick Faith and expounding him the Gospel. Moreover he interpreted the Apostolick exhortations and the sayings of the Prophets; for, taught of God, Barlaam had alway ready on his lips the Old and New Scripture; and, being stirred by the Spirit, he enlightened his young disciple to see the true knowledge of God. But on the day, whereon the prince should be baptized, he taught him, saying, 'Behold thou art moved to receive the seal of Christ, and be signed with the light of the countenance of the Lord; and thou becomest a son of God, and temple of the Holy Ghost, the giver of life. Believe thou therefore in the Father, and in the Son, and in the Holy Ghost, the holy and life-giving Trinity, glorified in three persons and one Godhead, different indeed in persons and personal properties, but united

instructing him in the doctrine of the Holy Trinity.

γεννήσεων Θεοῦ ἀγεννήτου τοῦ Πατρός, ἵνα δὲ γεννήσεως Κυρίου τοῦ Υἱοῦ φῶς ἐκ φωτὸς Θεοῦ ἀληθινοῦ ἐκ Θεοῦ ἀληθινοῦ γεγεννήσεται πρὸ πάντων τῶν αἰώνων· ἀγαθὸς γὰρ Πατρὸς ἀγαθὸς ἐγεννήθη Υἱός, φῶς ἐκ τοῦ ἀνάρχου φῶς ἐξέλαμψε τὸ ἀΐδιον, καὶ ἐκ τῆς ἀρχῆς ζωὴ ἡ ζωοποιὸς προῆλθε πνεῦμα, καὶ ἐκ τῆς αὐτοδυναμίας

Wisd. vii. 25 ἡ τοῦ Υἱοῦ δύναμις ἐξέφανη· ἐκ γὰρ τοῦ ἀπαυγάσματος τῆς δόξης καὶ λόγος ἐπιστήμων ἐκ μορφῆς τοῦ Θεοῦ καὶ Θεοῦ ἐνεργὸς τε καὶ αἰῶν· δι' οὗ τὰ πάντα ἐγένετο τὰ ὁρατὰ καὶ τὰ ἀόρατα

John iv. 24 καὶ ἐν οἴκῳ Πνεῦμα Ἅγιον τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον Θεοῦ τελείου καὶ ζωοποιοῦ, καὶ ἁγιαστικὸν παρακλητικὸν ταυτόδυναμον, ταυτόδοξον, συναΐδιον· ἀκτίστου· ἀκτίστου οὖν προσκυνοῦμεν τὸν Πατέρα καὶ τὸν Υἱὸν καὶ τὸ Ἅγιον Πνεῦμα τὴν τριάδα ὑποστατικῶς· εἰς οὖν ἀλήθειαν καὶ θεότητα μία· κοινὸν μὲν γὰρ τῶν τριῶν ἡ θεότης καὶ μία αὐτῶν ἡ φύσις· μία οὐσία, μία δόξα, μία βασιλεία, μία δύναμις, μία ἐξουσία· κοινὸν δὲ τῷ Υἱῷ καὶ Ἁγίῳ Πνεύματι τὸ ἐκ τοῦ Πατρὸς εἶναι· ἰδιον δὲ τοῦ Πατρὸς μὲν τὸ ἀγέννητον εἶναι, Υἱοῦ δὲ τὴν γέννησιν, Πνεύματος δὲ τὴν ἐκπόρευσιν.

Οὕτω μὲν οὖν ταῦτα πιστεύομεν· κατανοεῖν δὲ τὸν τρόπον τῆς γεννήσεως ἢ τῆς ἐκπορεύσεως μὴ ἀνεχόμεθα· ἀκατάληπτον γὰρ· τὸ εὐθύνοντι καρδίας ἀπόρρητον προσήκον ὅτι ὁ Πατὴρ καὶ ὁ Υἱὸς καὶ τὸ Ἅγιον Πνεῦμα κατὰ πάντα ἐν εἰσι, πλὴν τῆς ἀναιτίας καὶ τῆς γεννήσεως καὶ τῆς ἐκπορεύσεως, καὶ ὅτι ὁ μονογενὴς Υἱὸς καὶ Λόγος τοῦ Θεοῦ καὶ Θεὸς διὰ τὴν ἡμετέραν σωτηρίαν

Eph. i. 1 κατῆλθεν εἰς τὴν γῆν εὐδοκίᾳ τοῦ Πατρὸς καὶ

in substance, acknowledging one God unbegotten, the Father, and one begotten Lord the Son, light of light, very God of very God, begotten before all worlds, for of the good Father is begotten the good Son, and of the unbegotten light shone forth the everlasting light, and from very God came forth the life-giving spring, and from original might shone forth the might of the Son, who in the brightness of his glory and the Word in personality was with in the beginning with God, and God without beginning and without end, in whom all things visible and invisible were made. I know glory also the Holy Ghost, which proceeds from the Father, perfect, forgiving and sanctifying God, with the same with the same power, eternal and uncreate. I can therefore worship from the Father and the Son and the Holy Ghost in three persons or properties and one Godhead. For the Godhead is common of the three, and one in their nature, one their substance, one their glory, one their kingdom, one their might, one their authority; but it is common of the Son and of the Holy Ghost that they are of the Father, and it is proper of the Father that he is unbegotten, and of the Son that he is begotten, and of the Holy Ghost that he proceedeth.

This the state be thy belief, but seek not to understand the manner of his generation or procession for this incomprehensible. In uprightness of heart and without question accept the truth that the Father and the Son and the Holy Ghost are in all points one except in the being unbegotten, and begotten, and proceeding, and that the only begotten Son, the Word of God and God, for our salvation came down from heaven, by the good

[illegible]

Gal. iv. 4 φύσει ἐν τῇ μητρὶ τοῦ ἁγίου Πνεύματος καὶ Θεοτόκου Μαρίας ἐκ Πνεύματος Ἁγίου καὶ ἀφθάρτου
Luke i. 35, Jn. vii. 11 ἐξ αὐτῆς γεννηθεὶς καὶ ἀνθρώπου τελείου γενόμενος καὶ ὅτι οὗτος Θεὸς τέλειος ἐστι καὶ ἄνθρωπος τέλειος, γνωριζόμενος ἐν δυσὶ φύσεσιν θεότητός τε καὶ ἀνθρωπότητος καὶ ἐν δυσὶ φύσεσι νοούμενος θελητικός τε καὶ ἐνεργητικὸς καὶ αὐτεξούσιος καὶ κατὰ πάντα τέλειος ὁμοούσιος κατὰ τὸν ἀνθρώπινον τρόπον ἔχων τε καὶ λόγον θεότητος φύσει καὶ ἀνθρωπότητος μιᾷ δὲ ὑποστάσει ὑπάρχων καὶ καὶ ταῦτα ἀπὸ ἀρχῆς λόγος μόνος τοῦ
Phil. ii. 7 τοῦτον μαθὼν ἐξίστησι τῶν ἑαυτοῦ ἐπιτηδευμάτων ὁ Υἱὸς τοῦ Θεοῦ καὶ ἀνθρώπου γενόμενος ἐν παρθένῳ 195
καὶ σωματικῶς κατῴκησε τε καὶ ἀφθάρτου ἡ τῆς τῶν δύο φύσεων ἑνὸς μιᾷ ὑποστάσει συνέλευσις γὰρ ταῦτα ἐπιλαμβάνομαι κατέχειν τὰ θεοπρεπῆ καὶ ἐν τοῖς θείοις Γραφῇ ἐκφωνεῖται τοῦ δὲ ὑπὲρ ἡμῶν καὶ σωτηρίας καὶ λύτρου ἐν ἐκείνῳ
Luke i. 78 Πίστευον τὸν Υἱὸν τοῦ Θεοῦ τὸν δύο ἀνελλιπῆ ὄντα γεννώμενον ἀνθρώπου πάντα τε ἀναλήψαντα ὅσα τε τῆς ἀνθρωπότητος φύσεως καὶ οἷα τῆς πάθη ἐπιτίμησις γὰρ καὶ ἀτιμία, καὶ ὑπνώσεις καὶ ἐπιστάσεις καὶ πτώσεις φύσει τῆς ἀνθρωπότητος καὶ ὑπὲρ τοῦ ἀνθρώπου ὅμως ἤχθη εἰς θάνατον ἀνεπιμίκτῳ καὶ ἀνάφῃ θανάτου γενόμενος τῆς θεότητος ἀνάβασις καὶ ἀτρεπτος ἐκ μεταστάσεως οὐδὲν γὰρ ἔλαττον τοῦ πάθους τὴν ἀνάβασιν προσεπιτίθεμεν φύσει· ἀλλὰ τὸν προκείμενον γενόμενον αὐτὸν παθόντα καὶ ταφέντα καὶ τῇ θείᾳ δυνάμει ἐκ νεκρῶν ἀναστάντα καὶ ἀθανασίᾳ τε καὶ
1 Tim. iii. 16 οὐρανοὺς ἀναληλυθότα καὶ ἥξειν πάλιν μετὰ

pleasure of the Father and by the operation of the Holy Ghost was conceived without seed in the womb of Mary the holy Virgin and Mother of God by the Holy Ghost and was born of her without defilement and was made perfect man and that he is perfect God and perfect man, being of two natures the Godhead and the manhood and in two natures endowed with reason and activity, and free will and in all points perfect according to the proper rule and law in either case that is in the Godhead and the manhood, and in one united person. And do thou receive these things without quest or never seeking to know the manner how the Son of God emptied himself and was made man of the blood of the Virgin without seed and without defilement or what is the union in one person of two natures? For by faith we are taught to hold fast those things that have been divinely taught us out of Holy Scripture but of the manner we are ignorant and cannot declare it.

Believe thou that the Son of God who, of his tender mercy was made man took upon him all the affections that are natural to man, and are blameless (he hungered and thirsted and slept and was weary and endured agony in his human nature, and for our transgressions was led to death was crucified and was buried and tasted of death his Godhead continuing without suffering and without change for we attach no sufferings whatsoever to that nature which is free from suffering but we recognize him as suffering and buried in that nature which he assumed and in his heavenly glory rising again from the dead and in immortality ascending into heaven), and believe that he shall come again, with

δόξης κρίνει ζῶντας καὶ νεκροὺς οἷς αὐτὸς οἶδε
λόγοις θεοειδεστέρου σώματος, καὶ ἀποδώσειν
John v. 28 ἑκάστῳ τοῖς δικαίοις αὐτοῦ σταθμοῖς· ἀναστή-
σονται γὰρ οἱ νεκροὶ καὶ ἐγερθήσονται οἱ ἐν τοῖς
Cp. Dan. xii. 2 μνημείοις· καὶ οἱ μὲν τὰς τοῦ Χριστοῦ φυλά-
ξαντες ἐντολὰς καὶ τῇ ὀρθῇ συναπελθόντες πίστει
John viii. 51 κληρονομήσουσι ζωὴν αἰώνιον, οἱ δ' ἐν ἁμαρτίαις 168
καταφθαρέντες καὶ τῆς ὀρθῆς ἐκκλινάντες πίστεως
Mat. xxv. 41 εἰς κολάσεις αἰωνίους ἀπελεύσονται. πίστευε μὴ
οὐσίαν τινὰ εἶναι τοῦ κακοῦ ἢ βασιλείαν, μηδὲ
ἀνάρχου αὐτὴν ὑπολαμβάνε ἢ παρ' ἑαυτῆς ὑπο-
στᾶσαν, ἢ παρὰ τοῦ Θεοῦ γενομένην ἀπαγε
τῆς ἀποπίας· ἀλλ' ἡμέτερον ἔργον τοῦτο καὶ τοῦ
διαβόλου, ἐκ τῆς ἡμετέρας προαιρέσεως ἐπεισελθόν
ἡμῖν διὰ τὸ αὐτεξούσιοι ἡμᾶς γεγενῆσθαι, καὶ
αὐτοπροαιρέτῳ βουλήσει τοῦτο ἐκλεγεσθαι, εἴτε
Eph. iv. 5 ἀγαθὸν, εἴτε καὶ φαῦλον. πρὸς τούτοις ὁμολογεῖ
ἓν βάπτισμα ἐξ ὕδατος καὶ Πνεύματος εἰς
ἄφεσιν ἁμαρτιῶν.

Δέχου καὶ τὴν μεταλήψιν τῶν ἀχράντων τοῦ
Χριστοῦ μυστηρίων, πιστεύων ἐν ἀληθείᾳ σῶμα
καὶ αἷμα ὑπάρχειν Χριστοῦ τοῦ Θεοῦ ἡμῶν, ἃ
δέδωκε τοῖς πιστοῖς εἰς ἄφεσιν ἁμαρτιῶν· ἐν τῇ
I Cor. xi. 23–25 νυκτὶ γὰρ ἡ παρέδοτο, διαθήκην καινὴν διέθετο
Mat. xxvi. 26–28 τοῖς ἁγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις,
καὶ δι' αὐτῶν πᾶσι τοῖς εἰς αὐτὸν πιστεύουσιν,
Mark xiv. 22–24 Luke xxii. 19, 20 εἴπων· Λάβετε, φάγετε· τοῦτό ἐστι τὸ σῶμά μου
ὑπὲρ ὑμῶν κλώμενον εἰς ἄφεσιν ἁμαρτιῶν.
ὁμοίως δὲ καὶ τὸ ποτήριον λαβὼν δέδωκεν
αὐτοῖς, λέγων· Πίετε ἐξ αὐτοῦ πάντες· τοῦτο

glory, to judge quick and dead which himself knoweth, by the words of that divinest body,[1] and to reward every man by his own just standards. For the dead shall rise again and they that are in their graves shall awake and they that have kept the commandments of Christ, and have departed this life in the true faith shall inherit eternal life, and they that have died in their sins, and have turned aside from the right faith, shall go away into eternal punishment. Believe not that there is any true being or kingdom of evil, nor suppose that it is without beginning or self-originate or born of God but on such as assinility but believe rather that it is the work of us and the devil, come upon us through our heedlessness because we were endowed with free will, and we make our choice, of deliberate purpose, whether it be good or evil. Beside this, acknowledge one Baptism, by water and the Spirit for the remission of sins.

'Receive also the Communion of the spotless Mysteries of Christ believing in truth that they are the Body and Blood of Christ our God, which he hath given unto the faithful for the remission of sins. For in the same night in which he was betrayed he ordained a new testament with his holy disciples and Apostles, and through them for all that should believe on him, saying "Take, eat this is my Body, which is broken for you, for the remission of sins. After the same manner also he took the cup, saying, "Drink ye all of this this is my Blood, of the new testament, which

and of the Eucharist

[1] Greg. Naz. Orat. xl. 45 [illegible]

ἐστι τὸ αἷμα μου τὸ τῆς καινῆς διαθήκης τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. αὐτὸς οὖν 166

Heb. iv. 12 *ὁ λόγος τοῦ Θεοῦ ὁ ζῶν καὶ ἐνεργὴς καὶ πάντα ποιῶν τῇ δυνάμει ἃ τοῦ ποιεῖ καὶ μετασκευάζει διὰ τῆς θείας ἐνεργείας τὸν ἄρτον καὶ τὸν οἶνον*

Cf. Mat. xxvi. 26 *τῆς προσφόρας σῶμα αὐτοῦ καὶ αἷμα, τῇ ἐπιφοιτήσει τοῦ Ἁγίου Πνεύματος εἰς ἁγιασμὸν καὶ φωτισμὸν τῶν ποθῶ μεταλαμβανόντων.*

John Dam. [illegible] *Προσκυνῶ πιστὸς τιμῶν καὶ ἀσπαζόμενος τὸ σεβάσμιον ἐκτύπωμα τοῦ Δεσποτικοῦ χαρακτῆρος τοῦ δι' ἡμᾶς ἐνανθρωπήσαντος Θεοῦ Λόγου, αὐτὸν δοκῶ τὸν Κύριον ὁρᾶν ἐν τῇ εἰκόνι. Ἡ*

Basil. De Spir. Sanct. [illegible] *τιμὴ γὰρ τῆς εἰκόνος, φησὶ τὶς τῶν ἁγίων, ἐπὶ τὸ πρωτότυπον διαβαίνει· πρωτότυπον δὲ ἐστι τὸ εἰκονιζόμενον ἐξ οὗ τὸ παράγωγον γίνεται· τῶν γὰρ ἐν εἰκόσι ζωγράφων τοῖς τοῦ νοῦ φθάλμοις ἔστιν ἡ διάθεσις ἰδέα οἱ ἐστιν ἡ εἰκών, ἀνάλογον προσκυνοῦντες τὸν τοῦ δι' ἡμᾶς παρεσχεθέντος μορφὴν οὐ θεοποιοῦσι, ἀλλ' ὡς εἰκόνα τοῦ παρεσχεθέντος Θεοῦ*

Phil. ii. 7 *κατασπαζόμεθα· ποθῶ καὶ ἀνίστη τὸν κόσμον σωτῆρα τὸν δι' ἡμᾶς μικρὸν καὶ ἄκλινῆ μορφῇ*

John Dam. [illegible] *ὁμοίως καὶ τῆς ἀχράντου Μητρὸς αὐτοῦ καὶ πάντων τῶν ἁγίων τὰ ἐκτυπώματα τούτῳ τῷ λόγῳ παριστῶμεν· ἀνάλογον δὲ καὶ τὸν τύπον τοῦ ζωοποιοῦ καὶ σεβάσμιον σταυροῦ πιστὸς προσκυνῶ κατασπάζου διὰ τὸν σῶμα θείου ἐν αὐτῷ σαρκὶ ἐπὶ σωτηρίᾳ τῶν γενῶν* 167

Ps. Wisd. [illegible] *ἡμῶν λύτρωσιν τὸν Θεὸν καὶ Σωτῆρα τοῦ κόσμου, καὶ δοκῶ ἡμῖν τοῦτον σύμβολον τῆς κατὰ τοῦ διαβόλου νίκης· φύεται γὰρ καὶ τρέφει, μὴ φέρων*

is shed for you for the remission of sins this do in remembrance of me.' He then, the Word of God, being quick and powerful, and, working all things by his might, maketh and transformeth, through his divine operation, the bread and wine of the oblation into his own Body and Blood, by the visitation of the Holy Ghost, for the sanctification and enlightenment of them that with desire partake thereof.

Barlaam justifies the worship of images.

'Faithfully worship, with honour and reverence, the venerable likeness of the features of the Lord, the Word of God, who for our sake was made man, thinking to behold in the Image thy Creator himself. 'For the honour of the Image saith one of the Saints, passeth over to the original.' The original is the thing imaged, and from it cometh the derivation. For when we see the drawing on the Image, in our mind's eye we pass over to the true form of which it is an Image, and devoutly worship the form of him who for our sake was made flesh, not making a god of it, but saluting it as an image of God made flesh, with desire and love of him who for us men emptied himself, and even took the form of a servant. Likewise also for this reason we salute the pictures of his undefiled Mother, and of all the Saints. In the same spirit also faithfully worship and salute the emblem of the life-giving and venerable Cross, for the sake of him that hung thereon in the flesh, for the salvation of our race. Christ the God and Saviour of the world, who gave it to us as the sign of victory over the devil, for the devil trembleth and quaketh

[illegible]

Gal. 1. 8 [illegible] Ἀποστόλου, ἀλλ' Κλήμεντος ἢ Διονυσίου ἢ [illegible] ἑξ ἑκατοντάδος [illegible] [illegible] Ἰωάννου [illegible] [illegible] Θεοφόρου Πατέρων [illegible] [illegible] τῆς [illegible] Δεσποτείας.

Ταῦτα οὖν ὁ Βαρνάβας καὶ τὸν τῶν πιστῶν ἐπιβάλλει τὸν κανόνα τὸν κατὰ Ἀλεξάνδρειαν [illegible]

Mat. xxviii. 19 βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος καὶ τὸν κατὰ τὴν [illegible] καὶ [illegible] τοῦ Ἁγίου Πνεύματος [illegible] τὸν τῶν αἱρετικῶν [illegible] τοῦ Χριστοῦ

Luke x. 16 μιμούμενοι καὶ [illegible] τὸν Πατέρα, ἄφρων [illegible] ἀποστέλλοντα Χριστὸν τὸν Θεόν.

Pet. i. 1, 2 Εἰκὸς δὲ πρὸς αὐτὸν ὁ Βαρνάβας· Ἐκλεκτοὶ ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ὁ κατὰ τὸ πολὺ ἔλεος αὐτοῦ ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζῶσαν διὰ ἀναστάσεως ἐκ νεκρῶν Ἰησοῦ Χριστοῦ, καὶ ἀφθαρσίαν τετηρημένην εἰς

[1] A misprint for [illegible]

at the virtue thereof, and endureth not to behold it. In such doctrines and in such faith shalt thou be baptized, keeping thy faith unwavering and pure of all heresy until thy latest breath. But all teaching and every speech of doctrine contrary to the blameless faith abhor, and consider it an alienation from God. For, as saith the Apostle, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." For there is none other Gospel or none other Faith than that which hath been preached by the Apostles, and established by the inspired Fathers at divers Councils, and delivered to the Catholick Church."

Ioasaph is baptized

When Barlaam had thus spoken, and taught the king's son the Creed which was set forth at the Council of Nicæa, he baptized him in the name of the Father, and of the Son, and of the Holy Ghost, in the pool of water which was in his garden. And there came upon him the grace of the Holy Spirit. Then did Barlaam come back to his chamber, and offer the Mysteries of the unbloody Sacrifice, and communicate him with the undefiled Mysteries of Christ: and Ioasaph rejoiced in spirit, giving thanks to Christ his God.

Barlaam giveth thanks to God and biddeth Ioasaph walk

Then said Barlaam unto him, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten thee again unto a lively hope, to an inheritance incorruptible and undefiled, that fadeth not away,

οὐρανοῖς ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν διὰ
Πνεύματος ἁγίου. σήμερον γὰρ ἐλευθερωθεὶς ἀπὸ
τῆς ἁμαρτίας ἐδουλώθης τῷ Θεῷ, τὸν ἀρχιδεσπότην
δεξάμενος τῆς αἰωνίου ζωῆς· καὶ, τὸ σκότος ἀπο-
λιπών, φῶς ἐνεδύσω, καταταγεὶς εἰς τὴν ἐλευθε-
ρίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ. Ὅσοι γὰρ,
φησὶν Ἥλιος αὐτὸς, ἔδωκεν αὐτοῖς ἐξουσίαν
τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ
ὄνομα αὐτοῦ· ὥστε οὐκέτι εἰ δοῦλος, ἀλλ' υἱὸς
καὶ κληρονόμος Θεοῦ διὰ Ἰησοῦ Χριστοῦ· ἐν
Πνεύματι ἁγίῳ δὲ μόνον σπουδάσον δοῦ-
λος καὶ ἀκόμα τοῦ αὐτοῦ γενέσθαι, ἐπιζητῶν
τὸ ἀγαθὸν ἐπὶ τῷ θεμελίῳ τῆς πίστεως· πίστις
γὰρ χωρὶς ἔργων νεκρά ἐστιν· ὥσπερ καὶ ἔργα
ἄνευ πίστεως, καθὼς καὶ πρότερον μεμνήμεθα
λέγοντες καὶ· ἀποθέμενος οὖν λοιπὸν πᾶσαν
κακίαν, καὶ πάντα τὰ ἔργα τοῦ παλαιοῦ ἀν-
θρώπου μισήσας τὰ φθειρόμενα κατὰ τὰς ἐπι-
θυμίας τῆς ἀπάτης· ὡς ἀρτιγέννητον βρέφος τὸ
λογικὸν καὶ ἄδολον γάλα τοῦ ἀρτίως ἐπιποθήσαν
πίε· ἵνα ἐν αὐτῷ αὐξηθῇς καὶ φθάσῃς εἰς τὴν
ἐπίγνωσιν τοῦ ἀτόλμου τοῦ Υἱοῦ τοῦ Θεοῦ, εἰς
ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πλήρω-
ματος τοῦ Χριστοῦ, μηκέτι νηπιάζοντα ἐν ταῖς φρεσὶ,
κλυδωνιζόμενον καὶ περιφερόμενον τῇ ζάλῃ καὶ
τρικυμίᾳ τῶν παθῶν· ἀλλὰ τῇ μὲν κακίᾳ
νηπιάζειν, πρὸς δὲ τὸ ἀγαθὸν ἀτέρμονον καὶ
πεπαγιωμένον ἔχειν τὸν νοῦν καὶ ἀξίως περι-
πατεῖν τῆς κλήσεως ἧς ἐκλήθης· ἐν φυλακῇ
τοῦ ἐντάλματος τοῦ Κυρίου ἀποστεύσαντες ἑαυτοῦ
καὶ ἀλλοτριώσας τὴν ῥαθυμίαν τῆς προ-
τέρας ἀναστροφῆς, καθὼς τὰ ἔθνη περιπατεῖ

Rom. viii. 14 — Gal. iv. 7 — John i. 12 — Rom. viii. 17 — 1 Cor. xv. 50 — Jas. iv. 10 — 1 Pet. ii. 1 — 2 Tim. ii. 4 — Eph. iv. 13 — Eph. iv. 14 — Eph. iv. 1 — Eph. iv. 17

reserved in heaven in Christ Jesus our Lord by the Holy Ghost, for to-day thou hast been made free from sin and hast become the servant of God, and hast received the earnest of everlasting life thou hast left darkness and put on light being enrolled in the glorious liberty of the children of God. For he saith, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Wherefore thou art no more a servant, but a son and an heir of God through Jesus Christ in the Holy Ghost. Wherefore, Beloved, give diligence that thou mayest be found of him without spot and blameless, working that which is good upon the foundation of faith: for faith without works is dead, as also are works without faith, even as I remember to have told thee afore. Put off therefore now all malice, and hate all the works of the old man, which are corrupt according to the deceitful lusts, and, as new born babe, desire to drink the reasonable and sincere milk of the virtues that thou mayest grow thereby, and attain unto the knowledge of the commandments of the Son of God, unto a perfect man unto the measure of the stature of the fulness of Christ: that thou mayest henceforth be no more a child in mind, tossed to and fro, and carried about on the wind and raging waves of the passions: or rather in malice be a child but have thy mind settled and made steadfast toward that which is good, and walk worthy of the vocation wherewith thou wast called, in the keeping of the commandments of the Lord casting off and putting far from thee the vanity of thy former conversation, henceforth walking not as the Gentiles

worthy of his calling

ἐν τῇ μετουσιώσει τοῦ ὄντος αὐτοῦ ἀποτελοῦσαν
τὴν διάνοιαν καὶ ἀπαλλάττουσαν τῆς ἐξέως τοῦ
θεοῦ ὑπεστήσαμεν τοῦ ἀτελοῦς καὶ ἐν τῷ καὶ
ἀλογοῦς ὀνόματι. ἐν δὲ ἑαυτῷ προσηκόντως θεω-
ρεῖται καὶ ἀληθέστερον· αὐτὸ δὲ καὶ οὐ μόνον φυσικῶς 170
ὑπεστάτησεν· ὁ τῆς κατὰ τὸν Πνεύματος ἐν
τῇ ἀγαθότητι καὶ δικαιοσύνῃ καὶ ἀληθείᾳ,
καὶ τὸν ἐκεῖθεν καὶ ἐνταῦθα πᾶν δεδόμενον
μηδὲν τῇ τῶν τόπων ἀποστάσεσι πολλαπλασιά-
ζειν, ἀλλ' ἀπαράλλακτον καθ' ἑαυτὸν ἐν δικαιοσύνῃ
καὶ ἀγαθότητι καὶ ἀληθείᾳ διάγειν· τοῦ τοῦτο
φανεῖ τῷ λόγῳ φ. καθ' ἣν ἀναλογίαν ἐν τῇ ἐξέ-
ωσιν ἐκείνῳ τῶν θεοῦ νοημάτων τὸν ἐπιστολικὸν
εἰς τὸ ἑνοῦν αὐτοῦ· ὅστε οὐκοῦν δυνατὸν λέγειν
ὅτι οὐ κατὰ τὴν ἀ ἀτόμου τὸν ἀριθμὸν εἰδικὸν
τῶν ἢ οὐκ οὐ μόνον· ἐν τῷ καὶ ἀτόμῳ καὶ καὶ
τοῦ ἑνὸς τοῦ ἑνὸς τοῦ ἀτόμου τοῦ
σώματος· ἀλλ' ὅμως πολλῶν ὄντων καὶ θεῶν ἐκ
τῆς ἑνάδος τῶν μετόχων αὐτῶν τῶν μὴ ἀπο-
φοῖς πεφυκότων· ἀλλ' ἀκριβῶς ἀνάλογον τὸ τῶν
θείων τοῦ θεοῦ καὶ τῶν κατὰ τὸν ἀπόστολον
ἀπεφήνατο τὸν μεθόριον τῶν μετόχων τῶν αὐτῶν
ἐν μόνῳ· καὶ ἐν τῷ ἀνάλογον καὶ ἑνάδος καὶ ἐν αὐτῷ
τοῦτο ἀγαθοποιοῦσιν ἐν τῇ ἀγάπῃ καὶ ἀληθείᾳ
ἐν οὖν καθὼς ἡνώθησαν τῷ ἑνὶ καὶ ἐδόξασθε
καὶ ἐδόξασεν ἀποστόλου κρείττω ἐν αὐτῇ τῷ
ἑνὶ ἀξιώματος καὶ τῷ ἀνάλογον καὶ τῶν
ἑνῶν ἀπὸ ἑνὸς ἀγάπῃ ἔχων πίστιν καὶ
ἀγάπῃ ἀνάλογον ἐκ ἔχων ἀγάπῃ μαρτύρων 71
μάρτυς καὶ ἑνὸς ἐκκλησιαστικῶν· ἀνάλογον πίστιν ἐν,
ἀγάπῃ ἀνάλογον· ἀνάλογον τῶν τῶν
ἑνὸς ζῆν καὶ ἐν καὶ ἑνὸς· τῶν δὲ τῶν

walk in the vanity of their mind having their understanding darkened alienated from the glory of God, in subjection to their lusts and unreasonable affections But as for thee, even as thou hast approached the living and true God, so walk thou as a child of light, for the fruit of the Spirit is in all goodness and righteousness and truth, and no longer destroy by the works of the old man the new man, which thou hast to-day put on But day by day renew thyself in righteousness and holiness and truth for this is possible with every man that willeth, as thou hearest that unto them that believe on His name he hath given power to become the sons of God, so that we can no longer say that the acquiring of virtues is impossible for us, for the road is plain and easy For, though with respect to the buffeting of the body, it hath been called a strait and narrow way, yet through the hope of future blessings is it desirable and divine for such as walk, not as fools but circumspectly, understanding what the will of God is, clad in the whole armour of God to stand in battle against the wiles of the adversary, and with all prayer and supplication watching thereunto, in all patience and hope Therefore, even as thou hast heard from me, and been instructed, and hast laid a sure foundation, do thou abound therein, increasing and advancing, and warring the good warfare, holding faith and a good conscience witnessed by good works, following after righteousness, godliness, faith, charity, patience, meekness, having hold on eternal life whereunto thou wast called. But remove far

and to present his conduct less before God

καὶ ἐπιθυμεῖν τῶν παθῶν μὴ μόνον τῇ κατὰ πρᾶξιν ἐνεργείᾳ μακούνης ἀπὸ σοῦ, ἀλλὰ καὶ ταῖς κατ' ἔννοιαν ἐνθυμήσεσιν ὡς ἂν ἀμόλυντον σοι τὴν ψυχὴν τῷ Θεῷ παρέδειξας· οὐ μόνον γὰρ αἱ πράξεις ἀλλὰ καὶ αἱ ἐνθυμήσεις ἡμῶν, ἀναγραπτοὶ οὖσαι, στεφάνων ἢ τιμωριῶν προξενοὶ γίνονται· ταῖς καθαραῖς δὲ καρδίαις ἐνοικεῖν τὸν Χριστὸν ἅμα Πατρὶ καὶ Ἁγίῳ Πνεύματι ἐπιστάμεθα· ὡς ὁ αὖ πάλιν κάκιστος μαλισσαι, οὕτω τοὺς πονηροὺς λογισμοὺς ἐκδιώκειν ἡμῶν τὴν τοῦ θείου Πνεύματος χάριν μεμαθήκαμεν· διὸ ἐπιμελῶς πρὸς τοῦτο ἔχων πάντα διαλογισμὸν ἐμπαθεῖς ἀπαλείψας τῆς ψυχῆς, τὰς πρώτας ἐμφυτεύσον ἐννοίας, ἵνα σεαυτὸν ποιῶν τοῦ Ἁγίου Πνεύματος· ἐκ τῶν διαλογισμῶν γὰρ καὶ πρὸς τὰς κατ' ἐνεργείαν πράξεις ἐρχόμεθα καὶ πάν ἔργον, ἀπὸ ἐννοίας καὶ ἐνθυμήσεως προκόπτον, μικρὰς ἐπιλαμβάνεται ἀρχῆς, εἶτα ταῖς κατὰ μικρὸν αὐξήσεσιν εἰς μέγιστα καταλήγει.

Διὰ τοῦτο μηδὲ ὅλως σοι εἰρμεῖσαι συνήθειαν ἄσῃς κακῆν· ἀλλὰ παράδεξαι ἔτι οὖσης, ἵξελε σοῦ τῆς καρδίας τὴν ποιηρὰν ῥίζαν ἵνα μὴ, ἐμφυεῖσα καὶ ἐν τῷ βάθει τὰς ῥίζας ἐμπήξασα, χρόνου καὶ κόπου δεηθῇ τοῦ ἐκριζωθῆναι· διὰ τοῦτο γὰρ αἱ τὰ μείζονα τῶν ἁμαρτημάτων ἐπεισέρχεται ἡμῖν καὶ καταδυναστεύει τὰς ἡμετέρας ψυχὰς, ὅτι τὰ ἐλάττονα δοκοῦντα εἶναι, οἷον ἐνθυμήσεις πονηραὶ, λόγοι ἀπρεπεῖς ὁμιλίαι κακαὶ τῆς προσηκούσης οὐ τυγχάνει διορθώσεως· ὥσπερ γὰρ ἐν τοῖς σώμασιν οἱ μικροὺς καταφρονήσαντες τραυμάτων σηπεδόνας πολλάκις καὶ θάνατον ἑαυτοῖς προεξε-

Menander, (1 Cor. xv. 33)

172

from thee all pleasure and lust of the affections, not only in act and operation, but even in the thoughts of thine heart, that thou mayest present thy soul without blemish to God. For not our actions only but our thoughts also are recorded, and lead either to crowns or to punishments: and we know that Christ, with the Father and the Holy Ghost, dwelleth in pure hearts. But, just as smoke driveth away bees, so, we learn, do evil imaginations drive out of us the Holy Spirit's grace. Wherefore take good heed hereto, that thou blot out every imagination of sinful passion from thy soul, and plant good thoughts therein, making thyself a temple of the Holy Ghost. For from imaginations we come also to actual deeds, and every work, advancing from thought and reflection, catcheth at small beginnings, and then, by small increases, arriveth at great endings.

'Wherefore on no account suffer any evil habit to master thee, but, while it is yet young, pluck the evil root out of thine heart, lest it fasten on and strike root so deep that time and labour be required to uproot it. And the reason that greater sins assault us and get the mastery of our souls is that those which appear to be less, such as wicked thoughts, unseemly words and evil communications, fail to receive proper correction. For as in the case of the body, they that neglect small wounds often bring mortification and death upon themselves, so too with the

and he warneth him to beware of the beginnings of evil,

πνοαν, οὕτω καὶ τῶν ψυχῶν αἱ τῶν μεγάλων ὑπερορώντες παθῶν καὶ ἁμαρτημάτων, τὰ μείζονα ἐπεισαγόντων καθ' ὅσον δὲ τὰ μείζονα ἐπεισέρχεται αὐτοῖς ἐν ἕξει γινομένη ἡ ψυχὴ κατα-
Prov. xviii. 3 φρονεῖ. Ἄσεβης γὰρ, φησιν, ἐλθὼν εἰς βάθος
Prov. xxvi. 1. κακῶν καταφρονεῖ καὶ λοιπὸν ὥσπερ ὑπὸ ψεκλινδούμενος βορβόρῳ ἥδεται, οὕτω καὶ ἡ ψυχὴ
2 Pet. ii. 22 ἐκείνη, ταῖς κακαῖς συνηθείαις κατεχωσθεῖσα, οὐδὲ αἴσθησιν λαμβάνει τῆς τῶν ἁμαρτημάτων δυσωδίας, ἀλλὰ τέρπεται μᾶλλον αὐταῖς καὶ ἐπηδύνεται, ὡς ἀγαθοῦ τινος τῆς κακίας ἀντεχομένη· κἂν ὀψὲ δὴ ποτε ἀναπνεύσῃ εἰς αἴσθησιν ἔλθῃ, κοπῷ πολλῷ καὶ ἱδρῶτι ἐλευθεροῦται, οὐκ ἐθέλοντι κατεδουλώσεν ἑαυτὴν τῇ πονηρᾷ συνηθείᾳ.

Διὰ τοῦτο πάσῃ δυνάμει μακρύνωμεν ἑαυτοὺς ἀπὸ πάσης ἐννοίας καὶ ἐνθυμήσεως πονηρᾶς καὶ πάσης ἐμπαθοῦς συνηθείας· μᾶλλον δὲ ταῖς ἀρεταῖς ἐθίζωμεν ἑαυτοὺς καὶ ἐν ἕξει τῆς τούτων γενοῦ ἐργασίας· εἰ γὰρ μικρὸν κατισχύσωμεν ἐν αὐτοῖς καὶ ἐν ἕξει γενέσθαι ἰσχύσωμεν, ἀκόπως λοιπὸν τῇ τοῦ Θεοῦ συνεργείᾳ προκόψομεν· ἡ γὰρ ἕξις τῆς ἀρετῆς τὴν ψυχὴν ποιωθεῖσα, ὡς ἄν φύσιν ἐν συγγενείᾳ πρὸς αὐτὴν ἔχουσα καὶ τοῦ Θεοῦ συνεργὸν κεκτημένη, δυσμετάβλητος γίνεται καὶ 173
λίαν ἀσφαλεστάτη, καθὼς ὁρᾷς ὅτι ἡ ἀνδρεία καὶ φρόνησις, σωφροσύνη τε καὶ δικαιοσύνη δυσμετάβλητοι εἰσιν. Ἕξεις οὖσαι τῆς ψυχῆς καὶ ποιότητες καὶ ἐνέργειαι δυὰ βάθους κεχωρισμένοι· εἰ γὰρ τὰ πάθη τῆς κακίας, οὐ φύσιν ἡμῖν ὄντα, ἀλλ' ἔξωθεν ἐπεισελθόντα, ἡνίκα ἐν ἕξει γεγόνασι, δυσμετάβλητα εἰσι, πόσῳ μᾶλλον ἡ ἀρετή, καὶ

soul thus they that overlook little passions and sins bring on greater ones. And the more those greater sins grow on them, the more doth the soul become accustomed thereto and think light of them For he saith, "When the wicked cometh to the depth of evil things, he thinketh light of them" and finally, like the hog, that delighteth to wallow in mire, the soul, that hath been buried in evil habits doth not even perceive the stink of her sin, but rather delighteth and rejoiceth therein, cleaving to wickedness as it were good. And even if at last she issue from the mire and come to herself again, she is delivered only by much labour and sweat from the bondage of those sins, to which she hath by evil custom enslaved herself.

and to form the habit of virtue

'Wherefore with all thy might remove thyself far from every evil thought and fancy, and every sinful custom, and school thyself the rather in virtuous deeds and form the habit of practising them. For if thou labour but a little therein, and have strength to form the habit, at the last, God helping thee, thou shalt advance without labour For the habit of virtue, taking its quality from the soul, seeing that it hath some natural kinship therewith and claimeth God for an help-mate, becometh hard to alter and exceeding strong, as thou seest, courage and prudence, temperance and righteousness are hard to alter, being deeply seated habits, qualities and activities of the soul For if the evil affections, not being natural to us, but attacking us from without, be hard to alter when they become habits, how much harder shall it be to shift virtue, which hath been by

φυσικῶς ἡμῖν ἐμφυτευθεῖσα ὑπὸ τοῦ Δημιουργοῦ καὶ αὐτὸν ἐπικουρον ἔχουσα, εἰ, μικρον ἀγωνισαμένων ἡμῶν, ἐν ἕξει ῥιζωθῇ τῇ ψυχῇ, δυσμεταβλητος ἔσται.

XX

Ὅθεν μοι ταύτης ἐργατης διηγήσατό τις, ὅτι Μετὰ το προσλαβεσθαι με την θειαν θεωριαν ἐν ἕξει βεβαιοτατῃ και τῇ ταυτης μελετῃ ποιωθῆναι την ψυχην, βουληθεις ποτε ἀποπειραν αὐτης ποιήσασθαι, κατεσχον τὸν νουν μου, μὴ συγχωρησας τῇ κατ' ἔθος ἐπιβαλεῖν μελετῃ· και ἔγνων αὐτὸν ἀνιωμενον και δυσφορούντα και προς αὐτην ἀσχετῳ ἐπειγομενον ποθῳ, μηδολως δε προς ἐναντιαν τινὰ ἐνθυμησιν ἀποκλίναι ἰσχυοντα· ἡνικα δὲ μικρον ἐνεδωκα τας ἡνιας, ὀξυδρομως εὐθυς ἀνέδραμε προς την ἑαυτοῦ ἐργασιαν, καθα φησιν ὁ
Ps. xlii. 1 Προφητης· Ὃν τροπον ἐπιποθει ἡ ἔλαφος ἐπι τὰς πηγας των ὑδατων, οὕτως ἐπιποθεῖ ἡ ψυχη μου προς τον Θεον, τον ἰσχυρον, τον ζωντα. ἀποδεδεικται οὖν ἐκ παντων τουτων, ως ἐφ' ἡμῖν ἐστιν ἡ κτησις τῆς ἀρετῆς, καὶ ἡμεῖς ταυτης κυριοι καθεστηκαμεν εἴτε θελησομεν αὐτῆς ἀνθεξεσθαι, εἴτε την ἁμαρτιαν προκρίνει· οἱ μεν οὖν δουλωθεντες τῇ κακια δυσαποσπαστως 174
αὐτῆς ἔχουσι, καθα δὴ προλαβων εἶπον·
Luke i. 78 Συ δὲ λοιπον ἐλευθερωθεις ταυτης διὰ σπλάγχνα ἐλεους Θεοῦ ἡμῶν, και τον Χριστὸν ἐνδεδυμενος τῇ τοῦ θειου Πνεύματος χαριτι, ὅλον σεαυτον μεταθες ἐπι τον Κυριον, και μηδολως

nature planted in us by our Maker, and hath him for an help-mate, if so be, through our brief endeavour, it shall have been rooted in habit in the soul?'

XX

Barlaam tells Ioasaph of his case of one that had made a practice of virtue

'WHEREFORE a practician of virtue once spake to me on this wise "After I had made divine meditation my constant habit, and through the practice of it my soul had received her right quality, I once resolved to make trial of her, and put a check upon her, not allowing her to devote herself to her wonted exercises. I felt that she was chafing and fretting, and yearning for meditation with an ungovernable desire, and was utterly unable to incline to any contrary thought. No sooner had I given her the reins than immediately she ran in hot haste to her own task, as saith the Prophet, 'Like as the hart desireth the water brooks, so longeth my soul after the strong, the living God.'" Wherefore from all these proofs it is evident that the acquirement of virtue is within our reach, and that we are lords over it, with power to embrace it, or else the rather to choose sin. They then, that are in the thraldom of wickedness, can hardly be torn away therefrom, as I have already said.

He biddeth Ioasaph hold converse with his God in prayer

'But thou, who hast been delivered therefrom, through the tender mercy of our God, and hast put on Christ by the grace of the Holy Ghost, now transfer thyself wholly to the Lord's side, and never open a

Ps. xxxiv. 1

ἐπὶ τοῖς παθεσι θυσιν ἀνοιξῃς· ἀλλα τῇ εὐνοιᾳ καὶ λαμπροτητι των αρετων κοσμησας σου τὸν ψυχὴν ποιον αὐτὴν ποιησον τῆς ἁγιας Τριαδος, τῇ ταυτης θεωρια πασας σου τας του νους ἐνεργειας ἀπασχολησας· εἰ γαρ βασιλεὺς τις ἐπιγειος εὐνοιᾳ καὶ διαλεγομενος μακαριστος πασι δοκουντας, ὁ Θεῷ διαλεγεσθαι καὶ συνειναι τῷ νοῒ κατηξιωθεις ποσῃ ἀπολαυσεται μακαριοτητος, αὐτου εἰν ἐνοστριζου παντοτε, καὶ αὐτῷ προσομιλει· πως δε προσομιλησεις Θεῷ· τῇ δια προσευχῆς καὶ δεησεως προς αὐτον ἐνωσει· ὁ γαρ ποθῳ θερμοτατῳ καὶ καρδιᾳ κεκαθαρμενῃ προσεγγιζων, παντων μεν των ὑλικων καὶ χαμαιζηλων μακρυνας τον νοῦν, ὡς ἐνωσιος δε ἐνωσιῳ παρισταμενος τῷ Θεῷ· φοβῳ τε καὶ τρομῳ τας δεησεις αὐτῷ προσαγων, ὁ τοιουτος 175
ὁμιλεῖ αὐτῷ καὶ προσωπον προς προσωπον αὐτῷ διαλεγεται.

Παρεστι γαρ παντοχοῦ ὁ ἀγαθος ἡμῶν Δεσποτης· τῆς ἐπιβασεως τῶν ἀκαθαρτων καὶ καθαρῶς προσεργομενων αὐτῷ· καθαπερ φησιν ὁ Προφητης Θεσβιτης Κυριον ἐπι δικαιους, καὶ ὦτα αὐτου εἰς δεησιν αὐτων· καὶ δια τουτο οἱ Πατερες την προσευχην ἀνοσιον ἀνθρωπου προς Θεον ορι- ζουσι, καὶ λογον ἀγγελων ταυτην καλουσι, καὶ τῆς μελλουσης εὐφροσυνης προοιμιον· ἐστι γαρ βασιλειας οὐρανων τῆς ἐγγυτητα καὶ θεωριας τῆς Ἁγιας Τριαδος πλεον παντων τιθεται· προς τουτο δε καὶ ἡ τῆς ἐυχῆς προσεδρεια τον νουν χειραγωγεῖ, ἑκαστος προοιμιον καὶ οἱονει προεισοδον ἐκεινης τῆς μακαριοτητος εἰκλησει αὐτῷ· οὐ πασα δε ευχη ουτωσι καθεστηκεν, ἀλλ' ἡ

Ps. xxxiii. 1
John Chr. Basil. Greg. Nyss. Dionys.

door to thy passions, but adorn thy soul with the sweet savour and splendour of virtue, and make her a temple of the Holy Trinity, and to his contemplation see thou devote all the powers of thy mind. He that liveth and converseth with an earthly king is pointed out by all as a right happy man: what happiness then must be his who is privileged to converse and be in spirit with God! Behold thou then his likeness alway, and converse with him. How shalt thou converse with God? By drawing near him in prayer and supplication. He that prayeth with exceeding fervent desire and pure heart, his mind estranged from all that is earthly and grovelling, and standeth before God, eye to eye, and presenteth his prayers to him in fear and trembling, such an one hath converse and speaketh with him face to face.

and expoundeth to him the power of prayer

'Our good Master is present everywhere, hearkening to them that approach him in purity and truth, as saith the Prophet, "The eyes of the Lord are over the righteous, and his ears are open unto their cry." For this reason the Fathers define Prayer as "the union of man with God," and call it "Angels' work," and "the prelude of gladness to come." For since they lay down before all things that "the kingdom of heaven" consisteth in nearness to and contemplation of the Holy Trinity, and since all the importunity of prayer leadeth the mind thither, Prayer is rightly called "the prelude" and, as it were, the "fore-glimpse" of that blessedness. But not all prayer is of this nature, but only such prayer as

τῆς προσηγορίας ταύτης ὄντως ἀξία, ἡ Θεὸν ἔχουσα διδασκαλον τον διδοντα εὐχην τῷ εὐχομένῳ, ἡ πάντων τῶν ἐπὶ γῆς ὑπεραρθεῖσα καὶ τῷ Δεσπότῃ Θεῷ ἀμέσως ἐντυγχάνουσα.

Ταύτην σεαυτῷ περιποιοῦ, καὶ εἰς ταύτην ἀγωνίζου τὴν προσοχὴν· ἰσάνη γὰρ ὑπάρχει σε γῆς εἰς οὐρανὸν ἀνυψῶσαι σε· οὐκ ἀπαρασκεύως δὲ καὶ ὡς ἔτυχε προσεύξῃ ἐν ταύτῃ· ἀλλὰ, πάντων τῶν παθῶν τὴν ψυχὴν προκαθάρας καὶ πᾶσης πονηρᾶς ἐνθυμήσεως ταύτην ἀποσμήξας ἐς καθαρὸν καὶ νεοσμήστον δοκίμιον, πᾶσάς τε 176
μνησικακίας καὶ μὴν δὸς σεαυτὸν μακρυνεῖς, ὅπως πλέον πάντων τὰς ἡμετέρας εὐχὰς πρὸς Θεὸν ἀναγεσθαι κωλύει, πᾶσί τε τοῖς ἡμαρτήκασι καὶ ἀπὸ καρδίας ἄφεις τὰ πλημμελήματα, καὶ ἐν ἐλεημοσύναις καὶ οἰκτιρμοῖς πάντων τὴν εὐχὴν πτερώσας, προσάγαγε τῷ Θεῷ μετὰ θερμῶν δακρύων. οὕτως εὐχόμενος δύνασαι εἰπεῖν ὡς ὁ μακάριος Δαυὶδ· αὐτὸς γὰρ βασιλεὺς ὢν καὶ μυριάσι ἑλκόμενος φρουρίοις, πάντων δὲ τῶν παθῶν τὴν ψυχὴν αὐτοῦ καθαρσὰς ἔλεγε πρὸς τὸν Θεόν· Ἀδικίαν ἐμισήσα καὶ ἐβδελυξάμην, τὸν δὲ νόμον σοῦ ἠγάπησα· ἑπτάκις τῆς ἡμέρας ἤνεσά σε ἐπὶ τὰ κρίματα τῆς δικαιοσύνης σου· ἐφύλαξεν ἡ ψυχή μου τὰ μαρτύριά σου καὶ ἠγάπησεν αὐτὰ σφόδρα· ἐγγισάτω ἡ δέησις μου ἐνώπιόν σου, Κύριε· κατὰ τὸ λόγιόν σου συνέτισόν με.

Οὕτως βοῶντος σου ὁ Θεὸς ἐπακούσεται· ἔτι λαλοῦντός σου ἐρεῖ· Ἰδοὺ παρείμι· εἰ τοιαύτην οὖν ἀτενῆ εὐχὴν, μακάριος ἔσῃ· ἀμηχανόν γὰρ ἀνθρώπου, μετὰ τοιαύτης προθυμίας εὐχόμενον 177

is worthy of the name, which hath God for its teacher, who giveth prayer to him that prayeth, prayer which soareth above all things on earth and entreateth directly with God

'This acquire thou for thyself, and strive to advance thereto, for it is able to exalt thee from earth to heaven. But without preparation and at hap-hazard thou shalt not advance therein. But first purify thy soul from all passion, and cleanse it like a bright and newly cleansed mirror from every evil thought, and banish far all remembrance of injury and anger, which most of all hindereth our prayers from ascending to God-ward and from the heart forgive all those that have trespassed against thee and with alms and charities to the poor lend wings to thy prayer, and so bring it before God with fervent tears. Thus praying thou shalt be able to say with blessed David, who, for all that he was king, and distraught with ten thousand cares, yet cleansed his soul from all passions, and could say unto God, "As for iniquity, I hate and abhor it, but thy law do I love Seven times a day do I praise thee, because of thy righteous judgements. My soul hath kept thy testimonies, and loved them exceedingly Let my complaint come before thee, O Lord give me understanding according to thy word.'

as shown in the parable of the Pharisee and the publican.

'While thou art calling thus, the Lord shall hear thee while thou art yet speaking, he shall say, "Behold I am here" If then thou attain to such prayer, blessed shalt thou be, for it is impossible for a man praying and calling upon

prayer which raiseth man to heaven

καὶ παρακαλοῦντα τὸν Θεὸν, μὴ καθ' ἑκάστην προσοπτεύειν τὸ τῆς ἀγάθῆς καὶ πάσῃ ὑπερκυπτάσθαι τὸν τοῦ ἐχθροῦ πάντοθεν· ὁ γὰρ διαθέρμανας
which of them? αὐτοῦ τὴν διάνοιαν καθάπερ τις τῶν ἁγίων ἔφησε. Καὶ τὴν ψυχὴν ἀνάστησας καὶ πρὸς τὸν οὐρανὸν αὐτὸν μετοικίσας, καὶ οἷον τὸν Δεσπότην τῶν ἁπάντων καλέσας καὶ τῶν ἰδίων ἁμαρτημάτων ἀναμνησθεὶς, καὶ πρὸς τὴν συγχώρησιν τούτων βαλαχθεὶς, καὶ βαθυνὸς βαρυτάτοις δεηθεὶς ἔλεον γενέσθαι αὐτῷ τὸν φιλανθρωπον ἀπὸ τῆς ἐν τοῖς λογισμοῖς καὶ διαλογισμοῖς τούτοις διατριβῆς πάσαν ἀποτίθεται βιωτικὴν φροντίδα καὶ τῶν ἀνθρωπίνων πάσῃ ὑψηλότερος γίνεται, καὶ Θεῷ συνομιλεῖν ἀξιοῦται ἀληθινὴν οὖσαν τὴν γένοιτ' ἂν μακαριώτερον ἢ ὑψηλότερον, ἀξιωσαι σε οὖν λιμὸς τῆς τοιαύτης ἐπιτυχεῖν μακαριότητος.

Ἴσως γὰρ καὶ τὴν ὁσον ἀπείκασε τῶν ἐντολῶν
ἀπεκτ. Τ τοῦ Κυρίου καὶ οἷον ἀπεστέλλετο τοῦ μὴ ἀναγνῶναι σοι πάσαν τὴν βουλὴν τοῦ Θεοῦ καὶ ἐγὼ μὲν δὴ τὴν πρὸς σὲ μου διάκονον τετέλεκα· λοιπὸν αὐτὸς ἀναζωσάμενος τὴν ἀσφὺν τῆς ἐλπίδος σου, κατὰ τὸν καλεσαντα σε δίκαιον
Ps. 1 18 καὶ αὐτὸς ἀγ ὁς ἐν πᾶσῃ ἀναστροφῇ γένου· Ἅγιοι γὰρ γίνεσθε, διότι ἐγὼ ἅγιος εἰμι. λέγει Κύριος γράφει δὲ καὶ ὁ κορυφαιότατος τῶν ἀποστόλων Πέτρος. φησὶν ἐπιτελεῖσθε τὸν ἀνδρεῖον λιμένα κρίνοντα κατὰ τὸ ἑκάστου ἔργον ἐν φόβῳ 178
τοῦ τῆς παροικίας ὑμῶν χρόνον ἀναστρέφεσθε, εἰδότες ὅτι οὐ φθαρτοῖς ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου, ἀλλὰ τιμίῳ αἵματι, ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου, Χριστοῦ.

God with such purpose not to advance daily in that which is good, and soar over all the snares of the enemy For, as saith one of the Saints, "He that hath made fervent his understanding, and hath lift up his soul and migrated to heaven, and hath thus called upon his Master, and remembered his own sins, and spoken concerning the forgiveness of the same, and with hot tears hath besought the Lover of mankind to be merciful to him such an one, I say, by his continuance in such words and considerations, layeth aside every care of this life, and waxeth superior to human passions, and meriteth to be called an associate of God Than which state what can be more blessed and higher? May the Lord vouchsafe thee to attain to this blessedness!

Barlaam [illegible] Ioasaph once more in view of his redemption.

'Lo I have shown thee the way of the commandments of the Lord, and have not shunned to declare unto thee all the counsel of God. And now I have fulfilled my ministry unto thee It remaineth that thou gird up the loins of thy mind, obedient to the Holy One that hath called thee, and be thou thyself holy in all manner of conversation for, "Be ye holy for I am holy, saith the Lord And the chief prince of the Apostles also writeth, saying, "If ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear, knowing that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot.

Ταῦτα οὖν πάντα ἐν καρδίᾳ τιθέμενος, μέμνησο ἀδιαλείπτως, πρὸ ὀφθαλμῶν ἔχων ἀεὶ τὸν φόβον τοῦ Θεοῦ καὶ τὸ φρικῶδες αὐτοῦ κριτήριον, τὴν φαιδρότητά τε τῶν δικαίων ἣν μέλλουσιν ἐν ἐκείνῳ ἀπολαβεῖν τῷ αἰῶνι, καὶ τὴν κατηφείαν τῶν ἁμαρτωλῶν ἐν τῷ σκότει τῷ βαθυτάτῳ, τὴν ἀσθένειαν τε καὶ ματαιότητα τῶν παρόντων καὶ
Is. xl. 6 τὸ τῶν μελλόντων ἀτελεύτητον, ὅτι Πᾶσα σὰρξ χόρτος καὶ πᾶσα δόξα ἀνθρώπου ὡς ἄνθος χόρτου· ἐξηράνθη ὁ χόρτος καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε, τὸ δὲ ῥῆμα Κυρίου μένει εἰς τὸν αἰῶνα. ταῦτα μελέτα διὰ παντὸς καὶ ἡ εἰρήνη τοῦ Θεοῦ εἴη μετὰ σοῦ, φωτίζουσά σε καὶ συνετίζουσα καὶ εἰς τὴν ὁδὸν ἄγουσα τῆς σωτηρίας, καὶ πᾶν θέλημα πονηρὸν πόρρω διωκουσα τοῦ νοός σου, σφραγίζουσα δὲ τὴν ψυχήν σου τῷ τοῦ σταυροῦ σημείῳ, ἵνα μηδέν σοι πλησιάσῃ τῶν τοῦ πονηροῦ σκανδάλων, ἀλλ' ἀξιωθῇς ἐν πάσῃ τελειότητι τῶν ἀρετῶν τῆς μελλούσης ἐπιτυχεῖν ἀτελευτήτου καὶ ἀδιαδόχου βασιλείας, καὶ τῷ φωτὶ περιλαμφθῆναι τῆς μακαρίας καὶ ζωαρχικῆς Τριάδος, τῆς ἐν Πατρὶ καὶ Υἱῷ καὶ ἁγίῳ Πνεύματι δοξαζομένης

XXI

Τοιούτοις οὖν ἠθικοῖς ῥήμασι νουθετήσας ὁ τιμιώτατος γέρων τὸν τοῦ βασιλέως υἱὸν, εἰς τὴν 179
ἰδίαν ἄπεισι ξενίαν. οἱ δὲ ὑπηρέται τοῦ νέου καὶ παιδαγωγοὶ τὴν συχνὴν αὐτοῦ εἰσέλευσιν ἐν τῷ παλατίῳ ὁρῶντες ἐθαύμαζον. εἷς δὲ τῶν προσεχόντων ἐν αὐτοῖς, ὃν ὡς πιστότατον καὶ εὐγνω-

'All these things therefore store thou up in thine heart, and remember them unceasingly, ever keeping before thine eyes the fear of God, and his terrible judgement seat, and the splendour of the righteous which they shall receive in the world to come, and the shame of sinners in the depths of darkness, and the frailty and vanity of things present, and the eternity of things hereafter, for, "All flesh is grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof fadeth away; but the word of the Lord endureth for ever." Meditate upon these things alway and the peace of God be with thee, enlightening and informing thee, and leading thee into the way of salvation chasing afar out of thy mind every evil wish, and sealing thy soul with the sign of the Cross, that no stumbling block of the evil one come nigh thee, but that thou mayest merit, in all fulness of virtue, to obtain the kingdom that is to come, without successor or end, and be illumined with the light of the blessed life-giving Trinity, which, in the Father, and in the Son, and in the Holy Ghost, is glorified.'

of the vanity of life, and of judgement to come

XXI

With such moral words did the reverend elder exhort the king's son, and then withdrew to his own hospice. But the young prince's servants and tutors marvelled to see the frequency of Barlaam's visits to the palace, and one of the chiefest among them,

Zardan, a tutor of Ioasaph, is troubled about Barlaam's visits

μονε κατέστησεν ὁ βασιλεὺς ἐπὶ τοῦ παλατίου τοῦ υἱοῦ αὐτοῦ, Ζαρδὰν καλούμενος, φησὶ πρὸς τὸν τοῦ βασιλέως υἱόν· Οἶδας πάντως, ὦ δέσποτα, ὅσον ἐν ἐμοὶ ὁ τοῦ σοῦ πατρὸς φόβος καὶ ὅση μοῦ ἡ πρὸς αὐτὸν πίστις· διὰ με ὡς οἰκέτην πιστότατον καθυπηρετεῖν σοι παρεκελεύσατο. νῦν δὲ τὸν ἄνδρα τοῦτον τὸν ξένον συχνὰς ὁρῶν ὁμιλοῦντα σοι, δεδοίκα μή ποτε τῆς τῶν Χριστιανῶν εἴη θρησκείας, πρὸς ἣν λίαν ἀπεχθῶς ὁ σὸς πατὴρ διάκειται· καὶ τῆς θανατηφόρου αἱρέσεως ἐπειθύνοις ψῆφον· εἴτε οὖν τῷ βασιλεῖ τὰ περὶ αὐτοῦ γνώριμον· εἴτε τοῦ λοιποῦ παῦσαι τούτῳ προσομιλῶν· εἰ δὲ μή, δεῖξόν με τοῦ σοῦ προσώπου, ὡς ἂν μὴ μαρτύρωμαι· ὦ καὶ ἄλλον 100
αἰτήσαι τὸν πατέρα σοῦ ἀγαγεῖν ἐνταῦθα.

Ὁ δὲ τοῦ βασιλέως υἱὸς ἔφη πρὸς αὐτόν· Τοῦτο πρὸ πάντων, ὦ Ζαρδὰν, ποίησον· καθέσθητι σὺ ἐνδοθεν τοῦ παραπετάσματος, καὶ ἄκουε τῆς αὐτοῦ πρὸς με ὁμιλίας· καὶ εἶθ' οὕτως κάλεσόν σε τί δεῖ ποιῆσαι.

Μέλλοντος δὲ τοῦ Βαρλαὰμ εἰσελθεῖν πρὸς αὐτὸν, εἰσήγαγε τὸν Ζαρδὰν ἐντὸς τοῦ παραπετάσματος, καὶ λέγει τῷ γέροντι· Ἀνακεφαλαιώσαι μοι τὰ τῆς ἀνθίου σου διδασκαλίας, ὡς ἂν κρατιστότερον ἐμφυτευθῇ μου τῇ καρδίᾳ· ὑπολαβὼν δὲ ὁ Βαρλαὰμ πολλὰ περὶ θεοῦ καὶ τῆς εἰς αὐτὸν εἰκοτείας ἐφθέγγετο, καὶ ὡς αὐτὸν μόνον δεῖ ἀγαπᾶν ἐξ ὅλης καρδίας, καὶ ἐξ ὅλης ψυχῆς καὶ ἐξ ὅλης τῆς διανοίας, καὶ τὰς αὐτοῦ φυλάττειν ἐντολὰς φόβῳ τε καὶ πόθῳ· καὶ ὅτι αὐτός ἐστιν ὁ ποιητὴς ὁρατῶν τε πάντων καὶ ἀοράτων· ἐφ' οἷς καὶ τὴν τοῦ πρώτου ἀνθρώπου

whom, for his fidelity and prudence, the king had set over his son's palace, named Zardan, said to the prince, 'Thou knowest well, sir, how much I dread thy father, and how great is my faith toward him wherefore he ordered me, for my faithfulness, to wait upon thee. Now, when I see this stranger constantly conversing with thee, I fear he may be of the Christian religion, toward which thy father hath a deadly hate; and I shall be found subject to the penalty of death. Either then make known to thy father this man's business, or in future cease to converse with him. Else cast me forth from thy presence, that I be not blameable, and ask thy father to appoint another in my room.'

The king's son said unto him, 'This do, Zardan, first of all Sit thou down behind the curtain, and hear his communication with me, and then thus will I tell thee what thou oughtest to do.

Ioasaph bids Zardan to overhear Barlaam's discourse

So when Barlaam was about to enter into his presence, Ioasaph hid Zardan within the curtain, and said to the elder, 'Sum me up the matter of thy divine teaching, that it may the more firmly be implanted in my heart.' Barlaam took up his parable and uttered many sayings touching God, and righteousness toward him, and how we must love him alone with all our heart, and with all our soul, and with all our mind, and keep his commandments with fear and love and how he is the Maker of all things visible and invisible. Thereon he called to remembrance the creation

διαπλασιν ὑπεμίμησε, τήν τε δοθεῖσαν αὐτῷ ἐντολὴν καὶ τὴν ταύτης παραβασιν, καὶ τὴν ἐπὶ τῇ παραβάσει τοῦ πλασαντος καταδικην. εἶτα καθεξῆς τὰ ἀγαθὰ ἀπηριθμεῖτο, ὧν ἀθετησαντες τὴν ἐντολὴν ἑαυτοὺς ἀπεκλείσαμεν καὶ αὖθις ἐμμενη 101
τε τῶν λυπηρῶν, δεα μετὰ τὴν ἐκείνων ἀποτυχιαν κατελαβεν αθλιους ἡμᾶς ἐπὶ τουτοις τὰ τῆς φιλανθρωπιας ἐπῆγον, ὅπως τῆς ἡμετερας φροντιζων ὁ Δημιουργος σωτηριας διδασκαλους ἀπεστειλε καὶ προφητας τὴν τοῦ Μεσσιανοῦς κηρυττοντας σωρεσιν ἔπειτα καὶ τὴν ἐκεινου καθοδον, τὴν ἐνανθρωπησιν, τὰς ἐνεργεσιας, τὰ θαυματα, καὶ τὰ ὑπερ ἡμῶν των αχαριστων παθηματα, τον σταυρον, τὴν λογχην τον ἑκουσιον θανατον τέλος, τὴν ἐπανορθωσιν ἡμῶν τὴν ἀναλησιν, τὴν εἰς τὰ πρῶτον ἀγαθὸν ἐπανοδον μετὰ ταυτα, τὴν ἐκδεχομένην τους αξιους τῶν οὐρανῶν βασιλειαν, τὴν ἀποκειμένην τοις φαυλοις βασανον, το μὴ σβεννυμενον πυρ, τὰ μὴ λήγον σκοτος, τον ἰδανα τον σκωληκα, καὶ ὅσην ἄλλην οι τῆς ἁμαρτιας δοῦλοι κολασιν ἑαυτοῖς ἐθησαυρισαν. ταυτα διεξελθων καὶ εἰς ἠθικὴν διδασκαλιαν τὸν λογον τελεσας, πολλὰ τε περὶ καθαροτητος βιου διαλεχθεις, καὶ τῆς των παροντων ματαιοτητος κατεγνους, τὴν αθλιοτητα τε των τουτοις προστετηεοτων διελεγξας, εἰς εὐχὴν κατεληξε καὶ ἀπεριτρεπτον αὐτῷ ἀνευξαμενος καὶ ακλινῆ τὴν ὁμολογιαν τῆς ὀρθοδοξου πιστεως ἀνεπιληπτον τε τον βιον καὶ καθαρωτατην την πολιτειαν, ὁ μὲν, τέλος ἐπιθεις τῇ εὐχῇ, προς τὴν ξενιαν αὖθις ἔστρε

of the first man, the command given unto him, and his transgression thereof and the sentence pronounced by the Creator for this transgression. Then he reckoned up in order the good things wherefrom we excluded ourselves by the disannulling of his commandment. Again he made mention of the many grievous misfortunes that unhappily overtook man, after the loss of the blessings. Besides this he brought forward God's love toward mankind, how our Maker, heedful of our salvation, sent forth teachers and prophets proclaiming the Incarnation of the Only-begotten. Then he spake of the Son, his dwelling among men, his deeds of kindness, his miracles, his sufferings for us thankless creatures, his Cross, his spear, his voluntary death, finally of our recovery and recall, our return to our first good estate; after this, of the kingdom of heaven awaiting such as are worthy thereof, of the torment in store for the wicked, the fire that is not quenched, the never ending darkness, the undying worm, and all the other tortures which the slaves of sin have laid up in store for themselves. When he had fully recited these matters, he ended his speech with moral instruction, and dwelt much upon purity of life, and utterly condemned the vanity of things present, and proved the utter misery of such as cleave thereto, and finally made an end with prayer. And therewith he prayed for the prince, that he might hold fast the profession of the Catholick Faith without turning and without wavering, and keep his life blameless and his conversation pure, and so ending with prayer again withdrew to his hospice.

Barlaam [illegible] of the [illegible] of the Church

Ὁ δὲ τοῦ βασιλέως υἱός, τὸν Ζαρδὰν προσκαλεσάμενος καὶ τὴν αὐτοῦ γνώμην ἐπιθεῖναι ἔφη· Ἤκουσας ὅπως μοι ὁ σωτηρόλοιπος οὗτος διαλέγεται· ἀπατῆσαι με ταῖς ἀναιδεσι αὐτοῦ πιθανολογίαις πειρώμενος καὶ ἀποστερῆσαι τῆς τοιαύτης ταύτης εὐφροσύνης καὶ ἀπολαύσεως καὶ ξένῳ λατρεῦσαι θεῷ. ὁ δὲ Ζαρδὰν· Τί σοι εἰδέναι ἔφη, ὦ βασιλεῦ, πείθειν με τὸν σὸν οἰκέτην οἷόν τε κατὰ πάθος ἐκδοῦναι σοῦ τῇ καρδίᾳ τοὺς λόγους τοῦ ἀνόρου· οὐ μὴ γὰρ τοῦτο ἦν οὐδ' ἂν αὐτῷ ἡδέως τε καὶ ἀδιαλείπτως ὁμιλεῖν· καὶ γε ἡμεῖς οὐκ ἀγνοοῦμεν τοῦτο τὸ πρόστιγμα· ἀλλ' ἐξ ὅτου ὁ σὸς πατὴρ διωγμὸν δεινότατον κατὰ τῶν Χριστιανῶν ἐξήγειρεν, ἀπηλλάθησαν αὐτοῦ τῶν ἐντεύξεων καὶ δεινῶς τὸ στρῶμα αὐτῶν· εἰ δὲ νῦν ἀρεστὸν σοι τὸ δόγμα κατέφανη καὶ τὸ σκληρὸν αὐτοῦ καὶ ἐπίπονον ἀποδιδάσθαι ἰσχύεις, κατευθύνειν σοῦ τὰ θελήματα εἰς τὸ ἀγαθόν· ἐγὼ δὲ τί ποιήσω πρὸς μὲν τὴν τοιαύτην σκληρότητα μηδ' ἀστοφθάλμησαι δυνάμενος, τῷ δὲ φιλεῖν τὸν βασιλέως τὴν ψυχὴν δὲ δεινῶς καὶ ἀλγεῖν μεριζόμενος, τί ἀπολογήσωμαι αὐτῷ, ὁμιλίας τοῖς αὐτοῦ διαυτθεῖς προστάγμασι, καὶ τῷ ἀνόρι τούτῳ τὴν πρὸς σὲ παραχωρήσας εὐνοίαν;

Ἔφη δὲ πρὸς αὐτὸν ὁ τοῦ βασιλέως υἱός· Ἐγὼ μὲν τῆς πολλῆς σοῦ πρὸς με εὐνοιαμοσύνης μηδέποτε ἄλλῃ ἀξίαν ἀμοιβὴν γενήσεσθαι ταύτῃ καὶ ὑπεραξίαν εὑρήσεσθαι τῇ εὐεργεσίᾳ τῇ σῇ, κατὰ δῆλον ποιήσαι καὶ τὸ ὑπὲρ φύσιν ἀγαθὸν ἔργον πεποίηκα· τὸν γνωρίσαι σε εἰς ὃ γεγένησαι καὶ τὸν Δημιουργὸν ἐπιγνῶναι ἀπολωστὰ τε τὸ ἀεστὸν τῷ φωτὶ προσόραμεῖν· καὶ ἠλπίζον ἅμα

But the king's son called Zardan forth, and, to try his disposition, said unto him, 'Thou hast heard what sort of discourses this babbler maketh me, endeavouring to be jape me with his specious follies, and rob me of this pleasing happiness and enjoyment, to worship a strange God' Zardan answered, 'Why hath it pleased thee, O prince, to prove me that am thy servant? I wot that the words of that man have sunk deep into thine heart, for, otherwise, thou hadst not listened gladly and unceasingly to his words. Yea, and we also are not ignorant of this preaching But from the time when thy father stirred up truceless warfare against the Christians, the men have been banished hence, and their teaching is silenced. But if now their doctrine commend itself unto thee, and if thou have the strength to accept its austerity, may thy wishes be guided straight toward the good But for myself, what shall I do, that am unable to bear the very sight of such austerity, and through fear of the King am divided in soul with pain and anguish? What excuse shall I make, for neglecting his orders, and giving this fellow access unto thee?

Ioasaph talks with Zardan, but may not tarry behind him,

The King's son said unto him, 'I knew full well that in none other wise could I requite thee worthily for thy much kindness and therefore have I tasked myself to make known unto thee this more than human good, which doth even exceed the worth of thy good service, that thou mightest know to what end thou wast born, and acknowledge thy Creator, and, leaving darkness, run to the light. And I hoped that when thou heardest

and Ioasaph with him to say brought to the king

τῷ ἀκοῦσαί σε τοσῷδε δεχέτῳ τουτῳ ἀκολουθῆσαι· ἀλλ' ἐψευσθην, καθως ορῶ, τῆς ἐλπιδος, χλιαρῶς σε βλεπων προς τα λαληθεντα διακειμενον. τῷ δε βασιλεῖ και πατρι μου αἱ ταυτα δηλωσεις, ουδεν ἑτερον ποιησεις ἢ μαρμαραις αὐτου και λυπαις την ψυχην ἀπεισεις· ἀλλ', εἴπερ αὐτῷ εὐηνωμενεῖς μηδολως ἄχρι καιροῦ τοῦ προσηκοντος ἀναγγειλῃς τι περι τουτων· ταυτα μεν προς αὐτον καλησας ἐφ' ὑδατων ἐδοκει σπαρειν· εἰς ψυχην γαρ ἀσινεστον οὐκ εἰσαλευσεται σοφια.

Op. Thesp. 106, 107

Τῇ ἑπαυριον δε ὁ Βαρλαὰμ ἐλθων τὰ τῆς ἀποδημιας ωμιλει· ὁ δε τον τουτον μὴ φερων χωρισμον, την ψυχην ἠνιατο και δακρυων τους ὀφθαλμους ἐπεπληρουτο· πολλὰ δε ὁ γερων αὐτῷ διαλεχθεις, και ἀκλονητον διαμενειν ἐν τῷ ἀγαθῷ μαρτυραμενος, λογοις τε παρακλητικοις ἐστηριξε αὐτοῦ την καρδιαν, ἱλαρως αὐτον ἐξαποστειλας, ἠξιου· ἅμα δε και προελεγεν· οὐκ εἰς μακρον αὐτους ἐνοῦσθαι ἐκωτι ἀδιαιρετῳ. ὁ δε του βασιλεως υἱος, μη δυναμενος ἐπι πλειον κοπους τῷ γεροντι παρεχειν και τῆς ποθουμενης αὐτον καλυειν ὁδοι· ἅμα δε και ἐφοβουμενος μη 104
δηλα τα περι αὐτον ὁ Δαρδαν ἐκεινος τῷ βασιλεῖ ποιησηται και τιμωριας αὐτον ὑποβαλῃ, λεγει προς αὐτον· Ἐπειδη σοι τουτο ἔδοξε πατερ πνευματικε και διδασκαλων ἄριστε και καλοῦ παντος ἐμοι προξενε, τοῦ καταλειπειν με τῇ τοῦ κοσμου ματαιοτητι συναναστρεφεσθαι· και σε πορευθηναι εἰς τον τῆς πνευματικῆς ἀναπαυσεως τοπον, οὐκ ἔτι σε κατεχειν και παρεμποδιζειν τολμω. ἐπειδὴ οὖν τῇ τοῦ Θεοῦ εἰρηνῃ φρουρου-

thereof thou wouldst follow it with irresistible desire. But, as I perceive, I am disappointed of my hope, seeing that thou art listless to that which hath been spoken. But if thou reveal these secrets to the king my father, thou shalt but distress his mind with sorrows and griefs. If thou be well disposed to him, on no account reveal this matter to him until a convenient season.' Speaking thus, he seemed to be only casting seed upon the water, for wisdom shall not enter into a soul void of understanding.

Barlaam taketh his leave of Ioasaph.

Upon the morrow came Barlaam and spake of his departure: but Ioasaph, unable to bear the separation, was distressed at heart, and his eyes filled with tears. The elder made a long discourse, and adjured him to continue unshaken in good works, and with words of exhortation established his heart, and begged him to send him cheerfully on his way; and at the same time he foretold that they should shortly be at one, never to be parted more. But Ioasaph, unable to impose fresh labours on the elder, and to restrain his desire to be on his way, and suspecting moreover that the man Zardan might make known his case to the King and subject him to punishment, said unto Barlaam, 'Since it seemeth thee good, my spiritual father, best of teachers and minister of all good to me, to leave me to live in the vanity of the world, while thou journeyest to thy place of spiritual rest, I dare no longer let and hinder thee. Depart therefore, with the peace of God for thy guardian, and ever in thy worthy

μενος, καὶ τῆς ἐμῆς ἀθλιότητος ἐν ταῖς τιμίαις σου εὐχαῖς δια παντος μεμνησο διὰ τον Κυριον, ἵνα δυνηθῶ καταλαβεῖν σε καὶ τὸ σον βλεπειν τιμιον προσωπον παντοτε. ποιησον δέ μου μιαν αἴτησιν καὶ ἐπειπερ οὐκ ηθέλησας τι λαβειν υπερ τῶν συνασκητων σου, δεξαι κἂν υπερ σεαυτοῦ μικρον τι χρημα εις διατροφην καὶ ιματιον εις ἀμφιασιν. ὁ δε προς αὐτον ἀπεκρινατο· Ἐὰ ὑπερ των ἀδελφῶν μου οὐκ ἐδεξαμην τι παρα σοῦ (οὐδὲ γαρ ἐκεῖνοι χρηζουσιν ἐπιλαβέσθαι τῶν ὑλῶν τοῦ κοσμου ὧν ἑκοντες ἐμακρυναν·, πῶς ἐμαυτῷ περιποιησομαι ὅπερ ἐκεινοις απηγορευσα, εἰ μὲν γαρ καλον ἦν ἡ των χρηματων κτησις, ἐκεινοις ἂν προ ἐμοῦ τουτων μετεδοσα· ἐπει δε ἀληθριαν τὴν αὐτῶν ἐπιστασμαι κτῆσιν, οὔτε ἐκεινους, οὔτε μὴν ἐμαυτον τοις τοιουτοις ὑποβαλῶ βρόχοις.

Ὡς δὲ καὶ ἐν τούτῳ πειθειν οὐκ εἶχε· δευτέραν ἱκετηριας ἀρχὴ, καὶ δευτέραν παλιν αἴτησιν ποιεῖται· μὴ πεισθῆ αὐτοῦ παριδεῖν τὰς δεησεις, μηδὲ 108
πασαν αὐτῷ καταχέαι τὴν ἀθυμιαν, ἀλλὰ καταλιπειν αυτῷ τὸ ἐρμηνευμενον ἱματιον ἐκεῖνο καὶ τραχυ παλλιον, ἅμα μὲν εἰς μνημην της τοῦ δεσποτικοῦ ἀσκησεως, ἅμα δὲ εἰς φυλακτηριον αὐτῷ ἀπο πασης σατανικης ἐνεργείας, λαβεῖν δὲ παρ αυτοῦ ἕτερον ἀντ' ἐκεινου· Ὡς ἄν, το παρ' ἐμοῦ, φησι, δοθὲν ὁρῶν, την ἐμην ἐπι μνημῃ φερῃς ταπεινοτητα.

Ὁ δὲ γερων ἔφη· Τὸ μὲν παλαιὸν καὶ δεομαι σου δουναι σοι καὶ λαβεῖν καινον ἐνδυμα, οὐ θέμις ἵνα μὴ τοῦ μικροῦ κόπου μου την αμοιβην ἐνθαδε ἀπολαβεῖν κατακριθῶ· ἵνα δὲ σου την

prayers, for the Lord's sake, think upon my misery, that I may be enabled to overtake thee, and behold thine honoured face for ever. But fulfil this my one request; since thou couldest not receive aught for thy fellow monks, yet for thyself accept a little money for sustenance, and a cloak to cover thee.' But Barlaam answered and said unto him, 'Seeing that I would not receive aught for my brethren (for they need not grasp at the world's chattels which they have chosen to forsake), how shall I acquire for myself that which I have denied them? If the possession of money were a good thing, I should have let them share it before me. But, as I understand that the possession thereof is deadly, I will hazard neither them nor myself in such snares.'

and refuseth to take a gift at parting

But when Ioasaph had failed once again to persuade Barlaam, twice but a sign for a second petition, and he made yet another request, that Barlaam should not altogether overlook his prayer, nor plunge him in utter despair, but should leave him that stiff shirt and rough mantle, both to remind him of his teacher's austerities and to safe-guard him from all the workings of Satan, and should take from him another cloak instead, in order that 'When thou seest my gift,' said he, 'thou mayest bear my lowliness in remembrance.'

Ioasaph wins of Barlaam's hair shirt and mantle

But the elder said, 'It is not lawful for me to give thee my old and worn out vestment, and take one that is new, lest I be condemned to receive here the recompense of my slight labour. But, not to

Barlaam grateth him his desire,

προθυμίαν μὴ ἐγκόψῃς, παλαιὰ καὶ μηδὲν τῶν ἡμῶν διαφέροντα ἐστώσαν τὰ δίδομενα μοι παρὰ σοῦ. ζητήσας δὲ ὁ τοῦ βασιλέως υἱὸς τριχινα ῥάκη παλαιά, καὶ ταῦτα δοὺς τῷ γέροντι, τὰ ἐκείνου λαβὼν ἐχαίρε, πασης πορφύρας καὶ βασιλικῆς αλουργίδος τιμιωτερα ταῦτα ἡσυγ κρατως ἡγούμενος.

Ὁ δὲ θειοτατος Βαρλααμ, ἀνιείναι ἔσον οὕτω βουλόμενος, τὰ τῆς ἐκδημιας ὡμιλει, καὶ τελευ ταιαν αὐτῷ διδασκαλιαν προσηγεν· Ἀδελφέ, λέγων, ἠγαπημενε καὶ τέκνον γλυκυτατον, ὃ διὰ
1 Cor. iv. 15 τοῦ Εὐαγγελιου ἐγεννησα, οἶδας τινι ἐστρατευθης βασιλει καὶ προς τινα τὰς ὁμολογιας σοι διεθου δει οὖν βεβαιας ταυτας φυλαξαι, καὶ τὰ τῆς στρατειας προθυμως τελεσαι, ὅσα ὑπεσχου ἐν τῇ τῆς ὁμολογιας χαρτῃ τῷ παντων Δεσποτῃ, 186
πασης παρουσης της ἐπουρανιου στρατιας καὶ συμμαρτυρουσης ἅμα δὲ καὶ ἀπογραφομενης τὰ ὁμολογηθεντα, ἅτινα φιλαττων μακαριος ἔσῃ. μηδεν οὖν τῶν παροντων θεοῦ καὶ των αὐτου προκοιτης ἀγαθων· τι γαρ ἂν οὕτω φοβερον εἴη των παροντων, ὡς γεεννα πυρὸς αἰωνιου, μητε τοῦ καιοντος ὅλως φως ἔχοντος, μητε του κολαζοντος ποτε ληγοντος, τι δὲ παλιν τῶν τοῦ κοσμου καλων τηλικοῦτον εὐφρανει, ως θεος αὐτος ἐκεινος τοις ἀγαπησασι χαριζομενος· οὗπερ το καλλος μὲν ἄφατον δυναστεια δὲ ἀμαχος καὶ ἡ δοξα ἀΐδιος· οὗπερ τὰ ἀγαθα, τὰ τοις αὐτοῦ φιλοις ἀποκεί μενα, παντων των ὁρωμενων ἀσυγκριτως ὑπερέ-
1 Cor. ii. 9 χει, ἃ ὀφθαλμος οὐκ εἶδε, καὶ οὖς οὐκ ἤκουσε, καὶ ἐπὶ καρδιαν ἀνθρωπου οὐκ ἀνεβη· ἂν κληρονομος

thwart thy willing mind, let the garments given me by thee be old ones, nothing different from mine own.' So the king's son sought for old shirts of hair, which he gave the aged man, rejoicing to receive his in exchange, deeming them beyond compare more precious than any regal purple.

Now saintly Barlaam, all but ready for to start, spake concerning his journey, and delivered Ioasaph his last lesson, saying, 'Brother beloved, and dearest son, whom I have begotten through the Gospel, thou knowest of what King thou art the soldier, and with whom thou hast made thy covenant. This thou must keep steadfastly, and readily perform the duties of thy service, even as thou didst promise the Lord in the script of thy covenant, with the whole heavenly host present to attest it, and record the terms, which if thou keep, thou shalt be blessed. Esteem therefore nought in the present world above God and his blessings. For what terror of this life can be so terrible as the Gehenna of eternal fire, that burneth and yet hath no light, that punisheth and never ceaseth? And which of the goodly things of this world can give such gladness as that which the great God giveth to those that love him? Whose beauty is unspeakable, and power invincible, and glory everlasting, whose good things, prepared for his friends, exceed beyond comparison all that is seen, which eye hath not seen, nor ear heard, neither have entered into the heart of man:

and bideth him farewell

ἀναδειχθείης, τῇ τοῦ Θεοῦ φρουρούμενος κραταιοτάτῃ χειρί.

Ὁ δὲ τοῦ βασιλέως υἱός, δάκρυσι συγκεχυμένος, ᾔσατο καὶ ἠσχάλλε, φιλοστοργοῦ πατρὸς καὶ διδασκάλου μιστοῦ ἀπολειφθῆναι μὴ ἀνεχόμενος. Καὶ τί μοι φησίν ὦ πάτερ, τὴν σὴν πληρώσει τάξιν ὑπὸ τίνι δὲ ἐγὼ τοιούτῳ ποιμένι καὶ ὁδηγῷ ψυχικῆς σωτηρίας γενήσομαι, τί τοῦ σοῦ παραμυθίαν ποιήσομαι πόθου, ἰδοὶ γὰρ ἐμὲ τὸν πονηρὸν δοῦλον καὶ ἀποστάτην τῷ Θεῷ προσηγαγες, καὶ εἰς υἱοῦ καὶ κληρονόμου κατέστησας τάξιν, καὶ τὸν ἀπολωλότα καὶ ὀρειαλωτον, τὸν παντὶ θηρίῳ ἕτοιμον εἰς βορὰν, ἐζήτησας, καὶ τοῖς ἀπλανεσι κατέμιξας Θεοῦ προβάτοις καὶ ἔδειξάς μοι τὴν ἐπίτομον τῆς ἀληθείας ὁδόν, ἐξαγαγὼν με τοῦ σκότους καὶ τῆς σκιᾶς τοῦ θανάτου, καὶ, τοὺς πόδας μου μεταγαγὼν ἐκ τῆς ὀλισθηρᾶς καὶ θανατηφόρου καὶ σκολιωτάτης καὶ καμπίλης ἀτραποῦ, μεγάλων καὶ θαυμασίων μοι γεγονας προξενος ἀγαθῶν, καὶ ὧν οὐδεὶς ἐξαρκέσειε λόγος τὸ ὑπέρεχον διηγήσασθαι μεγάλων καὶ αὐτὸς ὑπὲρ ἐμοῦ τοῦ μικροῦ μετασχοις τοῦ Θεοῦ δωρεῶν καὶ τῆς ἐμῆς εὐχαριστίας ὑστέρημα πληρώσαι Κύριος, ὁ μόνος νικῶν ταῖς τῶν δωρεῶν ἀντιδόσεσι τοὺς αὐτὸν ἀγαπῶντας.

Ὁ δὲ Βαρλαὰμ, τῇ θρηνῳδίᾳ αὐτὸν ἐκκόψας, ἀνάστας εἰς εὐχὴν ἵστατο, καὶ τὰς χεῖρας εἰς οὐρανοὺς διαρας· Ὁ Θεὸς, ἔλεγε, καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ φωτίσας τὰ πρὶν ἐσκοτισμένα, καὶ τὴν ὁρατὴν ταυτὴν καὶ ἀόρατον κτίσιν ἐκ τοῦ μὴ ὄντος

Mat. xviii. 12

Ps. lxxxviii. 3

whereof mayest thou be shown an inheritor, preserved by the mighty hand of God!'

Ioasaph is sore vexed at his loss

Here the king's son burst into tears of pain and vexation, unable to bear the parting from a loving father and excellent teacher. 'And who,' quoth he, 'shall fill thy place, O my father? And whom like unto thee shall I find to be shepherd and guide of my soul's salvation? What consolation may I find in my loss of face? Behold thou hast brought me, the wicked and rebellious servant, back to God, and set me in the place of sin and hell! Thou hast sought me that was lost and astray on the mountain, a prey for every evil beast, and folded me amongst the sheep that had never wandered. Thou hast shown me the direct road to truth, bringing me out of darkness and the shadow of death, and, changing the course of my feet from the slippery, deadly, crooked and winding pathway, hast ministered to me great and marvellous blessings, whereof speech would fail to recount the exceeding excellence. Great be the gifts that thou receivest at God's hand, on account of me who am small! And may the Lord, who in the rewards of his gifts alone overpasseth them that love him, supply that which is lacking to my gratitude!'

Barlaam's parting prayer

Here Barlaam cut short his lamentation, and rose and stood up to pray, lifting up his either hand, and saying, 'O God and Father of our Lord Jesu Christ, which didst illuminate the things that once were darkened, and bring this visible and invisible

παραγγείλας, ὁ τὸ σὸν ἐπιστρέψας πλάσμα καὶ μὴ ἐάσας ἡμᾶς ἐπίσω τῆς ἀφροσύνης ἡμῶν πορευεσθαι, εὐχαριστοῦμέν σοι, καὶ τῇ σῇ σοφίᾳ καὶ δυναμεῖ τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ, δι' οὗ καὶ τοὺς αἰῶνας ἐποίησας, πεσόντας τε ἡμᾶς ἀνέστησας, καὶ πεπλημμελήκοσι τὰς ἁμαρτίας ἀφῆκας, πλανηθέντας ἐπανήγαγες, αἰχμαλωτισθέντας ἐλυτρώσω, τεθνηκότας ἐζωποίησας τῷ τιμίῳ τοῦ Υἱοῦ σου καὶ Δεσποτικῷ αἵματι· σὲ οὖν ἐπικαλούμεθα, καὶ τὸν μονογενῆ σου Υἱὸν, καὶ τὸ πανάγιον σου Πνεῦμα· ἐπίδε ἐπὶ τὸ λογικὸν σου πρόβατον τοῦτο, τὸ προσελθὸν δι' ἐμοῦ τοῦ ἀναξίου εἰς θυσίαν σοι, καὶ ἁγίασον αὐτοῦ τὴν ψυχὴν τῇ σῇ δυνάμει καὶ χάριτι ἐπισκέψαι τὴν ἀμπελον ταύτην τὴν φυτευθεῖσαν διὰ τοῦ Ἁγίου σου Πνεύματος, καὶ δὸς αὐτὴν καρποφορῆσαι καρπὸν δικαιοσύνης· ἐπίσχυσον αὐτὸν βεβαιῶν ἐν αὐτῷ τὴν διαθήκην σου, καὶ ἐξάλοιφε τῆς ἀπάτης τοῦ διαβόλου· τῇ σοφίᾳ τοῦ ἀγαθοῦ σου Πνεύματος διδάξον αὐτὸν ποιεῖν τὸ θέλημα σου, καὶ τὴν βοήθειαν σου μὴ ἀφέλῃς ἀπ' αὐτοῦ· ἀξιῶν σὺν ἐμοὶ τῷ ἀχρείῳ σου οἰκέτῃ τῶν ἀτελευτήτων σου ἀγαθῶν κληρονόμων γενέσθαι, ὅτι εὐλογητὸς εἶ καὶ δεδοξασμένος εἰς τοὺς αἰῶνας· ἀμήν.

Τελέσας δὲ τὴν εὐχὴν καὶ ἐπιστραφεὶς κατησπάσατο τὸ τέκνον ἤδη τοῦ ἐπουρανίου Πατρὸς εἰρήνην τε αὐτῷ ἐπευξάμενος καὶ σωτηρίαν αἰώνιον, ἐξῆλθε τοῦ παλατίου, καὶ ἀπῆει χαίρων καὶ εὐχαριστῶν τῷ Θεῷ, τῷ εὐοδώσαντι τὴν ὁδὸν αὐτοῦ εἰς ἀγαθόν.

creation out of nothing, and didst turn again this thine handiwork, and sufferedst us not to walk after our foolishness, we give thanks to thee and to thy Wisdom and Might, our Lord Jesu Christ, by whom thou didst make the worlds, didst raise us from our fall, didst forgive us our trespasses, didst restore us from wandering, didst ransom us from captivity, didst quicken us from death by the precious blood of thy Son our Lord. Upon thee I call, and upon thine only begotten Son, and upon the Holy Ghost. Look upon this thy spiritual sheep that hath come to be a sacrifice unto thee through me thine unworthy servant, and do thou sanctify his soul with thy might and grace. Visit this vine, which was planted by thy Holy Spirit, and grant it to bear fruit, the fruit of righteousness. Strengthen him, and confirm in him thy covenant, and rescue him from the deceit of the devil. With the wisdom of thy good Spirit teach him to do thy will, and take not thy succour from him, but grant unto him, with me thine unprofitable servant, to become an inheritor of thine everlasting bliss, because thou art blessed and glorified for ever, Amen.

Barlaam departeth out of the palace

When that he had ended his prayer, he turned him round and embraced Ioasaph, now a son of his heavenly father, wishing him eternal peace and salvation, and he departed out of the palace, and went his way, rejoicing and giving thanks to God, who had well ordered his steps for good.

XXII

Ὁ Ἰωασαφὰτ δὲ, μετὰ τὸ ἐξελθεῖν τὸν Βαρλαὰμ, εἰχὴ ἑαυτὸν εἰδίου καὶ δακρυσι θερμοτάτοις,
Ps. lxx. 1 καὶ ἔλεγεν Ὦ Θεὸς εἰς τὴν βοήθειαν μου πρόσχες· Κύριε, εἰς τὸ βοηθῆσαί μοι σπεῦσον· ὅτι
Ps. lx. 10 σοὶ ἐγκαταλέλειπται ὁ πτωχὸς ὀρφανῷ σὺ ἦσθα
Ps. lxxxvi. 11 βοηθὸς· ἐπιβλέψον εἰς ἐμὲ καὶ ἐλέησόν με, ὁ
1 Tim. ii. 4 πάντας θέλων σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν, σῶσόν με καὶ ἐνίσχυσόν με τὸν ἀναξιον τοῦ πορευθῆναι τὴν ὁδὸν τῶν ἁγίων σου ἐντολῶν, ὅτι ἐγὼ μὲν ἀσθενὴς καὶ τάλας πάρος καὶ ποιῆσαι τὰ ἀγαθὸν οὐχ ἱκανὸς· σὺ δὲ σώζειν με δυνατὸς, ὁ πάντα τὰ ὁρατὰ καὶ τὰ ἀόρατα συγκρατῶν καὶ συνέχων· μὴ ἐάσῃς με ὀπίσω τῶν θελημάτων τῆς σαρκὸς τῶν πα-
Ps. xxxiv. 12 τρίων πορεύεσθαι· ἀλλὰ τὸ σὸν δίδαξον ποιεῖν θέλημα, καὶ συντήρησόν με εἰς τὴν αἰώνιόν σου καὶ μακαρίαν ζωήν· ὦ Πατὴρ καὶ Υἱὲ, καὶ θεῖον Πνεῦμα, ἡ ὁμοούσιος καὶ ἀδιαίρετος Θεότης σε ἐπικαλοῦμαι καὶ σε δοξάζω· σὲ γὰρ ὑμνεῖ πᾶσα κτίσις, καὶ σὲ δοξολογοῦσιν αἱ χοραὶ τῶν ἀσωμάτων δυνάμεις εἰς τοὺς αἰῶνας· ἀμήν.

Ἔκτοτε οὖν πᾶσῃ φυλακῇ ἐτήρει ἑαυτὸν, καθαρότητα ψυχῆς τε καὶ σώματος ἑαυτῷ περιποιούμενος, ἐγκρατείᾳ τε συζῶν καὶ προσευχαῖς ἀδιαλείπτοις καὶ δεήσεσιν· ἡμέρας μὲν γὰρ πολ- 190
λάκις περικοπτόμενος τῇ τε τῶν συνόντων αὐτῷ συνωμιλίᾳ, ἐσθ' ὅτε καὶ τῇ τοῦ βασιλέως πρὸς αὐτὸν ἐπιδημίᾳ ἢ τῇ αὐτοῦ εἰς ἐκεῖνον μετάκλησει, ἡ νὺξ αὐτῷ τὰ τῆς ἡμέρας ἀνεπλήρου

XXII

After Barlaam was gone forth, Ioasaph gave himself unto prayer and bitter tears, and said, 'O God, haste thee to help me. O Lord, make speed to help me, because the poor hath committed himself unto thee, thou art the helper of the orphan. Look upon me, and have mercy upon me, thou who willest that all men to be saved and to come unto the knowledge of the truth, save me, and strengthen me, unworthy though I be, to walk the way of thy holy commandments, for I am weak and miserable, and not able to do the thing that is good. But thou art mighty to save me, who sustainest and holdest together all things visible and invisible. Suffer me not to walk after the evil will of the flesh, but teach me to do thy will, and preserve me unto thine eternal and blissful life. O Father, Son, and Holy Ghost, the consubstantial and undivided Godhead, I call upon thee and glorify thee. Thou art praised by all creation, thou art glorified by the intelligent powers of the Angels for ever and ever. Amen.

Ioasaph cries to God for help.

From that time forth he kept himself with all vigilance, seeking to attain purity of soul and body, and living in continency and prayers and intercessions all night long. In the day time he was often interrupted by the company of his fellows, and at times by a visit from the king, or a call to the king's presence, but at night he would make good the

He continueth in vigil and prayer.

ἱστορήματα, ἐν εὐχαῖς καὶ δακρυσι μέχρι διαφαύματος ἱσταμένου αὐτοῦ καὶ τὸν θεὸν ἐπικαλουμένου· ὅθεν τὸ προφητικὸν ἐκεῖνο ῥῆμα ἐν αὐτοῖς ἐπληροῦτο· Ἐν ταῖς νυξὶν ἐπάρατε τὰς χεῖρας ὑμῶν εἰς τὰ ἅγια, καὶ εὐλογεῖτε τὸν Κύριον.

Ὁ δὲ Ζαρδὰν ἐκεῖνος τὴν τοιαύτην αὐτοῦ αἰσθόμενος διαγωγὴν καὶ λύπης πληρούμενος, μαρμαίνας τε δεινοῖς τὴν ψυχὴν βαλλόμενος, οὐκ εἶχεν ὅ τι καὶ δρασείειν· τέλος τῇ ἀκῇ κατανοηθεὶς εἰς τὸν ἑαυτοῦ ἀπελθὼν οἶκον, ἀρρωστεῖν προσποιούμενος· ὡς δὲ εἰς γνῶσιν τῷ βασιλεῖ τοῦτο ἐληλύθει, ἄλλον μὲν αὐτ' αὐτοῦ τῶν πιστοτάτων καθιστορεῖν τῷ υἱῷ ἐξαπέστειλεν· αὐτὸς δέ, τῆς τοῦ Ζαρδὰν ἐπιμελουμένος ὑγείας, ἰατρὸν αὐτῷ πέμπει δοκιμώτατον καὶ φροντίδος ὅτι πολλῆς ἄξιοι θεραπευθῆναι.

Ὁ δὲ ἰατρός, ἐπεὶ τῷ βασιλεῖ οὗτος κεχαρισμένος ἦν, ἐπιμελῶς ἐπεσκέψατο, καὶ, ἅριστα διαγνοὺς τὰ κατ' αὐτόν, τῷ βασιλεῖ θαττον ἀναγγέλλει, ὡς Ἐγώ, φησί, οὐδένος νοσήματος αἴτιον ἐν τῷ ἀνθρώπῳ εἰρίων δεδύνημαι ἐνθέν τοι καὶ ὑπολαμβάνω ἀθυμίᾳ τινὶ τὴν ψυχὴν βληθέντα τοῦτον μαλακισθῆναι· ὁ δὲ βασιλεὺς, τούτων ἀκούσας τῶν ῥημάτων, ὑπέλαβε βαρέως αὐτῷ τὸν υἱὸν διακεῖσθαι, καὶ τούτου χάριν λυπηθέντα αὐτὸν ὑποχωρῆσαι· μαθεῖν δὲ τὸ πρᾶγμα ἀκολουθῶν βουλόμενος, δεῖπνόν τε τῷ Ζαρδὰν ὡς λίριον ἑλεύσομαι, φησὶ θεωρήσαι 191
σε, καὶ τὰ τῆς ἐπιεικείας σοι διαγνῶναι ἀρρωστίας.

Ὁ Ζαρδὰν δὲ ταύτης ἀκούσας τῆς ἀγγελίας, ἅμα φρικι περιβαλλόμενος αὐτοῦ τὸ ἱμάτιον,

Ps. cxxxiii 2 (Heb.)

shortcomings of the day, whilst he stood, in prayer and weeping until daybreak, calling upon God. Whence in him was fulfilled the saying of the prophet, 'In nights raise your hands into holy things, and bless ye the Lord.'

But Zardan observed Ioasaph's way of life, and was full of sorrow, and his soul was pierced with grievous anxieties, and he knew not what to do. At the last, worn down with pain, he withdrew to his own home, feigning sickness. When this had come to the knowledge of the king he appointed in his place another of his trusty men to minister unto his son, while he himself, being concerned for Zardan's health, sent a physician of reputation, and charged him to take pains to ensure his recovery.

Zardan is troubled thereat and feigneth sickness

The physician, seeing that Zardan was in favour with the king, attended him diligently, and, having right well judged his case, soon made this report to the king, 'I have been unable to discover any root of disease in the man; wherefore I suppose that this weakness is to be ascribed to distress of spirit.' But, on hearing his words, the king suspected that his son had been wroth with Zardan, and that this slight had caused his retirement. So, wishing to search the matter, he sent Zardan word, saying 'To-morrow I shall come to see thee, and judge of the malady that hath befallen thee.'

The physician cannot detect his disease

But Zardan, on hearing this message, at daybreak wrapt his cloak around him and went to the king,

Zardan visiteth the king

πορευεται προς τον Βασιλεα. και ελθων προσεκυνησεν αυτῳ επι τῆς γῆς. ο δε Βασιλευς, Τι φησι παραβιασω ἑαυτον παραγενεσθαι, αυτος γαρ ἠθελον ἐπισκεψασθαι σε, και φυσει γνωριμος την προς σε μοι φιλιαν. ο δε ἀντεφησεν. Η ἐμη Βασιλει ἀσθενεια ουκ ἐστι των συνηθων ἀνθρωποις αρρωστιων. ἀλλ' ἐκ λυπης και ταραχωμενου ψυχης της καρδιας οδυνωμενης συνεβη τῳ σωματι. αφροσυνη δε μοι ἦν οὕτως ἔχοντα με μη δουλικῶς προς σε παραγενεσθαι κρατος, αλλα την σην Βασιλειαν προσμενειν ἕως ἐμοὶ τοῦ οἴκτου ἐκλυθειη. τοῦ Βασιλεως οὖν πυνθανομενου τις ἡ της αθυμιας αυτοῦ αιτια, υπολαβων ο Ζαβδας, Μενας ἐμοι συνδουλος ἐφη και μεγαλων ἐγω τιμωριων ἄξιος, πολλῶν δε θανατων ἔνοχος καθεστηκα, ὅτι σοὶ τοις προσταγμασιν αμελῶν διατελεις ἀκας σοι πολλῆς δοσεως ουσεως προξενος γεγονα.

Αὖθις δε ο Βασιλευς, Και τινα σὺ ἀμελειαν ἠμελησας; ἤρετο· τι δε το περιεχον σε δος. Εν τῇ πολει του κυριου μου τον υιον σου ἀπεθανε, ἔφη· πονηρος γαρ ἀνθρωπος και γης ἐλθων ἀμελησεν αὐτῳ τα τις θρησκειας των Χριστιανων. εἶτα διηγειται κατα μερος τῳ Βασιλει τα λαληθεντα παρα του γεροντος προς τον υιον αυτοῦ, και μεθ' ὅσης ηδονῆς εκεινος τον λογον ἐδεξατο, και ως ἄλλος τις Χριστον εγεγονει. προς δε και 198
της κλησεως εἵνεκεν του γεροντος, Βαρλααμ τουτον καλεισθαι ἀπαιτει. ἀκηκοει γαρ και προτερον ο Βασιλευς τα περι τοῦ Βαρλααμ και της αρετατης ἀσκησεως αὐτοῦ. ως δ' ἐκ ἀκοης ταυτα ἦλθε τῷ Βασιλει, κλαυσας εἴθυς ἐκ τῆς παριτε-

and entered and fell in obeisance on the ground. The king spake unto him, 'Why hast thou forced thyself to appear? I was minded to visit thee myself, and so make known to all my friendship for thee.' He answered, 'My sickness, O king, is no malady common to man, but pain of heart, arising from an anxious and careful mind, hath caused my body to suffer in sympathy. It had been folly in me, being as I am, not to attend as a slave before thy might, but to wait for thy Majesty to be troubled to come to me thy servant.' Then the king enquired after the cause of his despondency. Zardan answered and said, 'Mighty is my peril, and mighty are the penalties that I deserve, and many deaths do I merit, for that I have been guilty of neglect of thy behests, and have brought on thee such sorrow as never before.'

Zardan discoveth to the king the visit of Barlaam

Again said the king, 'And of what neglect hast thou been guilty? And what is the dread that encompasseth thee?' 'I have been guilty, said he, of negligence in my close care of my lord thy son. There came an evil man and a sorcerer, and communicated to him the precepts of the Christian religion.' Then he related to the king, point by point, the words which the old man spake with his son, and how gladly Ioasaph received his word, and how he had altogether become Christ's. Moreover he gave the old man's name, saying that it was Barlaam. Even before then the king had heard tell of Barlaam's ways and his extreme severity of life; but, when this came to the ears of the king, he was

σούσης αὐτῷ ἀθυμίας βάλλεται, καὶ θυμοῦ πληροῦται, μικροῦ καὶ ἀποπνίγνυται τῷ ἀκουσματι καὶ αὐτίκα προσκαλεῖται Ἀραχνῆ τινα οὕτω λεγομενον, ὃς καὶ των δευτερειων μετὰ τον βασιλεα ἠξιοῦτο, καὶ πρωτος αυτῷ ἐν πασαις ταῖς αποκριφοις συμβουλιαις ἐντυχανων ἅμα δε καὶ της αστρολογιας ἐπιστημων ἦν ὁ ἀνηρ. προς ὃν παραγενομενον το συμβαν ο βασιλευς συν ἀθυμιᾳ πολλῇ καὶ ἀδημονιᾳ διηγεῖται ὁ δέ, τον ταραχον αυτοῦ καὶ την συγχυσιν τῆς ψυχης θεασαμενος, Ἀταραχα σοι, φησί, ἔστω καὶ ἄλυπα Ὦ βασιλευ ουκ ανελπιστον γαρ ἡμῖν ἔτι το μεταπεσειν αὐτον ἀλλα καὶ λιαν βεβαιοτατα γινωσκω θᾶττον αὐτον καὶ ἐξαρνησασθαι την τοῦ πλανου ἐκεινου διδασκαλιαν, καὶ τῳ σῷ συνθεσθαι θεληματι

Τουτοις οὖν τοῖς μηνυσι τὸν βασιλέα εἰς τὸ εὐθυμοτερον ὁ Ἀραχνῆς μεταβαλων, τῇ περι τὸ πρᾶγμα διασκέψει μελετην ἐποιουντο. Καὶ τοῦτο, φησιν, ὦ βασιλευ, προ παντων ποιησωμεν· κατα λαβειν σπευσωμεν τον δεινον Βαρλααμ· καὶ εἰ τουτου ἐπιτυχωμεν, ουκ αστοχησομεν, εὖ οἶδα, 103
του σκοπου, οὐδὲ ψευσθησομεθα τῆς ἐλπιδος· ἀλλ' ἐκεινος αὐτος, ἢ ῥημασι πιθανοῖς ἢ βασανων ὀργανοις πολυειδεσι πεισθεις, ἑκων ἂν ὁμολογησειν ψευδη καὶ πεπλασμενα φασκειν καὶ τον κυριον μου καὶ υἱον σου τοῦ πατρωου ἐχεσθαι μεταπιστειν δογματος· εἰ δε ἐκεινον μεν κατα λαβειν οὐ δυνηθειημεν, ἕτερον ἐγω ἐπισταμαι πρεσβυτην μοναχηματην, Ναχωρ καλουμενον, ὁμοιον τῷ Βαρλααμ κατὰ παντα, ὃν οὐκ ἔστι διαγνωναι μη ἐκεινον ὑπαρχειν, τῆς ἡμετερας

straightway astonied by the dismay that fell on him, and was filled with anger, and his blood well-nigh curdled at the tidings. Immediately he bade call one Araches, who held the second rank after the king, and was the chief in all his private councils: besides which the man was learned in star-lore. When he was come, with much despondency and dejection the king told him of that which had happened. He, seeing the king's trouble and confusion of mind, said, 'O king, trouble and distress thyself no more. We are not without hope that the prince will yet change for the better; nay, I know for very certain that he will speedily renounce the teaching of this deceiver, and conform to thy will.'

The king calleth for his counsellor Araches

By these words then did Araches set the king in happier frame of mind, and they turned their thoughts to the thorough sifting of the matter. 'This, O king,' said Araches, 'do we first of all. Make we haste to apprehend that infamous Barlaam. If we take him, I am assured that we shall not miss the mark, nor be cheated of our hope. Barlaam himself shall be persuaded, either by persuasion or by divers engines of torture, against his will to confess that he hath been talking falsely and at random. But if we fail to take Barlaam, I know of an eremite, Nachor by name, in every way like unto him; it is impossible to distinguish the one from the other. He

Araches taketh how to persuade Josaph to idolatry

δόξῃ ἔντα, καὶ διδασκαλον ἐμον ἐν τοῖς μαθήμασι γενομενον. τουτῳ ὑπαγορευσας ἐγω, νυκτωρ ἐπελθων, παντα κατὰ μερος αφηγησομαι. εἶτα, κρατηθηναι τον Βαρλααμ διαφημησαντες, τουτον παραστησομεθα. δε και Βαρλααμ ἑαυτον ὀνομασας, τα των Χριστιανων πρεσβευειν προσποιησεται, και τουτους διεκδικεῖν φανησεται. εἶτα, μετα πολλην διαλεξιν ἡττωμενος, κατὰ κρατος ἐνικηθησεται. και ταῦτα ὁ τοῦ βασιλεως υιος θεωμενος, ὡς ὁ Βαρλααμ μὲν ἡττηθη, τὰ δε ἡμετερα ὑπερνικᾷ, τοις νικῶσι παντως συνθησεται. μετα τροι τουτοις και το την σὴν αἰδεισθαι βασιλειαν και τὰ σοι κεχαρισμενα ποιειν τιθεμενος, ἐπιστραφησεται γαρ και ο τε προσωπειον τοῦ Βαρλααμ ὑποδυς, καὶ πεπλανῆσθαι αυτον διαβεβαιωσεται.

Ἥσθη ὁ βασιλεὺς ἐπὶ τοῖς λαληθεῖσι, καὶ ἄριστα βουλευσασθαι ἔδοξε, κεναῖς ἐπειδόμενος ἐλπισιν ἐνθεν τοι και τον Βαρλααμ ἐναγχος 194
μαθων ὑποχωρῆσαι, χειρωσασθαι ἐσπευδε. λογοις οὖν και λοχαγοῖς τῶν διεξιόντων τας πλειους διειληφως, μιαν δε τῶν ὁδων, ἣν πασων μαλλον ὑφωρατο, αυτος, ἵπποις ἐπιβας, ἀνὰ κρατος ἐδιωκε, προκαταλαβειν αὐτον ἐκ παντος τροπον διανοουμενος. ἐν ὀλιγαις δε ἑξ ἡμεραις κατιασας, ματην κατελαιπωρησει. εἶτα, αὐτος μὲν ἐν τινι τῶν βασιλικῶν παλατίων ἐν τοῖς ἀγροῖς διαιτωμενῳ προσμεινας, τον Ἀραχην μετὰ ἱππεων οὐκ ὀλιγων ἐως αυτῆς τῆς Σενναριτιδος ἐρημου ἐπι ζητησιν ἀπεστειλε τοῦ Βαρλααμ. κατελαβον δε ἐκεινος τὸν τοπον, παντας τους περιοικους διεταραξε. και τῶνδε μη ἐκφανεντος ποτε τον ἀνδρα

is of our opinion, and was my teacher in studies. I will give him the hint, and go by night, and tell him the full tale. Then will we bruit it abroad that Barlaam hath been caught; but we shall exhibit Nachor, who, calling himself Barlaam, shall feign that he is pleading the cause of the Christians and standing forth as their champion. Then, after much disputation, he shall be worsted and utterly discomfited. The prince, seeing Barlaam worsted, and our side victorious, will doubtless join the victors, the more so that he counteth it a great duty to reverence thy majesty, and do thy pleasure. Also the man who hath played the part of Barlaam shall be converted, and stoutly proclaim that he hath been in error.'

The king was delighted with his words, and rocked himself on idle hopes, and thought it excellent counsel. Thereupon, learning that Barlaam was but lately departed, he was zealous to take him prisoner. He therefore occupied most of the passes with troops and captains, and, himself, mounting his chariot, gave furious chase along the one road of which he was especially suspicious, being minded to surprise Barlaam at all costs. But though he toiled by the space of six full days, his labour was but spent in vain. Then he himself remained behind in one of his palaces situate in the country, but sent forward Arachea, with horsemen not a few, as far as the wilderness of Senaar, in quest of Barlaam. When Arachea arrived in that place, he threw all the neighbour folk into commotion, and when they constantly affirmed that they had

βεβαιωσάμενον, ἐπὶ τὰς ἐρήμους ὁ ἄρχων τοὺς εὐσεβεῖς θηρεύσων ἔξεισι. πολύ τε τῆς ἐρήμου διοδεύσας διάστημα, ὄρη τε περιεκύλωσε καὶ ἀνριθεῖς φάραγγας πέζευσας καὶ ἄβατους μετὰ τῶν σὺν αὐτῷ ὄχλων ἀκρωρείας τινὰ καταλαβών, καὶ ἄνω ἐπ' αὐτῆς ὁρᾷ κατὰ τὴν ὑπωρείαν φάλαγγα ἐρημιτῶν περιπατούσαν. καὶ εὐθὺς τῷ τοῦ ἄρχοντος προστάγματι πάντες ἐπ' αὐτοὺς θέουσιν ἀπτεσθαι, ἄλλος ἄλλον τοῖς δρόμοις φθάσαι φιλονεικοῦντες καὶ φθάσαντες, περιεχυθῆσαν αὐτοῖς κύνες ὡσεὶ πολλοὶ ἢ θηρία ποιμνία τινὰ καὶ μισανθρωπα· καὶ κρατοῦσι τοὺς ἄνδρας τῷ τε εἴδει καὶ τῇ κατασάσει σεμνοτάτους, καὶ τὰ σήματα τῆς ἐρημικῆς καταστάσεως ἐπὶ τῶν προσώπων φέροντας· καὶ τούτους συρόντες τῷ ἄρχοντι παρίστησαν, οὐ θορυβηθέντας ὅλως, οὐκ ἀγεννές τι καὶ σκυθρωπὸν ἐνδείξαμένους ἢ φθεγξαμένους· ὁ δὲ προσάγων αὐτῶν καὶ οἱονεὶ καθηγούμενος πηρὰν ἐβαστάζε τριχίνην, μαστὴν λειψάνων προκόμησαντων τινῶν ἁγίων Πατέρων.

Κατανοήσας δὲ αὐτοὺς ὁ Ἄραχης, ὡς οὐκ εἶδε τὸν Βαρλαάμ· ἐγνώσκει γὰρ αὐτὸν, συνεχύθη τῇ λύπῃ. λέγει δὲ πρὸς αὐτοὺς· Ποῦ ἐστιν ὁ ἀπατεὼν ἐκεῖνος, ὁ τὸν υἱὸν πλανήσας τοῦ βασιλέως, ὁ δὲ τὴν πηρὰν βαστάζων ἀπεκρίνατο· Οὐκ ἔστιν ἐκεῖνος ἐν ἡμῖν· μηδὲ γένοιτο· φεύγει γὰρ ἡμᾶς τῇ τοῦ Χριστοῦ διωκόμενος χάριτι· ἐν ὑμῖν δὲ τὰς οἰκήσεις ἔχει· ὁ ἄρχων ἔφη· Γινώσκεις οὖν αὐτὸν, Ναὶ, φησὶν ὁ ἐρημίτης· οἶδα τὸν ἀπατεῶνα λεγόμενον, ὅς ἐστιν ὁ διάβολος, ὁ μέσον ὑμῶν κατοικῶν καὶ παρ' ὑμῶν λατρευόμενός τε

nowhere seen the man, he went forth into the desert places, for to hunt out the Faithful. When he had gone through a great tract of desert, and made the circuit of the fells around, and journeyed a-foot over untrodden and pathless ravines, he and his hosts arrived at a plateau. Standing thereon, he descried at the foot of the mountain a company of hermits a-walking. Straightway at their governor's word of command all his men ran upon them in breathless haste, vying one with another, who should arrive first. When they arrived, they came about the monks like so many dogs, or evil beasts that plague mankind. And they seized these men of reverend mien and mind that bore on their faces the hall-mark of their hermit life, and haled them before the governor, but the monks showed no sign of alarm, no sign of meanness or sullenness, and spake never a word. Their leader and captain bore a wallet of hair, charged with the relics of some holy Fathers departed this life.

Arachas captureth a band of monks.

When Arachas beheld them, but saw no Barlaam—for he knew him by sight—he was overwhelmed with grief, and said unto them, 'Where is that deceiver who hath led the king's son astray?' The bearer of the wallet answered, 'He is not amongst us, God forbid! For, driven forth by the grace of Christ, he avoideth us, but amongst you he hath his dwelling.' The governor said, 'Thou knowest him then?' 'Yea,' said the hermit, 'I know him that is called the deceiver, which is the devil, who dwelleth in your midst and is worshipped

and questioneth them concerning Barlaam.

καὶ θεραπευόμενος ὁ ἄρχων λέγει Περὶ τοῦ Βαρλαὰμ ἐγὼ τὴν ζήτησιν ἔχω καὶ τοῦτον ἠρόμην σε μαθεῖν ποῦ ἐστιν· ὁ δὲ μοναχός Καὶ ἵνα τι, 196
φησιν, ἀλληναλλως ἀλήσας, περὶ τοῦ ἀπατήσαντος τὸν υἱὸν τοῦ βασιλέως τὴν πεῖσιν προσαγαγών, εἰ γὰρ τὸν Βαρλαὰμ ἐζήτεις, ἴδοι σε φωνῶν αἰτεῖν· Ποῦ ἐστιν ὁ ἐκ τῆς πλάνης ἐπιστρέψας καὶ σώσας τὸν τοῦ βασιλέως υἱόν, ἐκεῖνος γὰρ ἀδελφὸς ἡμῶν ὑπάρχει καὶ συνασκητής· ἐκ πολλῶν δὲ ἤδη ἡμερῶν οὐ τεθείμεθα αὐτόν· ὁ δὲ Ἀραχὴς Τὸ οἴκημα αὐτοῦ φησιν, ὑποδείξον· ὁ ἀσκητὴς ὑπεκρίνατο· Ἐκ θεῖσα σθαι ὑμᾶς ἤθελον ἐκεῖνος ἂν εἰς συναυτησιν ὑμῶν ἐξῆλθεν· ἡμῖν δ' οὖν οὐκ ἔξεστι τὸ δωμάτιον αὐτοῦ ὑμῖν γνωρίσαι·

Θυμοῦ ἐπὶ τούτῳ ἐμπίμπλαται ὁ ἄρχων, καὶ φησι πρὸς αὐτόν, ὀμνύων ἅμα καὶ θηριώδες ἐμβλέψας· Ἐνὼ νυνὶ θανάτῳ ὑμᾶς θανατώσω, εἰ ἐξ αὐτῆς τὸν Βαρλαὰμ οὐ παραστήσετέ μοι· Καὶ τί, φησιν ὁ ἀσκητής, ὁρᾶν ἐν ἡμῖν, οὗπερ διτεχόμεναι δυσαπόσπαστοι τῆς παρούσης δια πείσομεθα ζωῆς καὶ τὸν παρὰ σοῦ ἐπαχθησόμενον φοβηθήσομεν θάνατον, χαίρειν γὰρ σοι μᾶλλον ὁμολογήσομεν, ὅτι τῆς ἀρετῆς ἐχόμενοι τοῦ βίου ἐξήγαγες· δεδοικαμεν γὰρ οὐ μικρὸν τὸ τοῦ τέλους ἄδηλον, μὴ εἰδότες πῶς ἔχοντας ἡμᾶς καταλήψεται, μὴ ποὶ γνώμης ὄλισθος ἢ ἐπήρεια 197
τις δαιμονικὴ τῆς προαιρέσεως τὴν ἕνστασιν μεταστρέψῃ, καὶ ἕτερα φρονεῖν ἢ ποιεῖν παρὰ τὰ τῷ Θεῷ ὡμολογημένα μεταπεσεῖν· ὅθεν τυχεῖν ὧν ἐλπίζετε ὅλως ἀπειπόντες, μὴ ὀκνήσητε ποιεῖν ὅπερ βουλεσθε· οὔτε γὰρ τὸ τοῦ θεοφιλοῦς ἡμῶν

and served by you.' The governor said, 'It is for Barlaam that I make search, and I asked thee of him, to learn where he is. The monk answered, 'And wherefore then speakest thou in this ambiguous manner, asking about him that had deceived the king's son? If thou wast seeking Barlaam, thou shouldest certainly have said, "Where is he that hath turned from error and saved the king's son?" Barlaam is our brother and fellow-monk. But now for many days past we have not seen his face.' Said Arachea, 'Show me his abode.' The monk answered, 'Had he wished to see you, he would have come forth to meet you. As for us, it is not lawful to make known to you his hermitage.'

Thereupon the governor waxed full of indignation and, casting a haughty and savage glance upon him, said, 'Ye shall die no ordinary death, except ye immediately bring Barlaam before me.' 'What,' said the monk, 'seest thou in our case that should by its attractions cause us to cling to life, and be afraid of death at thy hands? Whereas we should the rather feel grateful to thee for removing us from life in the close adherence to virtue. For we dread, not a little, the uncertainty of the end, knowing not in what state death shall overtake us, lest perchance a slip of the inclination, or some despiteful dealing of the devil, may alter the constancy of our choice, and mis-persuade us to think or do contrary to our covenants with God. Wherefore abandon all hope of gaining the knowledge that ye desire, and shrink not to work your will. We shall neither reveal the dwelling

The threats of Arachea

ἀδελφοῦ οἰκητήριον, καίτοι γε εἰδότες, ὑποδείξομεν, οὔτε ἄλλα τινὰ ὑμῖν λανθανοντα μοναστήρια προδωσομεν, ταύτῃ τὸν θάνατον ἐκφυγεῖν κακῶς ἀνεχομενοι· ἀλλὰ καλῶς μᾶλλον θανούμεθα, ἱδρῶτας ἀρετῆς πρότερον, καὶ νῦν ἀνδραγαθίας αἷμα, τῷ Θεῷ προσενέγκαντες.

Οὕτω παρρησιασαμένους οὐκ ἐνεγκὼν ὁ ἀλιτήριος, ἀλλὰ πρὸς τὸ γενναῖον τοῦ φρονηματος ὀξύτατα κινηθείς, πολλαῖς αὐτοὺς περιέβαλε πληγαῖς καὶ βασάνοις· ὧν τὸ μεγαλόψυχον καὶ γενναῖον καὶ τῷ τυραννῳ ἄξιον θαύματος ἐνομίσθη. ὡς δὲ μετὰ πολλὰς τιμωριας πείθειν οὐκ εἶχεν, οὔτε ὑποδεῖξαι τις αὐτῷ τὸν Βαρλαὰμ ἠνειχετο, λαβων τουτους, ἐπὶ τον βασιλέα κελεύει τυπτομένους καὶ προπηλακιζομένους ἄγεσθαι, βαστάζοντας καὶ τὴν πήραν τῶν λαιψάνων.

XXIII

Δι' ἡμερῶν δὲ οὐκ ὀλίγων προσάγει τούτους τῷ βασιλεῖ, καὶ τὰ κατ' αὐτους δῆλα τίθησιν· εἶτα παριστᾷ κατὰ προσωπον αὐτοῦ δεινὰ θυμομαχοῦντος, καὶ ὃς ἰδων αὐτούς, τῷ θυμῷ ὑπερζεσας, μαινομένῳ ἐῴκει. τύπτεσθαι τε αὐτοὺς ἀνηλεῶς κελεύσας, ὡς εἶδε ταῖς πληγαῖς χαλεπῶς κατα- 108
κοπεντας, μόλις τῆς πολλῆς ἀνενεγκὼν μανιας, παύσασθαι τοὺς τυπτοντας κελεύει. καί φησι προς αὐτούς· Τι τὰ ὀστᾶ ταῦτα τῶν τεθνεώτων περιφέρετε, εἰ, ὧν τὰ ὀστᾶ εἰσι ποθοῦντες, ταῦτα βαστάζετε, ταύτῃ τῇ ὥρᾳ θήσομαι καὶ ὑμᾶς μετ' αὐτῶν, ἵνα, τῶν ποθουμένων τυχοντες, χάριν μοι

place of our brother, whom God loveth, although we know it, nor shall we betray any other monasteries unbeknown to ye. We will not endure to escape death by such cowardice. Nay, liefer would we die honourably, and offer unto God, after the sweats of virtue, the life-blood of courage.'

Arachos tormenteth the monks and at the last sendeth them to the king

That man of sin could not brook this boldness of speech, and was moved to the keenest passion against this high and noble spirit, and afflicted the monks with many stripes and tortures. Their courage and nobility won admiration even from that tyrant. But, when after many punishments he failed to persuade them, and none of them consented to discover Barlaam, he took and ordered them to be led to the king, and to bear with them the wallet with the relics, and to be beaten and shamefully entreated as they went.

XXIII

The king receiveth them cruelly and asketh why they carry relics in a wallet

After many days Arachos brought them to the king, and declared their case. Then he set them before the bitterly incensed king: and he, when he saw them, boiled over with fury and was like to one mad. He ordered them to be beaten without mercy, and, when he saw them cruelly mangled with scourges, could scarcely restrain his madness, and order the tormentors to cease. Then said he unto them, 'Why bear ye about these dead men's bones? If ye carry these bones through affection for those men to whom they belong, this very hour I will set you in their company, that ye may meet your

ομολογήσητε. ὁ δὲ τῆς θείας ἐκείνης φάλαγγος ἔξαρχος καὶ καθηγητὴς παρ' οὐδὲν τας τοῦ βασιλέως τιθέμενος ἀπειλας, ἐπ μηδενος αὐτῷ συμβεβηκότος ἀνιαροῦ, ἱλαυθερῷ φωνῇ καὶ λαμπροτάτῳ προσώπῳ καὶ τῆς ἐνοικούσας τῇ ψυχῇ σημαίνοντι χαρᾶς ὄψει. Τὰ ὁστὰ ταυτα τὰ καθαρὰ καὶ ἅγια περιφερομεν, ὦ βασιλεῦ, τον θεόν τε ἀφοσιουμενοι ὡς ειεὶ θαυμασιων αὐτῶν, καὶ τῆς ἀσεησεως αυτων καὶ θεοφιλοῦς πολιτειας εἰς μνημην ἑαυτοις ἄγοντες καὶ προς τον ὅμοιον διεγειροντες ζῆλον, την ἀκιβαυειν τε ἐκεστριζομενοι καὶ τριφῆν ἐν ᾗ νῦν διαγοιεις καὶ τουτοις μὲν μακαριζοντες ἀλληλοις δε παραθηγοντες τοῖς αὐτων ἐξακολουθεῖν ἰχνεσι σπευδομεν. προς δε, καὶ τῆς τοῦ θανατου ἑαυτοῖς περιποιουμεθα μνημην, παυ ὠφελιμον οἶσαν καὶ προς τοις τῆς ἀσεησεως ἀγωνας προθυμους ἀνατερούσαν, καὶ ἁγιασμον δε τῇ τουτων ἀρουμεθα προσψαυσει.

Λέγει δὲ ὁ βασιλευς, ἐκ ὠφελιμου, φησιν, ἡ τοῦ θανατου μνημη, καθως φατε τι μὴ τοις ἐν τοις σωμασιν ἡμων ὁστεοις τῆς τουτου ὑποδέχεσθε μνημης τοις αἰσιοις ὑμῖν καὶ ὅσον οὕτω φθαρησομενοις, ἤτερ τοις ἀλλοτριοις τουτοις καὶ διεφθαρμενοις.

Καὶ ὁ μοναχος, Πάντα μὲν, φησίν, ἡμοῦ εἶναι εστοι αἰτιας τῆς τῶν λειψανων περιφορᾶς, προς μιαν αυτος αντιποκρινομενος, χλευαζειν ἡμᾶς δοκεῖς· ἀλλ' ἐναργεστερον εὖ ἴσθι, τὰ των πρατετελευτηκοτων ὀστα τῆς τοῦ θανατου φαριστῶσι μνημην, ἤγε των ζωντων· ἀλλ', ἐπειπερ ταῦθ' οὕτως εἶναι γινωσκεις καὶ τὰ ἐν τῇ σαρκι σου ὀστᾶ τοῦ θανατου σοι ὑποτυποῦσι, τι μὴ καὶ

Gr. Λόγος Δευτέρος κατὰ Κωνσταντινιανῶν Μανιχαίων

3 Κόμης Τῶν Ἀρείων, Ἀρειανῶν

lost friends and be duly grateful to me' The captain and leader of that godly band, setting at naught the king's threats, showing no sign of the torment that he had undergone, with free voice and radiant countenance that signified the grace that dwelt in his soul, cried out, 'We carry about these clean and holy bones, O king, because we attest in due form our love of those marvellous men to whom they belong and because we would bring ourselves to remember their wrestlings and lovely conversation, to rouse up ourselves to the like zeal, and because we would catch some vision of the rest and felicity wherein they now live, and thus, as we call them blessed and provoke one another to emulate them, strive to follow in their footsteps because moreover, we find thereby that the thought of death, which is right profitable, leadeth wings of zeal to our religious exercises, and lastly, because we derive sanctification from their touch.

Their order for the veneration of relics.

Again said the king, 'If the thought of death be profitable, as ye say, why should ye not reach that thought of death by the bones of the bodies that are now your own, and are soon to perish, rather than by the bones of other men which have already perished?'

The monk said 'Five reasons I gave thee, why we carry about these relics, and thou, making answer to one only, art like to be mocking us. But know thou well that the bones of them, that have already departed this life, bring the thought of death more vividly before us than do the bones of the living But since thou judgest otherwise, and since the bones of thine own body are to thee a type of death, why dost thou not recollect thy latter

and rebuketh the king

αὐτος τῆς δόσεως οὔπω ἐλευσομένης μνημονεύων τελευτῆς, εὖ τὰ σεαυτοῦ διατίθῃ, ἀλλὰ πᾶσαις μὲν τὴν ψυχὴν σοι ἐκδόσεσιν παρανομεῖς, βίαιος δὲ καὶ ἀνηλεὴς ἀναιρεῖς τοὺς λατρεύοντάς τοι Θεοῦ καὶ τῆς εὐσεβείας ἐραστὰς τοῦ μηδὲν σοι ἠδικηκότας, μηδὲ σοι τῶν παρόντων τι συμμεριζομένους ἢ ὠφελεῖσθαι φιλοκερδοῦντας.

(1) Ἐν Βασιλεῖ ἔφη Ἰοῦς δεινοὺς ὑμᾶς καὶ λεοντόκρανοι εἰκότως κολάζω ὅτι πάντας ἀπατᾶτε, ἀπεχεσθαι τῶν τερπνῶν τοῦ βίου ὑποτιθέμενοι, καὶ ὅτι τῆς γλυκείας ζωῆς καὶ τῆς παθεινοτάτης ἡσθείσας καὶ ἡδονῆς τὴν σκληρὰν καὶ ρυπώδη ταύτην καὶ πικρὰν ἐκλεγεσθαι ἀγωγὴν ἐπιδιά- 200
ζεσθε καὶ τὴν τῶν θεῶν τιμὴν τῷ Ἰησοῦ ἀποτίμιν ἐπηρτήκατε· ἵνα οὖν μὴ τῇ ὑμετέρᾳ ἀπάτῃ ἐξακολουθοῦντες, οἱ λαοὶ ἔρημον τὴν γῆν καταλίπωσι, καὶ, τῶν πατρῴων ἀποστάντες θεῶν, ἀλλοτρίῳ λατρεύσωσι, τιμωρίαις ὑμᾶς καὶ θανάτοις ὑποβαλεῖν δίκαιον ἔκρινα.

(1) Ὁ μοναχὸς ἔφησιν Ἐν πάντας μετέχειν τῶν ἀγαθῶν τοῦ βίου ἀρετῇ, τὶ μὴ πᾶσιν ἐν ἴσῃ μεταδίδωσι τῆς τρυφῆς καὶ τοῦ πλούτου, ἀλλ' οἱ μὲν πλούσιοι πάνυ ταλαιπωροῦνται· σὺ δὲ τὰ αὐτῶν προσαφαιρῶν τοῖς ἑαυτοῦ προστίθῃς, οὐκ ἄρα τῆς τῶν πολλῶν φροντίζεις σωτηρίας· ἀλλὰ τὴν ἰδίαν πιαίνεις σάρκα, ὕλην ἑτοιμάζων τῇ τῶν σκωλήκων καταβρώσει· διὰ τοῦτο, καὶ τὸν τῶν πάντων ἀπαρνησάμενος θεὸν, τοὺς μὴ ὄντας προσηγορεύσας θεοὺς τοὺς πάσης παρανομίας εἰσηγητὰς, ἵνα σοι κατὰ μίμησιν αὐτῶν ἀσελγαίνοντι καὶ παρανομοῦντι, τὸ μιμητὴς ἀναγορευόσθαι τῶν θεῶν σου προσήκῃ.

end so shortly to come, and set thine house in order, instead of giving up thy soul to all kinds of iniquities, and violently and unmercifully murdering the servants of God and lovers of righteousness, who have done thee no wrong, and seek not to share with thee in present goods, nor are ambitious to rob thee of them?'

The king answereth the monk with reviling.

Said the king, 'I do well to punish you, ye clever misleaders of the folk, because ye deceive all men, counselling them to abstain from the enjoyments of life, and because, instead of the sweets of life and the allures of appetite and pleasure, ye constrain them to choose the rough, filthy and squalid way, and preach that they should render to Jesus the honour due unto the gods. Accordingly, in order that the people may not follow your deceits and leave the land desolate, and, forsaking the gods of their fathers, serve another, I think it just to subject you to punishment and death.'

Their leader chideth the king for his sin and folly.

The monk answered, 'If thou art eager that all should partake of the good things of life, why dost thou not distribute dainties and riches equally amongst all? And why is it that the common herd are pinched with poverty, while thou addest ever to thy store by seizing for thyself the goods of others? Nay, thou carest not for the weal of the many, but fattenest thine own flesh, to be meat for the worms to feed on. Wherefore also thou hast denied the God of all, and called them gods that are not, the inventors of all wickedness, in order that, by wantonness and wickedness after their example, thou mayest gain the title of imitator of the gods.

ἔπραξαν, πῶς οὐχὶ καὶ οἱ προσέχοντες αὐτοῖς
ἀνθρωποι πράξουσι πλοῦτον οὖν μεγάλην πε-
πλουτηκὼς ὁ Βασιλεὺς δεδοικὼς δὲ μή τινας τοῦ
λαοῦ πεισαιμεν, τοῖς ἡμετέροις συνθεμένους,
ἀποστῆναι σου τῆς χειρὸς καὶ τῇ τῶν πάντων
συνεχώσῃ προσοικειωθῆναι χειρὶ θέλεις γὰρ
πολλοὺς εἶναι τοὺς ὑπουργοὺς τῆς σῆς πλεονεξίας,
ἵν' αὐτοὶ μὲν τὰλαιπωρῶσι, σοὶ δὲ τὰ παρ' αὐτῶν
προσγένοιτο κέρδη ἐν τρόπῳ κύνας τις τρέφων
ἢ ὄρνεα εἰς θήραν τιθασσεύοιμενα, πρὸ μὲν τῆς
θήρας κολάζειν ταῦτα φαίνοιτο. ἡνίκα δὲ κατὰ 201
ἔχοντι τὸν θηρευόμενον, βίαιος αὐτῶν τοῦ
στόματος τὸ θηρεύθεν ἀφαρπάζει οὕτω δὴ καὶ
σύ. πολλοὺς θέλων ἔχειν τοὺς φόρους σοὶ καὶ
τέλη ἐκ γῆς καὶ θαλάσσης κομιζόντας λόγῳ
μὲν τῆς αὐτῶν φροντίζειν σωτηρίας ἀπωλείας
δὲ αὐτοῖς προξένων ἀνίσου πρὸ δὲ πάντων
σεαυτῷ ἵνα μόνον σοι ὁ σκεβάλων καὶ σαπρῶν
ἀχρηστότερος βριθοίτο πλοῦτος, λελήθας ὅτι
τοῖς ὄντι φωτὸς κατέχων ἀλλ' ἀνοιξὸν τοῦ
κατεχθόνιοι ἔπνευ τούτου, διανοίξον σου τοὺς
μυωπάτας ὀφθαλμοὺς, καὶ ἴδε τὴν περιλαμ-
πουσαν πᾶσι τοῖς θεοῦ ἡμῶν δόξαν καὶ οὐ ποτε
Ps xciv 8 σκαιοὶ γενοῦ. Σύνετε γὰρ, ἄφρονες ἐν τῷ λαῷ,
καὶ μωροὶ ποτε φρονήσατε, φησὶν ὁ προφήτης
σύνεσις ὅτι ἐκεῖ ἐστι θεοῦ, πλὴν τοῦ θεοῦ ἡμῶν,
καὶ οὐκ ἔστι σωτηρία, ὡ μὴ ἐν αὐτῷ.

Ὁ δὲ Βασιλεὺς Τῆς μωρᾶς σου ταύτης φλυ-
αρίας παυσάμενος, τὸν Βαρλαὰμ αὐτίκα μοι
ἐπόδειξον, ἡ πειρασθῆναι κολαστηρίοις ὀργάνοις
δν οὐδέποτε πεῖραν εἴληφας ὁ μεγαλόφρων οὖν
καὶ γενναιότατος ἀσκητὴς καὶ τῆς οὐρανίου φιλο-

For, as your gods have done, why should not ye do, and they that follow them do? Great then is the error that thou hast erred, O king. Thou fearest that we should persuade certain of the people to join with us, and revolt from toy hand, and place themselves in that hand that holdeth all things, for thou wilt eat the ministers of thy covetousness to be many, that they may be miserable while thou reapest profit from their toil, just as a man, who keepeth hounds or falcons tamed for hunting, before the hunt may be seen to pet them, but, when they have once seized the quarry, taketh the game with violence out of their mouths. So also thou, willing that there should be many to pay thee tribute and toll from land and water, pretendest to care for their welfare, but in truth bringest on them and above all on thyself eternal ruin, and simply to pile up gold, more worthless than dung or rottenness, thou hast been deluded into taking darkness for light. But recover thy wits from this earthly sleep, open thy sealed eyes, and behold the glory of God that shineth round about us all, and come at length to thyself. For saith the prophet, "Take heed, ye unwise among the people, and, O ye fools, understand at last." Understand thou that there is no God except our God, and no salvation except in him.

Showing the false aim of the world.

But the king said, "Cease this foolish babbling, and soon discover to me Barlaam, else shalt thou taste instruments of torture such as thou hast never tasted before." That noble-minded, great-hearted monk, that lover of the heavenly philosophy, was not

σοφιας ἐραστης κατ' οὐδένα τρόπον ταῖς τοῦ βασιλέως ἀπειλαῖς μετετρεπετο· ἀλλ' ἀτρέμας ἑστως ἔλεγεν· Οὐ τὰ παρὰ σοῦ θεσπιζόμενα ποιεῖν, ὦ βασιλεῦ, προστεταγμεθα, ἀλλὰ τα παρὰ τοῦ Δεσποτου ἡμων καὶ Θεοῦ κεκελευσμένα, ὃς σωφροσυνην ἡμᾶς ἐκδιδάσκει τοῦ πασῶν τῶν ἡδονῶν καὶ ἐπιθυμιῶν κρατεῖν, καὶ ἀνδρειαν 208
ἐξασκεῖν, ὥστε παντα πονον καὶ πᾶσαν κακωσιν ὑπὲρ τῆς δικαιοσύνης ὑπομένειν· ὅσα γοῦν ἐπάξεις ἡμῖν ὑπερ τῆς εὐσεβειας δεινὰ μᾶλλον εὐεργετήσεις· ποιει οὖν ὃ βουλει· ἡμεῖς γαρ ἔξω τοῦ καθήκοντος πρᾶξαί τι οὐκ ἀνεξομεθα, οὐδὲ ἡμαρτία ἑαυτους ἐκδωσομεν· μὴ μικραν γαρ ταύτην νομίσῃς ἁμαρτιαν, εἰ τὸν συναγωνιστην ἡμῶν καὶ συστρατιωτην εἰς τὰς σὰς προδωσομεν χειρας· ἀλλ' οὐ γαρ γελασεις καθ' ἡμων τὸν γελωτα τοῦτον, κἂν μυριοις ἡμᾶς περιβαλῃς θανάτοις· οὐχ οὕτως γὰρ ἡμεῖς ἄνανδροι, ὡς φοβῳ τῶν σῶν βασανων τὴν ἡμετέραν προδοῦναι φιλοσοφιαν, καὶ ἀναξιόν τι δρᾶσαι τῆς θειας νομοθεσιας· προς ταυτα πᾶν· εἴ τι γινωσκεις, ἀμυν-
Phil. I. 21 τηριον εὐτρεπιζε ὄργανον· ἡμῖν γὰρ τὸ ζῆν Χριστὸς ἐστι, καὶ τὸ θανεῖν ὑπὲρ αυτοῦ κέρδος ἄριστον.

Ἐπὶ τούτοις θυμῷ ἐξαφθείς, ὁ κρατῶν ἐκέλευσε τὰς μὲν θεολογους αὐτῶν ἐκκοπῆναι γλωσσας ἐξορυχθῆναι δε τους ὀφθαλμούς, χεῖρας τε ομοῦ ἀποτμηθῆναι καὶ ποδας· τῆς δ' ἀποφάσεως δοθεισης, οἱ μὲν ὑπασπισταὶ περισταντες αυτοῖς καὶ δορυφόροι μισανθρωπως καὶ ἀνηλεῶς ἠκροτηριαζον· καὶ τὰς μὲν γλωσσας ὀγκινοσκοις τῶν 209
στομάτων ἐξελκύσαντες θηριωδῶς ἀπέτεμνον, τους

moved by the king's threats, but stood unflinching, and said, 'We are not commanded to fulfil thy hest, O king, but the orders of our Lord and God who teacheth us temperance, that we should be lords over all pleasures and passions, and practise fortitude, so as to endure all toil and all ill-treatment for righteousness' sake. The more perils that thou subjectest us to for the sake of our religion, the more shalt thou be our benefactor. Do therefore as thou wilt: for we shall not consent to do aught outside our duty, nor shall we surrender ourselves to sin. Deem not that it is a slight sin to betray a fellow combatant and fellow-soldier into thy hands. Nay, but thou shalt not have that scoff to make at us; no, not if thou put us to ten thousand deaths. We be not such cowards as to betray our religion through dread of thy torments, or to disgrace the law divine. So then, if such be thy purpose, make ready every weapon to defend thy claim; for to us to live is Christ, and to die for him is the best gain.'

and defieth his threats of torture

Incensed with anger thereat, the monarch ordered the tongues of these Confessors to be rooted out, and their eyes digged out, and likewise their hands and feet lopped off. Sentence passed, the henchmen and guards surrounded and mutilated them, without pity and without ruth. And they plucked out their tongues from their mouths with prongs, and severed them with brutal severity, and they digged out their

The martyrdom of the monks

ὀφθαλμοὺς δὲ σιδηροῖς ἐξωρυττον ὄνυξιν, ἀρθρεμβόλοις δὲ ὀργάνοις τὰς χεῖρας αὐτῶν καὶ τους πόδας ἐξαρθροῦντες ἀπέτεμνον. οἱ δὲ μακάριοι ἐκεῖνοι καὶ ἀδήμονες καὶ γενναῖοι τον λογισμόν, ὡς προς εὐωχίαν καλουμενοι, ἀνδρείως προσήρχοντο ταῖς βασάνοις, ἀλλήλους παραθηγοντες καὶ πρὸς τὸν διὰ Χριστὸν θανατον ἀφοβως χωροῦντες

Ἐν τοιαύταις οὖν πολυειδέσι τιμωρίαις τὰς καρτερικὰς αὐτῶν ψυχὰς τῷ Κυρίῳ παρέθεντο οἱ ἱεροὶ ἀσκηταί, ἑπτακαίδεκα τον ἀριθμὸν τελοῦντες. ὁμολογουμένως οὖν αὐτοκράτωρ ἐστὶ τῶν παθῶν ὁ εὐσεβὴς λογισμός, καθάπερ τις τῶν οὐχ ἡμετέρων ἔφησεν, ἄθλους διηγούμενος πρεσβύτου ἱερέως καὶ παίδων ἑπτὰ σὺν ὁμόφρονι μητρί, τοῦ πατρῴου ὑπεραθλησάντων νόμου, ὧν τῆς καρτερίας καὶ μεγαλοψυχίας οὐδὲν καθυστέρησαν οι θαυμάσιοι οὗτοι πατέρες καὶ τῆς ἄνω Ἱερουσαλὴμ πολῖται καὶ κληρονόμοι.

Josephus Eleazar 2 Macc. vi., vii.

XXIV

Τούτων οὖν εὐσεβῶς τελειωθέντων, ὁ βασιλεὺς τῷ πρωτοσυμβούλῳ ἔλεγεν Ἀραχῇ προς τὴν δευτέραν ἀποβλέψαι βουλήν, τοῦ πρώτου διαμαρτόντος, καὶ τὸν Ναχωρ ἐκεῖνον προσκαλέσασθαι. ὁ γοῦν Ἀραχὴς νυκτὶ βαθείᾳ τὸ ἐκείνου καταλαβων σπηλαιον (τὰς ἐρήμους γὰρ ᾤκει, μαντικαῖς σχολάζων τέχναις), καὶ πάντα αὐτῷ τὰ βεβουλευμένα σαφηνίσας, πρὸς τὸν βασιλέα ἅμα πρωὶ ἐπανέρχεται. καὶ δὴ ἱππεῖς αὐτῷ αὖθις

eyes with iron claws, and stretched their arms and legs on the rack, and lopped them off. But those blessed, shamefast, noble-hearted men went bravely to torture like guests to a banquet, exhorting one another to meet death for Christ his sake undaunted

In such divers tortures did these holy monks lay down their lives for the Lord They were in all seventeen. By common consent, the pious mind is superior to sufferings, as hath been said by one, but not of us, when narrating the martydom of the aged priest, and of the seven sons with their equally brave mother when contending for the law of their fathers whose bravery and lofty spirit, however, was equalled by these marvellous fathers and citizens and heirs of Hierusalem that is above.

The triumph of holy courage over pain

XXIV

After the monks had made this godly end, the king bade Araches, his chief councillor, now that they had failed of their first plan, to look to the second and summon the man Nachor At dead of night Araches repaired to his cave (he dwelt in the desert practising the arts of divination), and told him of their plans, and returned to the king at day-break. Again he demanded horsemen, and

Of the plot of Araches and the king, and of the taking of Nachor the sorcerer who feigneth himself to be Barlaam

ζητησαι δεῖ Ἰωνᾶν τοῦ Βαρλαὰμ ἐξεργασθῆναι 304
προσετάττετο· ἐξελθοντι δὲ καὶ τὰς ἡμῶν
ἀμφιπατούσας πρᾶξεις αὐτῷ ἄνηρ τις ἐν φωρᾳ
τῶν τινος ἐξοχῆς μόνος· τοῦ δὲ κατεβοήσαν αὐτὸν
κελευσάντος φθάνουσι τὸ τάχος, καὶ σιλλα-
βοῦντες πρὸς αὐτὸν ἄγουσι. τοῦ δὲ συνθεωμένου
τίς τε εἴη καὶ ποῖος θρησκείας ἢ τί κελεύμενος,
Χριστιανὸν μὲν ἑαυτὸν ἐφασκεν ἀποκαλεῖν· Βαρ-
λαὰμ δὲ ἀνωμάσει, καθόσον βεβίβαστο· χαρὰς δὲ
πλησθεὶς ὁ Ἀραχὴ ὡς εὑρὼν τοιοῦτόν τοιοῦτον
λαβὼν πρὸς τὸν Βασιλέα ἐπανέρχεται· καὶ δὴ
μνείας παρεστήσει αὐτῷ· καὶ φησὶν ὁ Βασι-
λεὺς εἰς ἐπήκοον πάντων τῶν παρεστώτων· Σὺ
εἶ ὁ τοῦ δαιμόνου ἐργάτης Βαρλαάμ, ὁ δὲ ἀντι-
φησεν· Τοῦ Θεοῦ ἐργάτης εἰμι, καὶ οὐ τοῦ δαι-
μόνου· μὴ οὖν με λοιδόρει· πολλὰς γὰρ μοι
ἀμελεῖν χάριτας ὀφείλεις εἰ, ὅτι τὸν υἱόν
σου θεοσεβῆν ἐδίδαξα· πάσης ἀπαλλάξας ἀπάτης
καὶ τῷ ἀληθινῷ καταλλάξας Θεῷ· καὶ πάσας τὰς 305
δεινὰς ἀρετῆς ἰδέας· αἴτιος δὲ ὁ Βασιλεὺς ἀργιζό-
μενος ἀστεῖα, ἔφη· Ἔδει μὲν σε μηδὲ λόγου τὸ παράπαν ἀξιοῦσθαι τῶν τοῦ ἀπολογίας δοῦναι, ἀλλ' ἀνεμέτητος θανατοῦσθαι· ἀλλ' ἀνέχομαι σου τὸν θρασυνόν, τῇ προσηνείᾳ μου δοκῶν φιλανθρωπίᾳ, δοκῶ τοῦτῳ ἡμέρᾳ ἐξετάσω τὰ περὶ σοῦ· καὶ εἰ μὲν πειθοῖμι μου συγγνώμης ἀξιωθήσῃ· εἰ δὲ μή, κακὸς ἀπολῇ· οὕτως ἀπῆν τῷ Ἀραχὴ τοῦτον παραδίδωσι, φυλάττειν ἀκριβέστατα ἐντειλάμενος.

Τῇ δὲ ἐπαύριον ἀναζεύξας ἐκεῖθεν, πρὸς τὸ Θεῖον ἐπανεῖσι παλάτιον· καὶ ἱξηγοῦντο πρᾶγμα θῆρας τοῦ Βαρλαὰμ, ὅστε καὶ τὸν Βασιλέα

made as though he went in quest of Barlaam. When he was gone forth, and was walking the desert, a man was seen to issue from a ravine Araches gave command to his men to pursue him. They took and brought him before their master When asked who he was, what his religion and what his name, the man declared himself a Christian and gave his name as Barlaam, even as he had been instructed. Araches made great show of joy, apprehended him and returned quickly to the king, and told his tale and produced his man. Then said the king in the hearing of all present, 'Art thou the devil's workman, Barlaam?' But he denied it, saying, 'I am God's workman, not the devil's. Revile me not, for I am thy debtor to render me much thanks, because I have taught thy son to serve God, and have turned him from error to the true God, and have schooled him in all manner of virtue' Feigning anger, again spake the king, 'Though I ought to allow thee never a word, and give thee no room for defence, but rather do thee to death without question, yet such is my humanity that I will bear with thine effrontery until I set a day to try thy cause If thou be persuaded by me, thou shalt receive pardon If not, thou shalt die the death.' With these words he delivered him to Araches, commanding that he should be most strictly guarded

Nachor is brought before the king

On the morrow the king removed thence, and came back to his own palace, and it was blazoned abroad that Barlaam was captured, so that the

Ioasaph learneth of the taking of the monk Barlaam.

ἀκουσαντα υἱον δεινῶς τὴν ψυχὴν ἀλγῆσαι, καὶ μηδόλως τῶν δακρύων ἐγκρατὴς διενεσθαι εἶναι στενάγμοις δὲ καὶ θρήνοις τὸν Θεὸν ἱδυσωπεῖ καὶ εἰς βοήθειαν αὐτὸν ἐπικαλεῖται τοῦ γεροντος· οὐ
Ps. xxxiv παρελθὼν οὖν αὐτὸν οἰκτιρόμενος ὁ ἀγαθὸς χρηστὸς
Ps. cxl γὰρ ἐστι τοῖς ὑπομένουσιν αὐτὸν ἐν ἡμέρᾳ θλίψεως, καὶ γινώσκων τοὺς εὐλαβουμένους αὐτὸν δὲ καὶ τῷ νῷ δι' ὁρωμένου νυκτερινοῦ φαντάσματος γνωρίζει· καὶ ἰσχὺν αὐτῷ ἐνιθῆσι, καὶ εἰς τὸν τῆς εὐσεβείας παραθαρρύνει ἀγῶνα· ἔξυπνος δὲ γενόμενος, χαρᾶς τε πλήρη καὶ θείας καὶ φωτὸς γλυκυτάτου, τὴν πρὸ μικροῦ λυπουμένην αὐτοῦ καὶ ἀλγούσαν εἰρήνευε καρδίαν. ὁ δὲ βασιλεὺς, οὕτω ταῦτα δρασας καὶ οὕτω διανοηθεὶς, ἔχαιρε, καλῶς διεσκεπτῶσθαι οἰόμενος, καὶ τῷ Ἀρχῇ μεγίστην ὑπόνοιαν τὴν χάριν· ἀλλ' 308
Ps. xxvi. 13 ἐφεύσατο ἡ ἀδικία ἑαυτῇ· τὸ τοῦ θείου φάσκει Δαυὶδ· καὶ ἡ δικαιοσύνη νικᾷ τὴν ἀνομίαν, τέλεον αὐτὴν καταβαλοῦσα καὶ τὸ μνημοσύνον αὐτῆς
Ps. ix. 6 ἀπολέσασα μετ' ἦχου, ὡς ἐν τοῖς ἑξῆς δηλώσειν ὁ λόγος.

Μετὰ γοῦν δύο ἡμέρας ὁ βασιλεὺς παραγίνεται πρὸς τὸ τοῦ υἱοῦ παλάτιον· καὶ τούτου εἰς ὑπάντησιν ἐξελθόντος ἐυφῆμησε συνήθως ὁ πατήρ· ἀλλ' ἀχθομένῳ ἄσπερ καὶ ὀργιζομένῳ δοκεῖ, εἰσελθὼν ἐν τῷ βασιλικῷ κοιτῶνι, σκιθρωπάζων ἐκαθίσθη· εἶτα, τὸν υἱὸν προσκαλεσάμενος, ἔφη· Τίς ἡ διηγούνά μου τὰς ἀκοὰς φήμη, τέκνον, καὶ ἀθυμεῖν μου τὴν ψυχὴν κατατήκουσα· οὐδένα γὰρ τῶν ἀνθρώπων τοσαύτης ἐμπιπλάσθαι χαρᾶς ποτε οἶμαι ἐπὶ τέκνου γεννήσει, ἔστι ἐγὼ ἐπὶ σοὶ μετέσχον θυμῆδιας·

king's son heard thereof and was exceeding sad at heart, and could in no wise refrain from weeping. With groans and lamentations he importuned God, and called upon Him to succour the aged man. Nor did the good God despise his complaint, for he is loving with them that abide him in the day of trouble, and knoweth them that fear him. Wherefore in a night vision he made known the whole plot to the young prince, and strengthened and cheered him for the trial of his righteousness. So, when the prince awoke from sleep, he found that his heart, erstwhile so sore and heavy, was now full of joyance, courage and pleasant light. But the king rejoiced at that which he had done and planned, imagining that he was well advised, and showering thanks on Arsches. But wickedness lied to itself, to use the words of holy David, and righteousness overcame iniquity, completely overthrowing it, and causing the memorial thereof to perish with sound, as shall be proven by our tale.

But Jeremiah the truth in a vision

After two days the king visited his son's palace. When his son came forth for to meet him, instead of kissing him, as was his wont, the father put on a show of distress and anger and entered the royal chamber, and there sat down frowning. Then calling to his son, he said, 'Child, what is this report that soundeth in mine ears, and weareth away my soul with despondency? Never, I ween, was man more filled with gladness of heart at the birth of a son than was I at thine, and, I trow,

The king [illegible] and [illegible] him to [illegible] his new faith.

οὐδ' αὖ πάλιν λυπηθῆναί τινα καὶ κακῶς παρὰ παιδὸς διατεθῆναι δοκεῖν, ὡς σὲ μὲ νῦν διεθήκας καὶ τὴν ἐμὴν τιμήσας πολλῶν, τὸ φῶς τε 207
περιήρας τῶν ὀφθαλμῶν μου καὶ τὴν τῶν ἐμῶν
πνευμάτων ἐξέκαψας ἰσχύν· φοβοῦμαι γὰρ μὴ ἀφοβοῦμαν
περὶ σοῦ ἤλθε μοι, καὶ μὴ δέδοικεν ἀνωφελῆσαί
μοι καὶ γέγονας τῶν ἐχθρῶν μου ἐπιχαρμα καὶ
τῶν ὑπεναντίων μου καταγέλως· ἀπαιδεύτῳ
φρενὶ καὶ νηπιώδει γνώμῃ τοῖς τῶν ἀπατεώνων
ῥήμασιν ἐξακολουθήσας καὶ τὴν βουλὴν τῶν
κακοφρόνων τῆς ἐμῆς προκρίνας βουλῆς, καὶ τῶν
ἡμετέρων θεῶν τὸ σέβας καταλιπὼν ἀλλοτρίῳ
ἐλατρεύσας θεῷ· ἵνα τί, τέκνον, ταῦτα πεποίη-
κας· καὶ μὴ ἠλπίζον ἐν πόσῃ δεῖ τρέφειν ἀσφαλείᾳ
καὶ τοῦ γήρους ἔχειν βακτηρίαν καὶ ἰσχὺν δια-
δοχόν τε ἄριστον καταλιμπάνειν τῆς βασιλείας,
τὰ τῶν ἐχθρῶν οὐκ ἠγέσθης καὶ πολέμων ἐνδέ-
ξασθαι εἰς ἐμέ, οὐκ ἔδει σε ἐμοὶ μᾶλλον πει-
θέσθαι καὶ τοῖς ἐμοῖς ἕπεσθαι βουλεύμασιν, ἢ τοῦ
δολίου καὶ πάνυ γέροντος εἶναι τοῖς φλήνα-
φοις μυρολογίαις, τοῦ πιέρας σοι ἀντὶ τῆς
γλυκείας ἐπιθέμενου ζωῆς καὶ ἀντὶ τῆς πο-
θεινοτάτης τρυφῆς τὴν σκληρὰν καὶ τραχεῖαν
ὁδεύειν ὁδόν· ἣν ἀ τῆς Μαρίας Υἱὸς ἐκεῖνος πρότερόν 208
ποτε, οὐ δέδοικας δὲ τῶν μεγίστων θεοῦ τὴν
ὀργήν, μὴ κεραυνῷ σε βαλοῦσιν, ἢ σκήπτῳ
θανατώσουσιν ἢ χάσματι γῆς καταποντίσουσιν,
ἀνθ' ὧν τοσαῦτα ἡμᾶς εὐηργετήσαντας καὶ
διαδήματι βασιλείας κατακοσμήσαντας, καὶ δίνῃ
πολυανθρώπῳ ὑποταξάντας, καὶ σε πᾶν ἐλπίδα
δι' εὐχῆς ἐμῆς καὶ δεήσεως γενόμενον καὶ τοῦ
ἡλιωτοῦ μετέχειν φωτὸς τοῦτον παρασκευά-

Cp. Lam. iii. 46

Cp. Matt. xxvi. 2.

never was man so distressed and cruelly treated by child as I have been by thee. Thou hast dishonoured my grey hairs, and taken away the light of mine eyes, and loosed the strength of my sinews, "for the thing which I greatly feared concerning thee is come upon me, and that which I was afraid of hath come unto me. Thou art become a joy to mine enemies and a laughing stock to mine adversaries. Will not stored mind and childish judgment it thou hast followed the teaching of the deceivers and esteemed the counsel of the malicious above mine, thou hast forsaken the worship of our gods and become the servant of a strange God. Child, wherefore hast thou done this? I hoped to bring thee up in all safety, and have thee for the staff and support of mine old age, and leave thee, as is most meet, to succeed me in my kingdom; but thou wast not ashamed to play against me the part of a relentless foe. And should thou not rather have hearkened to me, and followed my injunctions, than have obeyed the idle and foolish pratings of that crafty old knave, who taught thee to choose a sour life instead of a sweet, and abandon the charms of dalliance, to tread the hard and rough road, which the Son of Mary ordereth men to go? Dost thou not fear the displeasure of the most puissant gods, lest they strike thee with lightning, or quell thee with thunderbolt, or overwhelm thee in the yawning earth, because thou hast rejected and scorned those deities that have so richly blessed us, and adorned our brow with the kingly diadem, and made populous nations to be our servants, that, beyond my hope, in answer to my prayer and supplication,

b to which a deceiver hath his royal kiss,

and to [illegible] the worship of his gods

σαντας, παρωσάμενος και ἐξουθενήσας τῷ ἐσταυρωμένῳ προσεκολλήθης, ταις ματαιαις ἐλπισι τωι αὐτοῦ θεραπόντων φενακισθεις, καινου τινας μυθολογουντων αἰωνας και νεκρων σωματων ἀναστασιν ληρουντων, καὶ ἄλλα μυρια προς ἀκοντιν τῶν ἀκουντων παραδιδαγοντων, ἀλλα γε νῦν, φιλτατε υἱε, εἴ τι μοι πειθῃ τῷ πατρι, μακραν τοις μακροῖς τουτοις ληροις χαιρειν εἰπων, θυσον προσελθων τοῖς ἀυμενεσι θεοῖς, 200 ἑκατομβαις τε αὐτοις και σπονδαῖς ἐκμειλιξωμεθα ἵνα συγγνωμην σοι τοῦ πταισματος παρασχοιντο δυνατοι γαρ εἰσι και ἰσχυοντες εὐεργετεῖν τε και τιμωρεῖσθαι, και σοι παραδειγμα των λεγομενων, ἡμεις οι δι' αὐτων εις ταυτην την ἀρχην προελθοντες, καὶ χαριτας αὐτοῖς της εὐεργεσιας, τας τε πρὸς τους σεβομενους τιμας και τὰς προς τους μη πειθομενους αὐτοῖς θεων κολασεις παρέχοντες

Πολλας οὖν τοιαυτας βαττολογίας τοῦ Βασιλέως διεξελθοντος, τὰ μεν ἡμετερα διακωμῳδουντος και διαβαλλοντος, τὰ των εἰδωλων δὲ ἐγκωμιαζοντος και ἐπαινοῦντος, ἰδων ὁ θειοτατος νεανιας ὡς ουκ ἔτι δεῖται το πραγμα γνωμας και ἐπιπληξεως, ἀλλὰ λυχνιας και περιωπῆς, μαλλον ὡστε φανερον ἅπασι καταστῆναι, παρρησιας και θαρσους ὑποπλησθεις, ἔφη

Ὅ μοι πεπρακτας, δεσποτα, οὐκ ἂν ἀρτηθειην τὸ σαυτος ἐξεφυγον, τῷ φωτι προσδραμων και την πλανην ἀπελιπον, τῇ ἀληθεια οἰκειωθεις και τοῖς δαιμοσιν ἀποταξαμενος, Χριστῳ συνεταξάμην, τῷ τοῦ Θεοῦ και Πατρος Υἱῷ και Λογῳ, εἰ τῷ ῥηματι παρηχθη τὸ πᾶν ἐκ μὴ 210

allowed thee to be born, and see the sweet life of day, and hast joined thyself unto the Crucified, duped by the hopes of his servants who tell thee fables of worlds to come, and drivel about the resurrection of dead bodies, and bring in a thousand more absurdities to catch fools? But now, dearest son, if thou hast any regard for me thy father, bid a long farewell to these long-winded fables, and come sacrifice to the gracious gods, and let us propitiate them with hecatombs and drink-offerings, that they may grant thee pardon for thy fall, for they be able and strong to bless and to punish. And wouldst thou have an example of that which I say? Behold us, who by them have been advanced to this honour, repaying them for their kindness by honouring their worshippers and chastising the runagates.'

Now when the king had ended all this idle babbling, gainsaying and slandering of our religion, and belauding and praising of his idolatry, the saintly young prince saw that the matter needed no further to be hid in a corner, but to be lighted and made plain to the eyes of all, and, full of boldness and courage, he said.

Ioasaph answereth his father boldly.

'That which I have done, sir, I will not deny. I have fled from darkness and run to the light: I have left error and joined the household of truth: I have deserted the service of devils, and joined the service of Christ, the Son and Word of God the Father, at whose decree the world was

ὄντων, ὃς καὶ, τὸν ἄνθρωπον ἐν χοῒ διαπλάσας, ζωτικὴν ἐνεφύσησε πνοὴν, ἐν παραδείσῳ τε τῆς τρυφῆς ἔθετο διαιτᾶσθαι, παραβαίνει δὲ τὴν ἐντολὴν αὐτοῦ καὶ τῷ θανάτῳ ὑποδίκον γενόμενον, τῇ ἐξουσίᾳ τε τοῦ δεινοῦ κοσμοκράτορος ὑπαχθέντα, οὐκ ἀνέστη πάντα ποιῶν πρὸς τὴν ἀρχαίαν βουλόμενος ἐπανάγαγεῖν τιμὴν διὸ αὐτὸς ὁ πλάσας τῆς κτίσεως ποιητὴς καὶ τοῦ ἡμετέρου γένους δημιουργὸς ἄνθρωπος ἐγένετο δι'
Mat. I. 23 ἡμᾶς καὶ ἐπὶ γῆς ἐλθὼν ἐκ Παρθένου ἁγίας τοῖς
Baruch. III. 37 ἀνθρώποις συναναστρέφετο, καὶ ὑπὲρ ἡμῶν τῶν ἀγνωμόνων οἰκέτων ὁ Δεσπότης θάνατον κατεδέ-
Phil. II. 8 ξατο καὶ θάνατον τὸν διὰ σταυροῦ, ὅπως λυθῇ τῆς ἁμαρτίας ἡ τυραννὶς, ὅπως ἡ πρότερα κατα δίκη ἀναιρεθῇ, ὅπως ἀνοιγῶσι πάλιν ἡμῖν αἱ οὐρανοῦ πύλαι· ἐκεῖ γὰρ τὴν φύσιν ἡμῶν ἀνήγαγε καὶ ἐπὶ θρόνου δόξης ἐκάθισε, βασιλείαν τε τὴν ἀτελεύτητον ἐδωρήσατο τοῖς αὐτοῦ ἀγα 211
θοῖς καὶ ἀγαθὰ τὰ κρείττονα καὶ λόγον καὶ
ἀκοὴν· αὐτὸς γὰρ ἐστιν ὁ κραταιὸς καὶ μόνος
Tim. VI. 15 δυνάστης, ὁ Βασιλεὺς τῶν βασιλευόντων καὶ
Rev. I. 5 Κύριος τῶν κυριευόντων, οὗ τὸ κράτος ἄμαχον καὶ ἡ δυναστεία ἀνίκατος, ὁ μόνος ἅγιος καὶ ἐν ἁγίοις ἀναπαυόμενος, ὁ σὺν Πατρὶ καὶ Ἁγίῳ Πνεύματι δοξαζόμενος, οἷς ἐβαπτισάμεθα καὶ ὡμολογήσαμεν, δοξάζω τε καὶ προσκυνῶ ἕνα Θεὸν ἐν τρισὶν ὑποστάσεσιν ὁμοούσιόν τε καὶ ἀσύγχυτον ἀκτίστου τε καὶ ἀθανάτου, ἀϊδίου, ἀπείρου ἀπεριορίστου ἀσώματον ἀναθῆ, ἀτρεπτον, ἀπαλλοίωτον, ἀόριστον, πηγὴν ἀγαθότητος καὶ δικαιοσύνης καὶ φῶτος ἀϊδίου, πάντων στεμμάτων ὁρατῶν τε καὶ ἀοράτων ποιητὴν, συνέ

brought out of nothing, who, after forming man out of clay, breathed into him the breath of life, and set him to live in a paradise of delight, and, when he had broken his commandment and was become subject unto death, and had fallen into the power of the dread ruler of this world, did not fail him, but wrought diligently to bring him back to his former honour. Wherefore he, the framer of all Creation and maker of our race, became man for our sake, and coming from a holy Virgin's womb, on earth conversed with men: for us ungrateful servants did the master endure death, even the death of the Cross, that the tyranny of sin might be destroyed, that the former condemnation might be abolished, that the gates of heaven might be open to us again. Thither he hath exalted our nature, and set it on the throne of glory, and granted to them that love him an everlasting kingdom and joys beyond all that tongue can tell, or ear can hear. He is the mighty and only potentate, king of kings and lord of lords, whose might is invincible, and whose lordship is beyond compare, who only is holy and dwelleth in holiness, who with the Father and with the Holy Ghost is glorified, into this faith I have been baptized. And I acknowledge and glorify and worship One God in Three persons, of one substance, and not to be confounded, uncreate and immortal, eternal, infinite, boundless, without body, without passions, immutable, unchangeable, undefinable, the fountain of goodness, righteousness and everlasting light, maker of all things visible and invisible,

Confessing his Christian faith

χοντά τε πάντα καὶ συντηροῦντα. πάντων προ-
νοούμενον, κρατοῦντα τε πάντων καὶ βασιλευ-
John i. 3 οντα. οὐτε γὰρ ἐγένετο τι τῶν ὄντων χωρὶς
αὐτοῦ. οὐτε τῆς αὐτοῦ προνοίας ἄνευ συνίστα-
σθαι τι δύναται. αὐτὸς γὰρ ἐστι πάντων ἡ ζωή,
πάντων ἡ συνέχεια, πάντων ὁ φωτισμός, ὅλος
γλυκασμὸς καὶ ἐπιθύμημα ἀπόρατον, καὶ πάντων
τῶν ἐφετῶν τὸ ἀπόρατον. τὸ κατάλληλον οὖν
τοῦ οὕτως ἀγαθοῦ οὕτω σοφοῦ οὕτω δυνατοῦ
θεοῦ, καὶ δαιμόσιν ἀκαθάρτοις δημιουργοῖς πλη-
τῶν τῶν παθῶν, λατρεύσαι ξόανον τε κωφὸν
καὶ ἄλλοις σεβάσι ἀπρεπέσι, τοῖς μήτε οὖσι
τι μήτε ἐσομένοις, ποσῆς ἂν εἴη πέρα ἀνοίας
Ps. xciv. 8 καὶ παραφροσύνης. ποτὲ γὰρ ἠκούσθη τις λαὸς 213
Heb. iv. 6 ἢ λόγος παρ' αὐτῶν ποτε κἂν σμικρὰν ἀπόκρι-
σιν τοῖς εὐχομένοις αὐτοῖς δεδωκέναι. ποτὲ περιε-
πάτησαν ἢ αἰσθησιν τινὰ εἰλήφασιν, οὔτε γὰρ οἱ
ἱστάμενοι ποτὲ καθέζεσθαι ἐμνήσθησαν, οὔτε οἱ
καθήμενοι ἀναστῆναι ἐφθάσαν. τούτων τὸ εἰ-
Deut. xx. 11 δεχθὲς καὶ δυσκόλως καὶ ἀνεπαίσθητον ἔτι δὲ καὶ
τῶν ἐνεργούντων ἐν αὐτοῖς καὶ δι' αὐτῶν τοιού-
τοις ἀπάντων δαιμόνων τὸ σάθρον καὶ ἀσθενὲς
πόρρω ἀνέρευνα ἁγίου μαθών, καὶ τῆς αὐτῶν κακίας
Ps. cxxxiii. κατανοήσας καὶ τέλειον μῖσος μισήσας αὐτοῦ,
τῷ ζῶντι καὶ ἀληθινῷ συνεταξάμην θεῷ καὶ
αὐτῷ δουλεύσω μέχρι τελευταίας ἀναπνοῆς ἵνα
καὶ εἰς τὰς αὐτοῦ χεῖρας ἔλθοι μου τὸ πνεῦμα.
τῶν τοιούτων οὐν συνάντησάντων μοι ἀπελέγη-
γεν ἀγαθῶν. ἔχαιρον μὲν τῆς δουλείας ἀπαλ-
λαγὴ τῶν πονηρῶν δαιμόνων καὶ τῆς δεινῆς
ἀπαλλάξεως ἀχμαλωσίας, καὶ τῷ φωτὶ πέρι-
λαμφθεὶς τοῦ προσώπου Κυρίου. ἠσκούμην δὲ

containing and sustaining all things, provident for all, ruler and King of all. Without him was there nothing made, nor without his providence can aught subsist. He is the life of all, the support of all, the light of all, being wholly sweetness and insatiable desire, the summit of aspiration. To leave God, then, who is so good, so wise, so mighty, and to serve impure devils, makers of all sinful lusts, and to assign worship to deaf and dumb images, that are not, and never shall be, were not that the extreme of folly and madness? When was there ever heard utterance or language from their lips? When have they given even the smallest answer to their bedesmen? When have they walked, or received any impression of sense? Those of them that stand have never thought of sitting down, and those that sit have never been seen to rise. An holy man hath taught me the ugliness, ill savour and insensibility of these idols, and, moreover, the rottenness and weakness of the devils that operate in them and by them deceive you, and I loathe their wickednesses and, hating them with a perfect hatred, have joined myself to the living and true God, and him will I serve until my latest breath, that my spirit also may return into his hands. When these unspeakable blessings come in my path, I rejoiced to be freed from the bondage of evil devils, and to be reclaimed from dire captivity and to be illumined with the light of the countenance of the Lord. But my soul was distressed and divided

ridiculing idolatry.

καὶ τὴν ψυχὴν ἐμαριζόμην, ὅτι μὴ καὶ αὐτὸς ὁ δεσπότης μου καὶ πατὴρ τῶν τοιούτων μετεῖχες ἐνεργεσιῶν· ἀλλὰ δεδοικὼς σου τῆς γνώμης τὸ δυσπειθὲς κατεῖχον ἐν ἐμαυτῷ τὴν λύπην, μὴ παροργίσαι σε βουλόμενος. τὸν Θεὸν δὲ ἱκαυστῶς ἱκέτευον ἑλκύσαι σε πρὸς ἑαυτὸν καὶ τῆς μακρᾶς ἀπαλλάσσασθαι ἕξεως ἣς αὐτὸς πρὸς ξένησας σεαυτῷ, δραπέτης οἴμοι τῆς εὐσεβείας γενόμενος καὶ κακίας ὑπηρέτης πιστὸς καὶ ἀσε- βείας· ἐπεὶ δὲ αὐτός, ὦ πάτερ, εἰς ἐμφάσεις τὰ κατ' ἐμὲ ἠγάγετο, τὸ πᾶν τῆς ἐμῆς ἀκούσας γνώμης οὐ ψεύσομαι τὰς πρὸς Χριστόν μου συνθήκας, αἳ με τῶν ἐξηγόρασαν με τῆς δουλείας τῷ τιμίῳ αὐτοῦ αἵματι, κἂν μυριάκις με δεῖ ἀπο- θανεῖν ὑπὲρ αὐτοῦ, θανοῦμαι· τὰ περὶ ἐμοῦ τοίνυν οὕτως εἴδως, μηκέτι κόπους σεαυτῷ παρ- ἔχε, μεταπείθειν με ἐπιχειρῶν τῆς καλῆς ὁμο- λογίας· ὡς γὰρ σοι τοῦ οὐρανοῦ ἐπιλαβέσθαι δυξάντι τῇ χειρὶ, ἢ τὰ θαλάττια ξηρᾶναι πέλαγη, ἄπρακτον ἂν τὸ ἐγχείρημα ἦν καὶ ἀνήνυτον, οὕτω δὴ καὶ τοῦτο γινώσκε εἶναι· ἢ τοίνυν αὐτὸς, τῆς ἐμῆς ἀκούσας βουλῆς, τῷ Χριστῷ οἰκειώθητι, καὶ τῶν ὑπὲρ ἔννοιαν λύπῃ ἀγαθῶν, κοινωνοί τε ἀλλήλοις ἐσόμεθα, ὥσπερ τῆς φύσεως, οὕτω δὴ καὶ τῆς πίστεως· ἢ τῆς σῆς ἀποστη- σόμαι, εὖ ἴσθι, υἱότητος, καὶ τῷ Θεῷ μου λατρεύ- σω καθαρῷ συνειδότι.

Ταῦτα οὖν πάντα ὡς ἤκουσεν ὁ βασιλεὺς, ἀξύτατα κινηθεὶς καὶ θυμῷ ἀσχέτῳ καταληφθεὶς, ὀργίλως αὐτῷ ἐλάλει, καὶ πικρῶς τοὺς ὀδόντας ἔβρυχε, μαινομένῳ ἐοικώς. Καὶ τίς, φησιν, ὁ τοιούτων μοι αἴτιος τῶν κακῶν, ἢ αὐτὸς ἐγὼ

1 Pet. i. 19

Mk. xii. 4

asunder, that thou, my lord and father, didst not share in my blessings. Yet I feared the stubbornness of thy mind, and kept my grief to myself not wishing to anger thee, but, without ceasing, I prayed God to draw thee to himself, and call thee back from the long exile that thou hast imposed upon thyself, a runagate alas! from righteousness, and a servant of all sin and wickedness. But sith thou thyself, O my father, hast brought mine affairs to light, hear the sum of my resolve. I will not be false to my covenant with Christ, no, I swear it by him that bought me out of slavery with his own precious blood, even if I must needs die a thousand deaths for his sake, die I will. Knowing then how matters now stand with me, prithee, no longer trouble thyself in endeavouring to persuade me to change my good confession. For as it were a thankless and never ending task for thee to try to grasp the heavens with thy hand, or to dry up the waters of the sea, so hard were it for thee to change me. Father then now listen to my counsel, and join the household of Christ, and so thou shalt gain blessings past man's understanding, and we shall be fellows with one another by faith, even as by nature, or else, be well assured, I shall depart thy sonship, and serve my God with a clear conscience.'

No reproaching his father or disowning

Now when the king heard all these words, he was furiously enraged, and, seized with ungovernable anger, he cried out wrathfully against him, and gnashed his teeth fiercely, like any madman. 'And who, said he, 'is blameable for all my misfortunes

The king in his anger reproaches his son

οἴτινες σοι διατεθεῖς καὶ τοιαῦτα ἐπὶ σοὶ ἐπράξαμεν
μόνος δ' οὐδεὶς πώποτε τῶν πατέρων πεπόνηκε
δεῦρο σοῦ τὴν γνώμην τὸ σκόλιον καὶ φιλόνεικον,
δύναμιν τῇ ἐξουσίᾳ προσκαθιππάσαντο, κατὰ τῆς
ἐμῆς κεφαλῆς μαινόμενοι σε πεπόνηκε. δικαίως οὖν
ἐν τῇ σῇ γενέσει οἱ ἀστρολόγοι δεῖνα εἶπον 216
ἀποθανεῖσθαί σε καὶ πεμπτοῦσαν ἄνερ, ἀλαζόνα
τε καὶ γοητευτὴν ἀνεῖδη. ἀλλὰ νῦν εἰ τῆς ἐμῆς
ἀνορθώσεις βουλὴν καὶ τῆς ἐμῆς ἀποστήσῃ νοσήματος,
σε ἐχθρὸς σοῦ διατεθεὶς ἀνίκα ποιήσω σοι,
ἅπερ οὐδὲ πολέμιοι τοῖς ἐνδείξασθαι.

Ἀθλιε δὲ κακῶν ἔλ, φησὶν ὁ Βασιλεύς, εἰς
ὀργὴν ἀνεφθῆς ὅτι τοιούτοις ἐγὼ ἠξίωσε ἀγα-
θῶν κελεύσας καὶ τίς ποτε πατὴρ ἐπὶ τῇ τοῦ
υἱοῦ εὐτυχίᾳ ἀχθόμενος πρόσθεν ἢ πᾶς πατὴρ ὁ
τοιούτος, καὶ ὅνε ἐχθρὸς, λογισθεὶς οἰκοῦν οὐδὲ
ἐγὼ τοῦ λοιποῦ πατήρ μοι σε καλέσω. ἀλλ'
ἀποστήσομαί σοι ὅσον τὴν φύσιν ἀπὸ ὄφεως,
ὃ γεννήσας φθόνῳ σε τὴν ἐμὴν σωτηρίαν εἰς
ἀπωλείαν δὲ ὅλαις εἰσοίσειν με χρῆν. εἰ γὰρ
βούλοιν με καὶ τυραννεῖν θελήσεις, καθὰ ἔν σοι
εἶπας, οὐκέν ἄλλο κερδανεῖς εἰ· ὅθεν ἡ τὸ αὐτὸ
πατρὸς τυράννου καὶ φύσεις ἐλθόντας μόνον
ἀνεῖ ρόον σοι αὐτὸν ἰχνεύειν εἰφεστῶτα καὶ κατ' αὐτὸν
τὸν ἀέρα διωκτεῖσθαι ἢ τὴν ἐμὴν μετανοεῖν εἰς 217
Χριστὸν πίστιν καὶ ἢν αὐτῷ ὁμολόγησα καλὴν
ὁμολογίαν. ἀλλὰ σύνες ὦ πατὴρ καὶ τὴν ἐμὴν
καὶ ἀχλὺς ἀποτίναξας τῶν τοῦ νοὸς ὀμμάτων ἀνω 218
βλέψον ἰδεῖν τὸ φῶς περιλάμπον τοῦ Θεοῦ μου
φῶς καὶ αὐτὸν ποτὲ περιλαμφθῆτι τὸ γλυκύτατον
τοῦτον φῶς. ἴνα τί γὰρ ἄλλοις τοῖς παθεῖν καὶ

Cp. Prov. 22

[1] μετανοεῖν?

but myself, who have dealt with thee so kindly, and cared for thee as no father before? Hence the perversity and contrariness of thy mind, gathering strength by the licence that I gave thee, hath made thy madness to fall upon mine own pate. Rightly prophesied the astrologers in thy nativity that thou shouldest prove a knave and villain, an impostor and rebellious son. But now, if thou wilt make void my counsel, and cease to be my son, I will become thine enemy, and entreat thee worse than ever man yet entreated his foes.'

Again said Ioasaph, 'Why, O king, hast thou been kindled to wrath? Art thou grieved that I have gained such bliss? Why, what father was ever seen to be sorrowful in the prosperity of his son? Would not such an one be called an enemy rather than a father? Therefore will I no more call thee my father, but will withdraw from thee as a man fleeth from a snake, if I know that thou grudgest me my salvation and with violent hand forcest me to destruction. If thou wilt force me, and play the tyrant, as thou hast threatened, be assured that thou shalt gain nought thereby save to exchange the name of father for that of tyrant and murderer. It were easier for thee to attain to the ways of the eagle, and, like him, cleave the air, than to alter my loyalty to Christ, and that good confession that I have confessed in him. But be wise, O my father, and shake off the rheum and mist from the eyes of thy mind, lift them aloft and look upward to view the light of my God that enlightneth all around, and be thyself, at last, enlightened with this light most sweet. Why art thou wholly given up to the

Ioasaph is kindled to wrath.

Op. Is. xl. 6, 7

βεβλημένον εξελθόν τῶν καρπῶν καὶ ἀνοίγοντα· οὐκ ἴστε, φησί, ὅτι πᾶσα σὰρξ χόρτος καὶ πᾶσα δόξα αὐτῆς ὡς ἄνθος χόρτου· ἐξηράνθη ὁ χόρτος καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν· ὁ δὲ λόγος τοῦ Κυρίου μένει. τὸ συστρεφόμενον ὑπὸ πάντας, μένει δὲ τὸν αἰῶνα· τί οὖν οὗτος ὁ κρίνων αὐτῷ καὶ πορείᾳ τῶν ἐκεῖσε τῶν ἀγγέλων ἀνθίστων μαρανθέντος καὶ ἀφανισθέντος δόξης καὶ τῆς ἀλλοιώσεως καὶ διακόσμου τροφῆς καὶ τῶν τῆς γαστρὸς καὶ ἑνὸς γαστρὸς μιαρωτάτων παθῶν, ἄτινα πρὸς ἀκόρεστον ἐπιθυμίαν τῶν αἰσθήσεων τῶν ἀνόητων ἐστιν μόνον πικρότατον χολὴν ποιοῦντα τὰς 217
ἀπολαύσεις ὅταν οὐ μόνον αὐτὰ καὶ τὸ σύνθημα τοῦ μεταλαβεῖν τούτων παρελθεῖν δεῖ, ἐν οἴνῳ δὲ δυνάμει πυρὸς ἀσβέστου καὶ ἀκοίμητον κατακλεισθῆναι ἀθάνατα τούτων τρόπον, καὶ τὸν ἀκάμπτον τρόπον· ἔνθα ὁ σκώληξ αὐτῶν ὁ ἀκάμπτος ἀπολλύμενος κατοικεῖται, καὶ τὸ πῦρ ἄσβεστον καὶ ἀκοίμητον ἐν αὐτοῖς κατοικεῖ ἀπρόσιτον· μᾶλλον δὲ αἷμα καὶ αὐτὸς κατακλειόμενος καὶ χαλκοῦν οἰκτιρμόνων, πολλὰ μὲν μετάγνωσιν τῶν ἐκεῖ δουλευμάτων, πολλὰ δὲ ἐπιζητήσεις τῶν ἐν τῷ κόσμῳ καὶ τῶν ἄμφω ἐπιμεμελημένων ῥημάτων· ἀλλ' ἄφελε τὴν μετάμελειαν ἐν ἄστει· τὸ γὰρ τῷ ἄδῃ ἐξομολογεῖσθαι καὶ μετάνοια οὐχ ὑπάρχει· ἀλλ' ὁ πάντων ἐπιμελῆ καιρὸν τῆς ἀνάπαυσιν ὁ δὲ μέλλων τῆς ἀνταποδόσεως· εἰ μὲν γὰρ τὰ παρόντα τέρπει ἐν ἀφάτῳ ὑπεκείτο καὶ ἐν πολλῇ ἀνάπαυσιν ἔχει ἴσως τοῖς αὐτοῖς δεκτοῖς· ἐκεῖ αὐτοῖς δόξα τῶν τοῦ Χριστοῦ δωρεῶν καὶ ἑτέρα δόξαν

Is. lxvi. 24

Mark ix. 44, 46, 48

Ps. vi. 5

Greg. Naz. Orat. ix. p. 148

[1] Πῦρ ἐν ἐκείνῳ [illegible] ἀγωνίζεται [illegible]. ap. Joh. Chryst. Comm. in Joh. c. 2.

passions and desires of the flesh and why is there no looking upward? Know thou that all flesh is grass and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away, but the word of my Lord, which by the gospel is preached unto all, shall endure for ever. Why then dost thou thus madly cling to and embrace that glory, which, like spring flowers, fadeth and perisheth, and to beastly unsavoury wantonness, and to the abominable passions of the belly and the members thereunder, which for a season please the senses of fools, but afterwards make returns more bitter than gall, when the shadows and dreams of this vain life are passed away, and the lovers thereof and workers of iniquity are imprisoned in the perpetual pain of dark and unquenchable fire, where the worm that sleepeth not gnaweth for ever and where the fire that ceaseth not and is not quenched burneth through end ces ages? And with these sinners also thou too shalt be imprisoned and grievously tormented, and shalt bitterly rue thy wicked counsels, and bitterly regret thy days that now are, and think upon my words, but there shall be no advantage in repentance, for in death there is no confession and repentance. But the present is the set time for work, the future for reward. Even if the pleasures of the present world were not evanescent and fleeting, but were to endure for ever with their owners not even thus should any man choose them before the gifts of Christ, and the good things that pass

ἀγαθῶν ταῦτα προερεῖται· καθ' ὅσον γὰρ ὁ ἥλιος
τῆς ἀληθείας ἐστὶ νυκτὸς λαμπρότερος καὶ διαυγέ-
στερος, τοσούτῳ καὶ πολλῷ πλείω τὰ ἐπηγγελ-
μένα ἀγαθὰ τοῖς ἀγαπῶσι τὸν θεὸν παρὰ πᾶσι
ἐπήγγελται βασιλείας καὶ δόξης ἐνδοξότερα τε ὑπάρ-
χει καὶ μεγαλοπρεπέστερα καὶ ἔστι πάντως τὰ
μείζονα τῶν ἀτελεστέρων προερεῖται· ἐπεὶ δὲ καὶ
ῥευστὰ τὰ τῆδε πάντα καὶ φθορᾷ ὑποκείμενα ὡς
ἔνιά τε καὶ ὡς σκιὰ καὶ ἐνύπνιον παραρρεῖται καὶ 214
ἀφανίζεται, καὶ οἴεται μᾶλλον ἔστι πιστεύειν
εἰς ἰσταμένας καὶ νῦν τοιαυτοφορούσας ἰσχύσας ἢ
ἀνδρωθεῖσαν εἰ μὲν ἡ πᾶσι εὐπάθειαν ἢ, μᾶλλον
εἰπεῖν ἀνοίας τε καὶ παραφροσύνης τὰ φθαρτὰ
καὶ ἐπίκηρα καθέν τε καὶ ἀεκάμενα. τῶν ἀφθάρ-
των προερεῖται καὶ ἀιδίων, ἀπείρατον τε καὶ
ἀτελεύτητον καὶ τῇ προσαιρῇ τοιτῶν ἀπολαυ-
σεῖ τῆς ἀιδιόχου ἀτερπθῆναι τῶν ἀγαθῶν ἐκεί-
νων ἀπολαύσεως· οὐ συνῆσις ταῦτα ὡ πωτερ
οἱ παραλόγωμεις τὰ παρατρέχοντα, καὶ προσθήσῃ
τοῖς ἐπιλείποῦσιν· οὐ προτιμήσεις τὴν κατοῖς ἀν
τῆς παρούσης τὸ φῶς τοῦ σκοτοῦς τὸ πνεῦμα
τῆς σαρκὸς τὴν ἀιδίον ζωὴν τῆς σκιᾶς τὸ ἔνυ-
τον τὸ μὴ λυόμενον τῶν ῥευστῶν· οὐ ἐκφεύξῃ τῆς
χαλεπῆς δοιλείας τοῦ δεινοῦ κοσμοκράτορος,
τοῦ πονηροῦ· φημὶ, διαβόλου καὶ τῷ ἀγαθῷ καὶ
ἐυσπλαγχνῷ καὶ φιλανθρωπότατῳ ἐπιπεθήσῃ Δε-
σπότῃ, οὐ τῆς τῶν πολλῶν ἀπωστὰς καὶ ψευ-
δωνύμων θεῶν λατρείας τῷ ἑνὶ λατρεύσεις ἀληθινῷ καὶ ζῶντι θεῷ· εἰ γὰρ καὶ ἁμαρτὼν εἰς τῷ, πολλὰ θεοσφιμήσας καὶ τοὺς αὐτοῦ θεραπόντας δεινὰς ἀπείλων τιμωρίας, ἀλλὰ δέξεται σε, εὐ 215
οἶδα, ὁ ἀγαθὸς ἐπιστρεψάντα καὶ πάντων σου

Job v. 7 f.
Ps. cxlv. 1
Wisd. v. 9

man's understanding. Soothly, as the sun surpasseth in radiance and brightness the dead of night, even so, and much more so doth the happiness promised to those that love God excel in glory and magnificence all earthly kingship and power, and there is utter need for a man to choose the more excellent before the more worthless. And forasmuch as everything here is fleeting and subject to decay, and passeth and vanisheth as a dream, and as a shadow and a vision of sleep, and is no more nor sooner trust the unstable breezes, or the tracks of a ship passing over the waves, than the prosperity of men, what simplicity, nay, what folly and madness it is to lose the corruptible and perishable, the weak things, for worth rather than the incorruptible and everlasting, the imperishable and endless, and by the temporary enjoyment of these things to forfeit the eternal fruition of the happiness to come? Wilt thou not understand this, my father? Wilt thou not hasten past the things which hasten thee, and attach thyself to that which endureth? Wilt thou not prefer a home and to a foreign land, light to darkness, the spirit to the flesh, eternal life to the shadow of death, the indestructible to the fleeting? Wilt thou not escape from the grievous bondage of the cruel prince of this world, I mean the devil, and become the servant of the good, tender-hearted and all-merciful Lord? Wilt thou not break away from serving thy many gods, falsely so called, and serve the one, true and living God? Though thou hast sinned against him often times by blaspheming him, and often times by slaying his servants with dread torments, yet, I know well that if thou turn again, he shall in his kindness receive thee, and no

ἀμνημονεῖν τῶν πλημμελημάτων· οὐ βούλεται γὰρ τὸν θάνατον τοῦ ἁμαρτωλοῦ ἀλλ' τὸ ἐπιστρέψαι καὶ ζῆν αὐτόν, ὁ δὲ τῶν ἀνεκδιηγήτων καὶ ἀπολ θῶν ὑψωμάτων ἐπὶ ζητήσει τῶν πλανωθέντων ἡμῶν σταυρόν τε καὶ μαστίγας καὶ θάνατον ὑπο μείνας δι' ἡμᾶς καὶ τῷ τιμίῳ αὐτοῦ αἵματι ἐξ ἀγορασάς ἡμᾶς τοὺς πεπραμένους ὑπὸ τὴν ἁμαρτίαν· αὐτῷ ἡ δόξα καὶ αἴνεσις εἰς τοὺς αἰῶνας· ἀμήν.

Cp. Ro. viii. 1

Cp. Rom. vii. 14

Τοῦ δὲ Βασιλείου ἀπολήξαι τε ἅμα καὶ αὐτῇ λη φθέντος τὸ μὲν ἐπὶ τῇ τοῦ παιδὸς εὐνοίᾳ καὶ τοῖς ἀναστρέφοντας αὐτοῦ ῥήμασι, τὸ δὲ ἐφ' ᾧ ἀείλιον οὐ διέλιπεν ἐκδιδάσκων θεοῦ καὶ ἄλλον αὐτοῦ μετιμᾶζων καὶ χλευάζων τὸν Δίον· τὸ μὲν τοῦ λόγου φαιδρὸν διὰ τὴν ἐνδον οὐκ ἐτέκετο τῶν σκοτίων παχύτητα, τιμωρεῖσθαι δὲ αὐτὸν ἡ κακίας τι ἐλαθέσθαι τῇ φύσει μὴ δυνάμενος ἀπορίᾳ· τὸ δὲ μετανοεῖν αὐτὸν ἀπειλαῖς πάντῃ ἀπρότρεπτος φοιτήσεις μὴ, πλείοσι κινήσας πρὸς αὐτὸν λόγοις ἀείλιον παρορκιζομένου καὶ τὰ τῶν θεῶν διατεμνόντος καὶ χλευάζοντος εἰς πλείονα θυμὸν ἐξαφθεὶς τῶν ἐναντίων εἰς αὐτὸν τι διαπραξάμενος μετ' ὀργῆς ἀπόστας ὑπεχώρησεν. Εἶθ' μηδόλως ἀγανακτήσας, οὐκοῦν μὴτ' εἰς φῶς προελθεῖν, τοιούτοις μᾶλλον ἐπιτεθεῖσι βλασφήμοις εἰς τὸν θεὸν καὶ τῆς πατρικῆς ἀποστάσης φι λίας τε καὶ νουθεσίας· ἀλλ' οὐκ εἰς τέλος τῶν ἀπόντων κατεμαστίγωσεν θεὸν οὐδ' ἐπὶ πολὺ χαρη σόμενοι οἱ ὑπεναντίοι, οὐδ' οἱ τούτων ἰσχύσουσι τρόπεσι· τί μὴ γὰρ εὐνοεῖν μὴν ἐν μοὶ καὶ τοῖς θεοῖς εὐγνώμων, πολλοῖς πρότερον ἐπόνησας σε

364

more remember thine offences because he willeth not the death of a sinner but rather that he may turn and live he, who came down from the unspeakable heights, to seek us that had gone astray, who endured for us Cross, scourge and death, who bought with his precious blood us who had been sold in bondage under sin. Unto him be glory and praise for ever and ever! Amen!

The king rejoiceth from Ioasaph in anger

The king was overwhelmed with astonishment and anger, with astonishment, at his son's wisdom and unanswerable words, with anger, at the persistence with which he denounced his father's gods, and mocked and ridiculed the whole tenour of his life. He could not admit the glory of his discourse because of the grossness of the darkness within, but natural affection forbad him to punish his son, or evilly to entreat him, and he utterly despaired of moving him by threats. Fearing then that, if he argued further with him, his son's boldness and bitter satire might kindle him to hotter anger, and lead him to do him a mischief, he arose in wrath and withdrew. 'Would that thou hadst never been born,' he cried, 'nor hadst come to the light of day, destined as thou wert to be such an one, a blasphemer of the gods, and a renegade from thy father's love and admonition! But thou shalt not alway mock the invincible gods, nor shall their enemies rejoice for long, nor shall these knavish sorceries prevail. For except thou become obedient unto me, and right minded toward the gods, I will first deliver thee to sundry

καὶ ποικίλαις τιμωρίαις κακηγόρεσι θανατώσω, οὐχ ὡς νῦν σοι διατίθεις, ἀλλ' ὡς ἐχθρῷ τινι καὶ ἀποστάτῃ.

XXV

Ταῦτα τοῦ πατρὸς ἀπειλησαμένου καὶ μετ' ὀργῆς ὑποχωρησαντος εἰς τὸν ἑαυτοῦ κοιτῶνα ὁ υἱὸς εἰσελθὼν καὶ πρὸς τὸν οἰκεῖον ἀγωνιζόμενος τοὺς ὀφθαλμοὺς ἀπατεῶνας Κύριε ὁ Θεός μου ἐκ βυθοῦ ὠκείας ἄξε τῆς καρδίας γλυκείας ἐλπίς καὶ ἀψευδὴς ἐπαγγελία, ἡ κραταιὰ καταφυγὴ τῶν σοι προσαναπαυομένων· ἴδε μου τὴν συντριβὴν τῆς καρδίας· ἴλεῳ καὶ ἐνμένει δόμματι, καὶ μὴ ἐγκατα-λίπῃς με, μηδὲ ἀποστῇς ἀπ' ἐμοῦ· ἀλλὰ κατὰ τὴν ἀψευδῆ σου ὑποσχέσιν γένοι μετ' ἐμοῦ τοῦ ἀναξίου καὶ ἐντέλοις· σὲ γὰρ γινώσκω καὶ ὁμο-λογῶ ποιητὴν καὶ προνοητὴν πάσης κτίσεως· αὐτὸς οὖν με ἐνισχύσον ἐν ταύτῃ τῇ καλῇ ὁμο-λογίᾳ μέχρι τελευταίας διαμεῖναι ἀπαστο ς· ἐπι-βλέψον ἐπ' ἐμὲ καὶ ἔλεησόν με· καὶ παρόστηθι ἐκ πάσης ἐμπτώσεων με σατανικῆς ἐνεργείας· ἀλλ' ἀβήτον ἐπιβλέψον, βασιλεῦ· διαπεφλέκται γὰρ ἰσχυρῶς ἡ ψυχή μου τῷ σῷ πόθῳ, καὶ ἐκκέ-καυται ὡς ἐν δίψῃ καύματος ἐν ἀνύδρῳ σε ἐπι-ποθοῦσα· τὴν πηγὴν τῆς ἀθανασίας· μὴ παρα-δῴης τοῖς θηρίοις ψυχὴν ἐξομολογουμένην σοι· τὴν ψυχὴν τοῦ πτωχοῦ σου μὴ ἐπιλάθῃ εἰς τέλος· ἀλλὰ παρέσχου μοι τῷ ἁμαρτωλῷ παρ' ὅλην μου τὴν ζωὴν ὑπὲρ τοῦ σοῦ ὀνόματος καὶ τῆς σῆς

Cp. Ps. xxx. 1

Ps. xxxviii. 11

Cp. Ps. xxx

Cp. Ps. xlii

Ps. xlii

Ps. xxiv. 11

[1] Λόγοι κατηχητικοί p. 248 of Kotter.

tortures, and then put thee to the cruellest death, dealing with thee not as with a son, but as with an enemy and rebel.'

XXV

Ioasaph prayeth for strength and comfort

In such wise did the father threaten and wrathfully retire. But the son entered his own bedchamber, and lifted up his eyes to the proper judge of his cause, and cried out of the depth of his heart, 'O Lord my God, my sweet hope and unerring promise, the sure refuge of them that are wholly given up to thee, with gracious and kindly eye look upon the contrition of my heart, and leave me not, neither forsake me. But, according to thine unerring pledge, be thou with me, thine unworthy and sorry servant. Thee I acknowledge and confess, the maker and provider of all creation. Therefore do thou thyself enable me to continue in this good confession, until my dying breath: look upon me, and pity me, and stand by and keep me unhurt by any working of Satan. Look upon me, O King: for my heart is enkindled with longing after thee, and is parched as with burning thirst in the desert, desiring thee, the well of immortality. Deliver not to the wild beasts my soul that confesseth thee: forget not the soul of the poor for ever, but grant me that am a sinner, throughout my length of days to suffer all things for thy name's sake and in

ἀμελοῦσιν πάντα πράξεις καὶ ὅλον ἐμαυτὸν σοι
καταθέσθαι· σοὶ γὰρ ἐκεκράγειν καὶ οἱ ἀσθε-
νοῦντες ἐπιφωνοῦσιν· ἀπὸ μόνου τοῦ σκιάζεσθαι ἀπὸ
τῆς σῆς καὶ θείας ἐλεημοσύνης δὲ εἰλικρινῶς πᾶσα ἀνάγκη
τοῦ ἀπολυτρωθῆναι τοῦ τοιούτου ἀμφοῖν.

Οὕτως οὖν ἐξ ἴσου θεοῦ μετέχετε παρακλήσεως
τῷ αὐτῷ ἐπιφωνήσωμεν· ἀκούσω καὶ θαυμάσω
ἀμφοτέρωθεν ἐκχυνόμενον ἔλεος διὰ τοῦτο τὸν νυκτὸς
ὁ δὲ Δαμασκηνὸς Ἀρέσκει τῷ φίλῳ ἐπιπλεονεκτεῖν τὰ
τῶν τῶν φίλων καὶ τὴν ἀνάγκην αὐτῶν
φαρμακεύειν ἀναπαύσεσθαι τὸ δίκαιον τὸν μόνον.
Ἀλλὰ τὴν τιθέναι φίλων ὁ Ἀρέσκει ἀπὸ μόνου τὰ
καὶ θεραπεύειν τῶν αὐτῶν ποιεῖσθαι τὸν
δικαίου τοῦ κολάσεως ἀνιέναι ἴσως ἐφὰ
ἀνεῖσθαι ἔρχεται τοιγαροῦν τῷ σταυρῷ πρὸς
τὸν ἀνὸν καὶ κάθεσε σφίγγεται τοῦτον πρόσκλησε
λέγετε· εἶτα πεφιλοῦσι καταφίλει πρὸς
ἀναχωρεῖν καὶ ἀνῶν· Ἀλλ τέλειον πεφιλοῦσι τὸν
ἀρέσκει, καὶ φιλοῦμεν· τιμῶσι τὸν τοῦ καὶ
πατρὸς φίλων καὶ, τὴν ἀμὴν ἀκούσας δόξης·
προσέλθωμεν θυσίαν τοῦ θεοῦ προσάγωμεν· αὐτὸν 368
τῶν ἀκούσαν τὰ ἀμφοῖν ἔξεις καὶ μακρότητα
ἡμῶν δόξῃ τὸ πάσῃ καὶ Δαμασκηνὸς ἀκούσῃ
αὐτὸν καὶ πάντων ἀγαθῶν μετουσίαν πᾶσι
αὐτῶν ἀπολαύσῃ ἀμὴν τὸ τῷ πατρὶ δόξα σύν τῷ
ἀμήν δὲ μόνῳ πάντων, καὶ πάσῃ αἰθέρωνα
τιμᾶν τὸ καὶ ἀνάκτορος μόνῳ τῷ εἰς ἀνάκτορον
λόγῳ τῷ πατρὶ ὑπακοῆς καὶ μαλακτὸν ἐν'
ἀνάθεν καὶ τῷ εἰς θεοῦ ἀνάκτορα τὸ δὲ τέλειον,
ὑπακούσει· πρόσεστιν ἀν ἴσον τὴν ἀγαθὴν ἐκκλησίας
ἐδόν τὴν ἀνάπαυσιν ἀνεῖ πρόσεστιν ἡ ἀγάπη καὶ
ἀνάπαυσις τοῦ ἀγαθοῦ τοῦ ἀλεήμονος ἐμαυτὸν

the confession of thee, and to sacrifice my whole self unto thee. For, with thy might working in them, even the feeble shall was exceeding strong, for thou only art the unconquerable and merciful God, whom all creation praiseth, glorified for ever and ever. Amen.'

When he had thus prayed he felt divine comfort steaming over his heart, and, fortified with courage, he spent the whole night in prayer. Meanwhile the king communed with Arachis his friend, as touching his son's matters, and signified to him his son's sheer audacity and unchangeable resolution. Arachis gave counsel that he should, in his dealings with him, show the utmost kindness and courtesy, in the hope, perchance, of winning him by flattering attentions. The day following, the king came to his son and sat down and called him to his side. He embraced and kissed him affectionately, cooing him gently and tenderly and said: 'O my darling and well-beloved son, honour thou thy father's grey hairs, listen to my entreaty, and come, do sacrifice to the gods, thus shalt thou win their favour and receive at their hands length of days and the enjoyment of all glory and of an and spated kingdom, and happiness of every sort. Thus shalt thou be well pleasing to me thy father throughout life and be honoured and lauded of all men. It is a great count in the score of praise to be obedient to thy father, especially in a good cause, and to gain the goodwill of the gods. What thinkest thou, my son? Is it that I have willingly declined from the right, and chosen to travel on the wrong road, or that, from ignorance and inexperience of

δέδωκα. ἀλλ', εἰ μὲν ἐκόντα με νομίζοις τοῦ συμφέροντος προτιμᾶν τὰ κακὰ καὶ τῆς ζωῆς προαιρεῖσθαι τὸν θάνατον, πάνυ μοι δοκεῖς, τέκνον, τῆς ὀρθῆς ἀπεσφαλῆσθαι κρίσεως· ἢ οὐχ ὁρᾷς ὅση κακουχίᾳ καὶ ταλαιπωρίᾳ πολλάκις ἐμαυτὸν ἐκδίδωμι ἐν τοῖς κατὰ τῶν ἐχθρῶν ἐκστρατείαις, ἢ ἄλλαις τισὶ τοῦ κοινοῦ προστασίαις ἀσχολούμενος, ὡς καὶ πείνης τε καὶ διψῆς, ἀγρυπνίας τε καὶ χαμαικοιτίας, οὕτω δεινῶν, μὴ φείσασθαι πλούτου δὲ καὶ χρημάτων τοσαύτῃ μοι προσέστιν ὑπεροψία τε καὶ καταφρόνησις, ὡς ἀφθόνως ἴσθ' ὅτι τὰ ταμεῖα πάντα τοῦ ἐμοῦ πάλαι τοι κατακεκόσμηται εἰς τὸ ἀνοικοδομῆσαι τοῖς τῶν θεῶν μεγίστοις νεῴοις καὶ πάντοιφ τούτοις καταλαμπρῦναι κόσμῳ· ἢ τοῖς στρατοπέδοις ἀφθόνως διανεῖμαι τοῖς θησαυροῖς τῶν χρημάτων· τοιαύτης οὖν μετέχων τῶν ἀπολαύσεων καὶ ὑπεροψίας καὶ τῆς ἐν τοῖς δεινοῖς καρτερίας, εἰ τὴν τῶν Γαλιλαίων ἐγκωμιάσειν θρησκείαν κρείττονα τῆς ἐν χερσὶν ὑπαρχούσης ἡσθῆς ἄν· ἐπεὶ ἔκρινα τὸ πρᾶγμα σπουδῆς ἄξιον πάντων μὲν ὑπερίδειν καὶ τὴν ἐμαυτοῦ περιποιήσασθαι σωτηρίαν, ἃ δὲ ἀγνοεῖν μοι καὶ ἀπειρίαν τοῦ καλοῦ κατεγνωκέναι, αὐτὰς δεῖν πολλάκις νυκτὸς ἀύπνους διετέλεσα, ζήτημάτι τινὸς προτεθέντος, ἴσθ' ὅτι καὶ οὐ τολμῶ ἀναγκαίου, μὴ παρόντων ὅλως ἐμαυτῷ ἀνάπαυσιν, πρὶν ἢ τοῦ ζητουμένου σαφῆ καὶ εὐπρεπέστατον εὕρωμι τὴν λύσιν.

Ἐκ οὖν τῶν προσκαίρων τούτων πραγμάτων οὐδὲ τὸ σμικρότατον ἔχω εὐκαταφρόνητον, ἄχρις οὗ πάντα συμφέροντα καὶ ἐπὶ λυσιτελείᾳ τῶν

the good, I have given myself to destruction? Well, if thou thinkest that I willingly prefer the evil to the profitable, and choose death before life, thou seemest to me, son, completely to have missed the goal in judging. Dost thou not see to what discomfort and trouble I often expose myself in mine expeditions against my foes, or when I am engaged in divers other business for the public good, not sparing myself even hunger and thirst, if need be, the march on foot, or the couch on the ground? As for riches and money, such is my contempt and scorn thereof, that I have at times ungrudgingly lavished all the stores of my palace, to build mighty temples for the gods, and to adorn them with all manner of splendour, or else to distribute liberal largess to my soldiers. Possessing then, as I also do, this contempt of pleasure and this courage in danger, what zeal would I not have devoted to contemning all else, and winning my salvation, had I only found that the religion of the Galileans were better than mine own? But, if thou condemnest me for ignorance and inexperience of the good, consider how many sleepless nights I have spent, with some problem before me, oft-times no very important one, giving myself no rest until I had found the clear and most apt solution.

Seeing then that I reckon that not even the least of these temporal concerns is unworthy of thought until all be fitly completed for the advantage of all and

He proceeds to have learnt, by testing.

ἀπαστῶν ἀνιστόρητοι καὶ οἷον ἑτέρῳ λόγῳ βιοτικῶν ἢ τῶν ἀπορρήτων διωγμοὺς τὸν πόνον, οὐ μόνοι, τῇ ὑφηλῷ λαμπρυνόμεθα ὡς ἐμοὶ πάρα πάντων μαρμαρυνόμενα, ὅπως τὰ θεῖα καὶ ἡ εὐσέβεια καὶ θεοδόκητοι θεῖαι ἐπιστάσεις ἐν ἐλπίσαμεν, καὶ μὴ πάσῃ σπουδῇ πάσῃ δύναμι ἄλῃ τῇ ψυχῇ καὶ ἄλῃ τῇ καὶ, ὡς τὸν τούτων ἀπηχολόνα ἐμαίτων ζήτησιν τοῦ ἀνοῖξαι τελεθῇ καὶ πρωτοφάστατα καὶ γε εἰς τὸν ἐμπόνων πολλὰς μὲν νύκτας ἴσα ταῖς ἡμέραις ἐν τούτοις ἀπόλωμεν πολλοὺς δὲ σοφοὺς καὶ ἐπιστήμονας ἐκ τῶνδε τὴν Μούσην ἐνηκόλεσεν, πολλοὺς δὲ καὶ τῶν λογομάχων Χριστιανῶν ἐμ λόγοις καὶ τῇ ἀκόρῳ ἐπιζήτησιν καὶ διανοίᾳ ἀρίστῃ ἐνιδεῖν μοι ἡ τῆς ἀληθείας ὁδὸς πάνυ σοφῶν τῇ τε λογότητι καὶ σύνεσιν τετιμημένων μαρτυρηθείσα ἐκ ἐνὸς δόγμα ἄλλῃ πίστει ἢ μὴ ἢν ἐπιμόνων πορευόμεθα τοῖς μετ' ἐκεῖνα θεοῖς ἐν λατρεύοντες καὶ τῆς γλυκείας βίοτῆς καὶ δεῖ δόξαν ἀπεχόμενοι, τῆς πάσιν ἀνθρώποις πάρ αἰτίαν λεγόμενης, ἥτις τερπνότητος ἐστι πλεί στης καὶ θυμηδίας πεπλήρωται, ἣν οἱ τῶν Ἑλλήνων ἔξαρχοι καὶ μυστοπόλοι ἀφρόνων ἀπω σάντο, ὡς καὶ τὸ γλυκὺ τοῦτο φῶς καὶ τὰ τερπνὰ πάντα, ἅπερ ἐν ἀπολλύσιν ἐχαρίσαντο ἡμῖν οἱ θεοὶ ἐλπίδι τινὸς ἐπέρας αἰόνιον ζωῆς ἐπιμόνως τοιοῦσθαι, μὴ εἰδότες τί λεγόμενοι ἢ περὶ τινὸς διαβεβαιούμενοι.

Ἀν ἐὰ φιλάτατε υἱὲ τῷ σῷ πιστεύσῃ πατρὶ δ' ἀκριβοῦν καὶ ἀληθεστάτης ἐμείνῃς τὸ ἔντος κάλλος εἰρήσεται· ἰδοὺ γὰρ ἀποτείνωμαι ὡς οὖν ἐκεῖ, οὐτε μὴν ἀγνοεῖς τρόπῳ, διηκμάτου τοῦ

seeing that all (I ween) bear me witness that no man under the sun can search out secrets with more diligence than I, how then could I have considered divine things, that call for worship and serious consideration, unworthy of thought, and not rather have devoted all my zeal, all my soul, and all my mind to the investigation thereof, to find out the right and the true? Aye, and I have laboriously sought thereafter. Many nights and days have I spent thus; many wise and learned men have I called to my council, and with many of them that are called Christians have I conversed. By untiring enquiry and ardent search I have discovered the pathway of truth, witnessed by wise men honoured for their intelligence and wit,—that there is none other faith than ours. This is the path that we tread to-day, worshipping the most puissant gods, and holding fast to that sweet and delightsome life, given by them to all men, fulfilled with all manner of pleasure and gladness of heart, which the leaders and priests of the Galileans have in their folly rejected, so that, in hope of some other uncertain life, they have readily cast away this sweet light, and all those pleasures which the gods have bestowed on us for enjoyment, and all the while know not what they say, nor whereof they confidently affirm.

the truth of idol worship,

'But thou, dearest son, obey thy father, who, by diligent and honest search, hath found the real good. Lo, I have shown thee that, neither willingly, no, nor by way of ignorance, have I failed of the

and biddeth Ioasaph to follow where he has trod.

ἀγαθοῦ. ἀλλ' εἴσω καὶ προσκυνήσωμεν ἐπιστρέφε δὲ καὶ σε μὴ ἀποστῆναι πλανᾶσθαι. ἀλλ' ἐκεῖ ἀκολουθήσαι. αἰδεσθῆτι οὖν τὸν πατέρα σου ἢ οὐκ οἶδας ὅτι ἐστὶ καλὸν τῷ πατρὶ πειθεσθαι καὶ αὐτῷ δὲ τῷ υἱῷ χαρίζεσθαι, ὡς ἐμπαλὶν ἀλεθρίου καὶ ἐπαίνου τὸ πάτερα τιμᾶν πειρᾶσθαι καὶ τὰς αὐτοῦ πᾶν οὐδὲν τιθέναι ἐντολάς. ἔστω γὰρ τοῦτο ἐπαινεῖν κακὸν κακὸν ἀπολλύοντο οὐ σὺ. τοῦτο, μὴ συναποθνήσκῃς ἀλλὰ, τὰ τῷ πατρὶ νεχρωμένα τοῦ, πάντων ἀπαίτησον τῶν ἀγαθῶν καὶ κληρονόμος γένου τῆς οἰκουμένης τῆς ἄνω καὶ βασιλείας.

Ο δὲ μεγαλοφωνεῖ καὶ τέγγει ἐκ ἀλήθεια ρεῦμα τῆς τοῦ πατρὸς παραγγελίας καὶ ἀπὸ τοῦ ἀντιβολῆν ἀκούσας καὶ γνοὺς τὰς τοῦ

Sosh. 16, 1 Ps. 44, 8

σκόλου ἐρωμένης μηχανὰς ἐκ δὲ τοῦ δεξιοῦ αὐτοῦ τοῖς ποσὶ ἐπιπεσὼν ἀπέκαμψε τὴν θνητὴν ψυχὴν τεχνάζουσαν καὶ πρὸς τὸ πρόσωπον ἐμπόλεμον βλέπειν τὸ δεσποτικὸν

Mark 14, 36 ἐν ὀφθαλμοῖς ἔφετο πρόσταγμα. Οὐκ ἤθελον βαλεῖν τὸ τῆς ἀνάγκης, ἀλλὰ μόνον καὶ μὴ χαίρειν ἤθελον γὰρ ἐκ χαρᾶς ἐκεῖ κατὰ τὸν πατέρα αὐτοῦ καὶ θνητὸν κατὰ τὴν μητέρα αὐτῆς καὶ τὰ ἔθνη καὶ ὅτι Ο φίλων πατέρα ἢ μητέρα ὑπὲρ ἐμὲ, οὐκ ἔστι μου ἄξιος καὶ Ὅστις με ἀρνήσεται ἔμπροσθεν τῶν ἀνθρώπων ἀρνήσομαι αὐτὸν κἀγὼ ἔμπροσθεν τοῦ Πατρός μου τοῦ ἐν οὐρανοῖς. ταῦτα λογισάμενος καὶ τῷ θείῳ φόβῳ τῆς ψυχῆς πείσας τῷ πόθῳ τε καὶ ἔρωτι

Matth. 10, 6 ἐπιστρέψας τὸ Σολομωντεῖον ἔκεινο ῥῆμα πάνυ κατὰ καιρὸν ἐξεκάλεσε, Καιρὸς, φασὶν, τοῦ φιλῆσαι καὶ καιρὸς τοῦ μισῆσαι, καιρὸς πολέμου

good, but rather that I have found and laid hold thereon And I earnestly desire that thou too shouldest not wander as a fool, but shouldest follow me. Have respect then unto thy father Dost thou not know how lovely a thing it is to obey one's father, and please him in all ways? Contrariwise, how deadly and cursed a thing it is to provoke a father and despise his commands? As many as have done so, have come to a miserable end But be not thou, my son, one of their number Rather do that which is well pleasing to thy sire, and so mayest thou obtain all happiness and inherit my blessing and my kingdom!'

The high minded and noble youth listened to his father's windy discourse and foolish opposition, and recognized therein the devices of the crooked serpent and now standing at his right hand he had prepared a snare for his feet, and was scheming how to overthrow his righteous soul, and hinder him of the prize laid up in store Therefore the prince set before his eyes the commandment of the Lord, which saith, 'I came not to send peace, but a sword. For I am come to set a man at variance against his father, and a daughter against her mother, and so forth and 'He that loveth father or mother more than me is not worthy of me', and 'Whosoever shall deny me before men, him will I also deny before my Father which is in heaven. When he had considered these things, and fettered his soul with divine fear, and strengthened it with longing desire and love, right opportunely he remembered the saying of Solomon, 'There is a time to love, and a time to hate, a time of war, and a

Ioasaph, [illegible] strength

[illegible] ἐξιστάνει. Ἐλέησόν με, Κύριε εἶναι, ὁ Θεός, ἐλέησόν με, ὅτι ἐπὶ σοὶ πεποίθεν ἡ ψυχή μου, καὶ ἐν τῇ σκιᾷ τῶν πτερύγων σου ἐλπιῶ ἕως οὗ παρέλθῃ ἡ ἀνομία. καταφεύγω πρὸς τὸν Θεὸν τὸν ὑψιστὸν, τὸν Θεὸν τὸν εὐεργετήσαντά με, καὶ τὰ ἑξῆς τοῦ ψαλμοῦ.

Ἔστι φύσει πρὸς τὸν Δεσπότην. Τὸ μὲν θεῖον θεῖον πάντῃ καὶ τοῦ ἀνάρχου ὑπάρξεις πρωτοτάγμασιν ἑστὸς τε καὶ φίλον καθυπηρετεῖν ἐπείγον ἡμῶν δὲ ἀλλοιοῦται Δεσπότου φιλανθρωπίαν τὴν τοῦ ἐκκαθαίρεσθαι στόργῳ. ἔτι δὲ ἡ τοῦ γένους ἀρχαία καὶ φίλια πρὸς αὐτὸν φύσις τὸν αὐξάνει τὴν ψυχὴν καὶ τὸν Δημιουργὸν πόθῳ ἀκαστάτῳ τοῦτῳ πάντοθεν πλουτεῖν μόνῳ, καὶ μόνῳ εἶναι τοῦ χωρίζοντος ἡμᾶς τοῦ Θεοῦ. ἀλλὰ μόνῳ τούτῳ καὶ ἀποστρέφεται τὸν πόνον ἐν τῷ ἀνεστάναι ἐπιστάτῃ ἡ. τὸν μόνον, τὸν Δεσπότην, τὸν τῆς ζωῆς αὐτὸν εἶναι. διὰ ταῦτα τῆς πατρικῆς μὲν ἀρχαίας ἔνεκα τοῦ Θεοῦ ἐπιμελεῖται τοῦ αἰῶνος μὲν αὐτὸ. δὲ μόνῳ ἐπιστῷ αὐτοῦ πάλιν ἡμῶν ἀλλ' ἡ κοινότητι καὶ τῷ ζωῷ ἀμέλει καὶ ἀληθῶς καταφεύγομεν Θεῷ. ἡ γὰρ τοῦ ἀεὶ ἡ ἐλπὶς καὶ τὸ ἀν αὐθαιρέτου ἔστι, πάντα ἔστιν καὶ πάντα μόνον ἔλεος ἡ μόνῳ ἀπολαύειν καὶ τιμᾶσθαι ἐν τοῦ τοῦ αὐθαιρέτου προφέρεται.

Εἰ δὲ μὴ τοῦτο δοκεῖ τοῦ ἐν τοῦ ἔστιν ἐν ἔστι δοκεῖ γὰρ ἐν τοῦ Χριστοῦ καὶ οὗτος θεῖος αὐτὸ κατάστασις τῆς αὐτοῦ ἀνεστήσαμεν ἀγάπης. καθὰ δὲ καὶ τῇ πρωτοφανεῖ ἔστιν ἐν. μόνῳ τρόπῳ τὸ τοῦ Δεσπότου μὲν ἔνεκα καὶ

time of peace' First of all he prayed in silence, and said, 'Have mercy of me, Lord God, have mercy of me, for my soul trusteth in thee, and under the shadow of thy wings I shall hope till wickedness overpass. I shall cry to the highest God, to God that did well to me, and the rest of the psalm.

He convicteth his father of grievous error

Then said Ioasaph to the king, 'To honour one's father, and to obey his commands, and to serve him with good will and affection is taught us by the Lord of us all, who hath implanted in our hearts this natural affection. But, when loving devotion to our parents bringeth our soul into peril, and separateth her from her Maker, then we are commanded, at all costs, to cut it out, and, on no account, to yield to them that would depart us from God, but to hate and avoid them, even if it be our father that issueth the abominable command, or our mother, or our king, or the master of our life Wherefore it is impossible for me, out of devotion to my father, to forfeit God So, prithee, trouble not thyself, nor me but be persuaded, and let us both serve the true and living God, for the idols which thou now worshippest are the works of men's hands, devoid of breath, and deaf, and give nought but destruction and eternal punishment to their worshippers.

'But if this be not thy pleasure, deal with me even as thou wilt for I am a servant of Christ, and neither flatteries nor torments shall separate me from his love, for, as I told thee yesterday, I have sworn it by my Master's name, and con-

[illegible]

Ps. [illegible]

[illegible]

[illegible]

[illegible]

Heb. iv. 12

Ps. cxxxiii [illegible]

Prov. xiv. xvi. 26

firmed the word with surest oath But whereas thou sayest that thou didst neither wilfully do wrong nor didst fail of the mark through ignorance, but after much laborious enquiry hadst ascertained that it was truly a good thing to worship idols and to be riveted to the pleasures of the passions—that thou art wilfully a wrong doer, I may not say But this I know full well, and would have thee know, O my father, that thou art surrounded with a dense mist of ignorance, and, walking in darkness that may be felt, seest not even one small glimmer of light. Wherefore thou hast lost the right pathway and wandered over terrible cliffs and chasms. Holding darkness for light, and clinging to death as it were life, thou deemest that thou art well advised, and hast reflected to good effect but it is not so, not so. The objects of thy veneration are not gods but statues of devils, charged with all their lethy power, nor is the life, which thou pronouncest sweet and pleasant, and thinkest to be full of delight and gladness of heart, such in kind but the same is abominable, according to the word of truth, and to be abhorred For for a time it sweeteneth and tickleth the palate, but afterwards it maketh the risings more bitter than gall as said my teacher), and is sharper than any two edged sword.

'How shall I describe to thee the evils of this life? I will tell them, and they shall be more in number than the sand For such life is the fishhook of the devil, baited with beauty pleasure, whereby he deceiveth and draggeth his prey into the depth of hell. Whereas the good things, promised by my Master, and warneth him of the speech of Doomsday.

[illegible]

which thou callest "the hope of some other uncertain life," are true and unchangeable they know no end, and are not subject to decay There is no language that can declare the greatness of yonder glory and delight, of the joy unspeakable, and the everlasting gladness. As thou seest, we all die, and there is no man that shall live and not see death But one day we shall all rise again, when our Lord Jesus Christ cometh, the Son of God, in unspeakable glory and dread power, the only King of kings, and Lord of lords, to whom every knee shall bow of things in heaven, and things in earth, and things under the earth Such terror shall be then inspire that the very powers of heaven shall be shaken and before him there shall stand in fear thousand thousands, and ten thousand times ten thousand of Angels and Archangels, and fear and terror shall be on every side For one of the Archangels shall sound with the trump of God, and immediately the heavens shall be rolled together as a scroll, and the earth shall be rent, and shall give up the dead bodies of all men that ever were since the first man Adam until that day And then shall all men that have died since the beginning of the world, in the twinkling of an eye stand alive before the judgement seat of the immortal Lord, and every man shall give account of his own deeds Then shall the righteous shine forth as the sun they that believed in the Father, Son and Holy Ghost, and ended this present life in good works And how can I describe to thee the glory that shall receive them at that day? For though I compare their brightness and beauty

when the powers of the heavens shall be shaken

τῷ ἡλιακῷ παραβάλλω φωτὶ τὴν λαμπρότητα
αὐτοῦ καὶ τὸ κάλλος· κἂν ἀστραπῇ τῇ φαιδρότητι.
In Matt. 4 εὐνεὶ τῆς λαμπρότητος ἐκείνης ἀξιοτρόπῳ· ὀφθαλ-
1 Cor. 2. 9 μὸς γὰρ οὐκ εἶδε καὶ οὖς οὐκ ἤκουσε καὶ ἐπὶ καρ-
δίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ Θεὸς τοῖς
ἀγαπῶσιν αὐτὸν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, ἐν
1 Tim. vi. 16 τῷ φωτὶ τῷ ἀπροσίτῳ, ἐν τῇ δόξῃ τῇ ἀπορρήτῳ
καὶ ἀτελευτήτῳ.

Καὶ οἱ μὲν δίκαιοι τοιούτων τυγχάνουσι τῶν
ἀγαθῶν· τοιαύτης δὲ τῆς μακαριότητος οἱ δὲ τοῦ
δεινοῦ δεῖνα Θεὸν ἀρνησάμενοι, καὶ τὸν πλάστην
καὶ δημιουργὸν ἀγνοήσαντες δαίμοσι δὲ μιαροῖς
λατρεύσαντες, καὶ αἰσχροῖς κώφοις τὸ σέβας
ἀπονειμάντες, τὰς ἡδονὰς τὸ τοῦ μάταιον βίου 231
Ср. 1 Pet. τούτου ποθήσαντες καὶ διὰ παντὸς χαίρειν τῷ βορ-
4. 20 βόρῳ τῶν παθῶν ἐνιλισθέντες, καὶ πάσης κακίας
ἀρμήτρια τὰς ἑαυτῶν ψυχὰς ποιησάμενοι,
Isai. v. 13 ἀπαθανατοῦσι γυμνοὶ καὶ τετραχηλισμένοι, κατ-
ηγχιμένοι καὶ κατηφεῖς ἐλεεινοὶ καὶ τῷ σχήματι
καὶ τῷ πράγματι, ἀνεῖδος πρόκειμενοι πᾶσιν τῇ ὄψει. πάντα δὲ αὐτῶν τὰ ἐν λόγῳ, τὰ ἐν
ἔργῳ, τὰ ἐν διανοίᾳ, πρὸ προσώπου αὐτῶν ἐλεεινοῦται. εἶτα, μετὰ τὴν ἀσχήμονα ἀκμὴν
τῆς χαλεπωτάτης καὶ τὸ δεινὸν ἀκείνου τὸ
Mt. 13. 42 ἀφάτου, καταδικασθήσονται εἰς τὸ πῦρ τὸ τῆς
Mark 9. 43 γεέννης τὸ ἀσβέστου καὶ ἀφάτου, εἰς τὸ σκότος
τὸ ἐξώτερον τοῦ βρύγμου τοῦ ἀδόντων καὶ σκω-
λήκων τοῦ ἰοβόλου· αὕτη ἡ μερὶς αὐτῶν, οὗτος
ὁ κλῆρος, εἰς ἃς αἰωνίας συνιστοῦσι τοὺς ἀτελευ-
τήτους τιμωρουμένους, ἀπὸ ὧν τὰ ἐν εὐαγγελίοις
ἀγαθὰ παρεσόμενα. διὰ προσκαίρου ἁμαρτίας
ἡδονῶν κολάσεις αἰωνίους ἐξελέξαντο· ὑπὲρ δὴ

to the light of the sun or to the brightest lightning flash, yet should I fail to do justice to their brightness. Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him, in the kingdom of heaven, in the light which no man can approach unto, in his unspeakable and unending glory

when the wicked shall receive their punishment and the righteous their reward

'Such joys and such bliss shall the righteous obtain, but they that have denied the only true God and not known their Maker and Creator, but have worshipped foul devils, and rendered homage to dumb idols, and loved the pleasures of this vain world, and, like swine, wallowed in the mire of sinful lusts, and made their lives a headquarters for all wickedness, shall stand naked and bad bare, downright ashamed and downcast, pitiable in appearance and, in fact, set forth for a reproach to all creation. All their life in word, deed and thought shall come before their faces. Then after this bitter disgrace and unbearable reproach, shall they be sentenced to the unquenchable and lightless fire of Gehenna, unto the outer darkness, the gnashing of teeth and the venomous worm. This is their portion, this their lot, in the which they shall dwell together in punishment for endless ages, because they rejected the good things offered them in promise, and, for the sake of the pleasure of sin for a season, made choice of eternal punishment. For these

τούτων, ὥστε τῆς ἀρρήτου μὲν χαρᾶς ἐκείνης ἐπιτυχεῖν καὶ τῆς ἀπορρήτου δόξης ἀπολαύειν, τοῖς ἀγγέλοις δὲ ἀντιλάμπειν, καὶ τῷ ἀγαθῷ καὶ
Wisd. v. 1 γλυκυτάτῳ Δεσπότῃ μετὰ παρρησίας παρίστασθαι, τας πικροτάτας δὲ τιμωρίας καὶ ἀτελευτήτους καὶ τὴν ὀδυνηρὰν ἐκείνην ἐκφυγεῖν αἰσχύνην, πόσα οὐκ ἄξιον προέσθαι καὶ χρήματα καὶ 232
σώματα, μᾶλλον δὲ καὶ αὐτὰς τὰς ψυχὰς, τίς οὕτως ἀγεννής, τίς οὕτως ἀσύνετος, ὡς μὴ μυρίους ὑποστῆναι προσκαίρους θανάτους, ἵνα τοῦ αἰωνίου ἀπαλλαγῇ καὶ ἀτελευτήτου θανάτου, τὴν ζωὴν δὲ κληρονομήσῃ τὴν μακαρίαν τε καὶ ἀνωλεθρον, καὶ τῷ φωτὶ περιλαμφθῇ τῆς μακαρίας καὶ ζωαρχικῆς Τριάδος,

XXVI

Τούτων ἀκούσας ὁ βασιλεὺς τῶν ῥημάτων, καὶ τὸ στερέμνιον καὶ ἀνενδοτον ἰδὼν τοῦ παιδὸς μητε κολακείαις εἴκοντος μήτε λόγων πειθοῖ, μὴ τιμωριῶν ἀπειλαῖς, ἐθαύμαζε μεν ἐπὶ τῇ πιθανότητι τοῦ λόγου καὶ ταῖς ἀναντιρρήτοις ἀποκρίσεσιν, ἠλέγχετο δὲ ὑπὸ τοῦ συνειδότος, ἀληθῆ λέγειν αὐτὸν καὶ δίκαια ὑποδεικνύοντος· ἀλλ' ἀνθείλκετο ὑπὸ τῆς πονηρᾶς συνηθείας καὶ τῶν ἐν ἕξει βεβαιωθέντων ἐν αὐτῷ παθῶν, ὑφ'
Ps. xxxii. 6 ὧν ὡς ἐν κημῷ κατείχετο καὶ χαλινῷ, τῷ φωτὶ μὴ συγχωρούμενος προσβλέψαι τῆς ἀληθειας· ὅθεν πάντα λίθον, τὸ τοῦ λόγου, κινῶν, εἴχετο τοῦ πάλαι σκοποῦ, τὴν προμελετηθεῖσαν αὐτῷ μετὰ τοῦ Ἀραχῆ σκῆψιν εἰς ἔργον ἀγαγεῖν

reasons—to obtain that unspeakable bliss, to enjoy that ineffable glory, to equal the Angels in splendour, and to stand with boldness before the good and most sweetest Lord, to escape those bitter and unending punishments—time after time, were it not worth men's while to sacrifice their riches and bodies, nay, even their very lives? Who is so cowardly, who so foolish, as not to endure a thousand temporal deaths, to escape eternal and everlasting death, and to inherit life, blissful and imperishable, and to shine in the light of the blessed and life-giving Trinity?'

XXVI

The king offereth to hold debate on the truth of his religion

When the king heard these words, and saw the steadfastness, and unbuxomness of his son, who yielded neither to flattery, nor persuasion, nor threat, he marvelled indeed at the persuasiveness of his speech and his irrefutable answers, and was convicted by his own conscience secretly assuring him that Ioasaph spake truly and aright. But he was dragged back by his evil habit and passions, which, from long use, had taken firm grip on him, and held him in as with bit and bridle, and suffered him not to behold the light of truth. So he left no stone unturned, as the saying is, and adhered to his old purpose, determining to put into action the plot which he and Araches had between them devised. Said he to his

Ps. lxii. 1

son, 'Although, child, thou oughtest in all points simply to give in to my commands, yet, because thou art stubborn and disobedient, and hast thus stiffly opposed me, insisting that thine own opinion should prevail over all, bid we now farewell to vain insistance, and let persuasion be now our policy. And, forasmuch as Barlaam, thy deceiver, is here, my prisoner in iron chains, I will make a great assembly, and summon all our people and your Galileans, to one place; and I will charge heralds to proclaim expressly that none of the Christians shall fear, but that all shall muster without dread, and we will hold debate together. If your side win, then shall ye and your Barlaam gain your desires, but if ye lose, then shall ye with right good will yield yourselves to my commands.'

The king summoneth Christians and idolaters to the trial

But this truly wise and prudent youth, forewarned, by the heavenly vision sent him, of his father's mischief, replied, 'The Lord's will be done! Be it according to thy command! May our good God and Lord himself vouchsafe that we wander not from the right way, for my soul trusteth in him, and he shall be merciful unto me. There and then did the king command all, whether idolaters or Christians, to assemble. Letters were despatched in all quarters: heralds proclaimed it in every village town that no Christian need fear any secret surprise, but all might come together without fear, as friends and kindred,

μετὰ τοῦ ἐξόχου καὶ καθιστάμενος αὐτῶν μᾶλ-
λον γενόμενος Βαρλαὰμ· ἀφικνοῦντο δὲ καὶ τοὺς
Δαν. ii. 10 μάντεις καὶ τοὺς μαγοὺς τῶν εἰδώλων καὶ τοὺς σοφοὺς
τῶν Χαλδαίων καὶ Ἰνδῶν, τοὺς κατὰ πᾶσαν τὴν
γῆν αὐτῶν ἀρχὴν ὄντας, συνεκαλέσατο, καὶ τινὰς 224
μαντευομένους καὶ γόητας καὶ μάντεις, ἵνα δὲ
Χριστιανοὺς παρεγένοντο.

Καὶ δὴ συνελθόντων πρὸς τὸν βασιλέα πλήθους
πολὺ τῆς μυριάδος αὐτῶν θρυλουμένης· Χριστιανὸς
δὲ εἰς ἐν μόνος ἐκ βοηθείας ἦλθον τοῦ νομι-
ζομένου Βαρλαὰμ ὀνόματι Βαραχίας· οἱ μὲν γὰρ
τῶν πιστῶν θαυμάτων ἕνεκα ὑπὸ τῆς τοῦ κατὰ
πολὺ ἀρχοντος μανίας καταφεύγοντες· οἱ δὲ ἐν
ἔρωτι ἀπεκρύπτοντο καὶ συνήλαυνον τῷ φόβῳ τοῦ
ἐπικειμένου δεινοῦ· ἄλλοι δὲ ἐδεδοίκεσαν τὴν
ἀπειλὴν τοῦ βασιλέως, καὶ οὐκ ἐτόλμων ἑαυτοὺς
εἰς φῶς ἀγαγεῖν· ἀλλὰ νυκτερινοὶ ἦσαν θεωρεῖσθαι,
ἐν τῷ λεληθότι τῷ Χριστῷ λατρεύοντες καὶ μη-
δαμῶς παρορκιζόμενοι· ἐκείνοι δὲ μόνοι γα-
μετοὶ ἦσαν τῆς ψυχῆς, οὐκ ἀνεκαλύπτοντο ἤδη τῆς
ἀληθείας.

Προσέθεσαν τούτοις ὁ βασιλεὺς ὅτι θνητοῦ
ἐφηλοῦ τι καὶ μετεωρίου συνέδραζεν αὐτῷ τοῦ
νοῦ ἐκλεκτοῦ· ὁ δὲ, τῇ πρὸς τὸν πατέρα εὐλα-
βείᾳ καὶ τιμῇ τούτῳ μὴ ἐλόμενος πιστεῦσαι ὅτι τῇ
τῆς πλάνης αὐτοῦ ἀπάτῃ· παρεστήσαν τούτῳ
1 Cor. i. 20 οἱ ἀνιστάμενοι τῆς μωραινθείσης παρὰ τὸν Θεὸν
σοφίας· ἐν τῷ λαμπρῷ ἡ ἀγωνιστὴς καρδία· καθὼς φη-
Rom. i. 21–23 σὶν ὁ Ἀπόστολος· Δοξάζοντες γὰρ οὐκ ἔσχον ὡς 224
μωρανθέντες καὶ ἤλλαξαν τὴν δόξαν τοῦ ἀφθάρτου
Θεοῦ ἐν ὁμοιώματι εἰκόνος ἀνθρώπου καὶ τετρα-
ποδίων καὶ ἑρπετῶν· οὕτω συνήλθον σοφοὶ

for the honest and unrestrained enquiry that should be held with their chief and captain, Barlaam. In like manner also he summoned the initiate and the temple-keepers of his idols, and wise men of the Chaldeans and Indians that were in all his kingdom, beside certain augurs, sorcerers and seers, that they might get the better of the Christians.

Barachias appeareth as a champion of the true Faith

Then were there gathered together multitudes that held his loathly religion, but of the Christians was there found one only that came to the help of the supposed Barlaam. His name was Barachias. For of the Faithful, some were dead, having fallen victims to the fury of the governors of the cities, and some were hiding in mountains and dens, in dread of the terrors hanging over them, while others had feared the threats of the king, and durst not adventure themselves into the light of day, but were worshippers by night, serving Christ in secret, and in no wise boldly confessing him. So noble-hearted Barachias came alone to the contest, to help and champion the truth.

The king sitteth to judge the cause.

The king sat down before all on a doom-stool high and exalted, and bade his son sit beside him. He, in reverence and awe of his father, consented not thereto, but sat near him on the ground. There stood the learned in the wisdom which God hath made foolish, whose unwise hearts had gone astray, as saith the Apostle, for, 'professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and four footed beasts, and creeping things.' These were assembled for to join argument

[illegible]

Ps. lxiii. 1
Ps. cxlvi. 5
Eph. vi. 12

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

with the king's son and his fellows, and on them was fulfilled the proverb, 'Gazelle against lion.' The one made the most High his house of defence, and his hope was under the shadow of his wings, while the others trusted in the princes of this world, who are made of none effect, and in the ruler of the darkness of this world, to whom they have subjected themselves miserably and wretchedly

Now came on Nachor, in the disguise of Barlaam, and the king's side were like to reach their goal, but, once again, very different was the ordering of the wise providence of God. When all the company was come, thus spake the king to his orators and philosophers, or rather to the deceivers of his people, and fools at heart, 'Behold now, there lieth before you a contest, even the mightiest of contests, for one of two things shall befall you. If ye establish our cause, and prove Barlaam and his friends to be in error, ye shall have your fill of glory and honour from us and all the senate, and shall be crowned with crowns of victory But if ye be worsted, in all ignominy ye shall pitiably perish, and all your goods shall be given to the people, that your memorial may be clean blotted out from off the earth. Your bodies will I give to be devoured by wild beasts and your children will I deliver to perpetual slavery.'

an bidding him speak unmindful of the greatness of the issue

When the king had thus spoken, his son said, 'A righteous doom hast thou judged this day, O king The Lord establish this thy mind! I too have the same bidding for my teacher' And, turning

Ioasaph, too, admonishes his teacher Nachor, the monk Barlaam

[illegible]

[illegible] 357

Ps. vii. 14 [illegible]
Ps. xxxi. 5 [illegible]
Ps. xxxvii. 1 [illegible]

round to Nachor, who was supposed to be Barlaam, he said, 'Thou knowest, Barlaam, in what splendour and luxury thou foundest me. With many a speech thou persuadedst me to leave my father's laws and customs, and to serve an unknown God, drawn by the promise of some unspeakable and eternal blessings, to follow thy doctrines and to provoke to anger my father and lord. Now therefore consider that thou art weighed in the balance. If thou overcome in the wrestling, and prove that the doctrines, which thou hast taught me, be true, and show that they, that try a fall with us, be in error, thou shalt be magnified as no man heretofore, and shalt be entitled "herald of truth", and I will abide in thy doctrine and serve Christ, even as thou didst preach, until my dying breath. But if thou be worsted, by foul play or fair, and thus bring shame on me to-day, speed ly will I avenge me of mine injury, with mine own hands will I quickly tear out thy heart and thy tongue, and throw them with the residue of thy carcase to be meat for the dogs, that others may be lessoned by thee not to cozen the sons of kings.'

When Nachor heard these words, he was exceeding sorrowful and downcast, seeing himself falling into the destruction that he had made for other, and being drawn into the net that he had laid privily, and feeling the sword entering into his own soul. So he took counsel with himself, and determined rather to take the side of the king's son, and make it to prevail, that he might avoid the danger hanging over him, because the prince was

Nachor dissuading Barlaam from contending with the prince in good faith

[illegible] ἀνέστη [illegible] τὸ δὲ τῶν τῆς θεοῦ ἐν τῷ [illegible] σοφίᾳ διὰ τῶν ἐναντίων τὰ πάντα διοικούσης [illegible] γὰρ ἐν λόγοις [illegible] ἀλλήλοις [illegible] μεστὰ τῶν

Ruth xxii.-xxiv

πάλαι καὶ ὁ Νῶε καθάπερ τις ἄλλος Βαλαὰμ δι' ἀν. τοῦ Βαλαὰμ τοῦ [illegible] τοῦ Ἰσραὴλ προθέμενος πολλοῦ [illegible] αὐτοῦ [illegible] ἀλλ' [illegible] αὐτὸς καὶ ὁ Νῶε [illegible] τοῦ [illegible] σοφίας [illegible] ἀνεκαθίστατο.

Καθέζομαι γὰρ τοῦ Δαυὶδ καὶ τοῦ Ἡλιοῦ

Ps. [illegible]

ἀνεκδιηγούμενος καὶ τοῦ υἱοῦ καθάπερ ἔφημεν, παρεστῶτος δὲ τοῦ ἄστρου [illegible] τοῦ [illegible] καὶ [illegible] ἀνεκδιηγούμενος τὴν αὐτοῦ

Is. lix. 4

σοφίαν ῥητέον οἷ τὸ τοῦ Ἡσαΐου [illegible] καὶ τιτανοῦν ἀνομίαν, συνεκδίδοντος δὲ ἀπαρχὴ λόγου τὸ θεῖον τοῦ [illegible] ἀφεῖ μαθεῖν ἀπόστολε μόνον τὸν [illegible] λέγει τῷ Νῶε εἰς τὸν μετόπιν ὁ τοῦ [illegible] ἀντῷ [illegible] διαφωνοῦντος [illegible] καὶ [illegible] τοῦ [illegible] τῶν θεῶν τῶν [illegible] Βαλαὰμ, καὶ τὸν φιλόστοργον υἱὸν τοῦ Δαυὶδ τοιαῦτα [illegible] τῇ [illegible] καὶ τὸ [illegible] δὲ ἄλλοις [illegible] καὶ ὁ Νῶε [illegible] ἀνεμίστατο [illegible] Βαλαὰμ, ὁ τοῦ θεοῦ [illegible] ἐξεθέμενος, καθὼς εἴρηται τὸν υἱὸν δὲ τοῦ Δαυὶδ [illegible] τῇ [illegible] ἀλλὰ [illegible] ἀπολλῆξαι καὶ τὸ [illegible] [illegible] ὁ ῥητῶρ. Τοῦ μεγάλου φησὶ καὶ θαυμαστοῦ [illegible] τοῦ [illegible] ἐξ [illegible] αὐτοῦ θεοῦ ὑψηλοῦ καὶ ἀδιαστάτου [illegible] [illegible] τῶν [illegible] τοῦ Δαυὶδ καὶ [illegible] αὐτοῦ [illegible] καὶ [illegible]

doubtless able to requite him, should he be found to provoke him. But this was all the work of divine providence that was wisely establishing our cause by the mouth of our adversaries. For when these idol priests and Nachor crossed words, like another Barlaam, who, of old in the time of Balak, when purposing to curse Israel, loaded him with manifold blessings, so did Nachor mightily resist these unwise and unlearned wise men.

There sat the king upon his throne, his son beside him, as we have said. There beside him stood these unwise orators who had whetted their tongues like a sharp sword, to destroy truth, and who (as saith Esay) conceive mischief and bring forth iniquity. There were gathered innumerable multitudes, come to view the contest and see which side should carry off the victory. Then one of the orators, the most eminent of all his fellows, said unto Nachor, 'Art thou that Barlaam which hath so shamelessly and audaciously blasphemed our gods, and hath enmeshed our king's well beloved son in the net of error, and taught him to serve the Crucified?' Nachor answered, 'I am he, I am Barlaam, that, as thou sayest, doth set your gods at nought, but the king's son have I not enmeshed in error, but rather from error have I delivered him, and brought him to the true God.' The orator replied, 'When the great and marvellous men, who have discovered all knowledge of wisdom, do call them high and immortal gods, and when all the kings and honourable men upon earth do worship and adore them, how waggest thou tongue

μένων, πῶς αὐτὸς γλῶσσαν κατ' αὐτῶν κινεῖς, καὶ ὅλως ἀποθρασύνεσθαι τὰ τοιαῦτα τολμᾷς, Τίς δὲ ἡ ἀπόδειξις μὴ τούτους εἶναι θεούς, ἀλλὰ τὸν ἐσταυρωμένον, ὑπολαβὼν δὲ ὁ Ναχὼρ τὸν μὲν ῥητορα ἐκεῖνον οὐδόλως ἀποκρίσεως ἠξίωσε·

Acts xiii. 16 κατασείσας δὲ τῇ χειρι τὸ πλῆθος σιγᾶν, ἀνοιξας 239

Numb. xxii. 28, 2 Pet. ii. 16 το στομα αὐτοῦ, καθάπερ ὁ τοῦ Βαλαὰμ ὄνος, ἃ οὐ προέθετο εἰπεῖν ταῦτα λελάληκε· καὶ φησι πρὸς τὸν βασιλέα·

XXVII

Ἐγώ, βασιλεῦ, προνοίᾳ Θεοῦ ἦλθον εἰς τὸν

Cp 2 Macc. vii. 28 κόσμον· καὶ θεωρήσας τὸν οὐρανὸν καὶ γῆν καὶ θάλασσαν, ἥλιόν τε καὶ σελήνην καὶ τὰ λοιπά, ἐθαύμασα τὴν διακόσμησιν τούτων. ἰδὼν δὲ τὸν κόσμον καὶ τὰ ἐν αὐτῷ παντα, ὅτι κατὰ ἀνάγκην κινεῖται, συνῆκα τὸν κινοῦντα καὶ διακρατοῦντα εἶναι Θεον· πᾶν γὰρ τὸ κινοῦν ἰσχυρότερον τοῦ κινουμένου, καὶ τὸ διακρατοῦν ἰσχυρότερον τοῦ διακρατουμένου ἐστίν· αὐτον οὖν λέγω εἶναι Θεον τον συστησάμενον τὰ πάντα καὶ διακρατοῦντα, ἄναρχον καὶ ἄϊδιον, ἀθάνατον καὶ ἀπροσδεῆ, ἀνωτερον πάντων τῶν παθῶν καὶ ἐλαττωμάτων, ὀργῆς τε καὶ λήθης καὶ ἀγνοίας καὶ τῶν

Cp Col. ii. 17 λοιπῶν. δι' αὐτοῦ δὲ τὰ πάντα συνέστηκεν. οὐ

Acts xvii. 25 χρῄζει θυσίας καὶ σπονδῆς, οὐδὲ πάντων τῶν φαινομένων· πάντες δὲ αὐτοῦ χρῄζουσι.

Τούτων οὕτως εἰρημένων περὶ Θεοῦ, καθὼς ἐμὲ ἐχώρησε περὶ αὐτοῦ λέγειν, ἔλθωμεν καὶ ἐπὶ τὸ ἀνθρώπινον γένος, ὅπως ἴδωμεν τίνες αὐτῶν μετέχουσι τῆς ἀληθείας καὶ τίνες τῆς πλάνης. 240

against them, and, in brief, how durst thou be so mighty brazen-faced? What is the manner of thy proof that the Crucified is God, and these be none?' Then replied Nachor, disdaining even to answer the speaker. He beckoned with his hand to the multitude to keep silence, and opening his mouth, like Balaam's ass, spake that which he had not purposed to say, and thus addressed the king.

XXVII

Nachor beginneth his discourse (APOLOGY OF ARISTIDES)

'By the providence of God, O king, came I into the world; and when I contemplated heaven and earth and sea, the sun and moon, and the other heavenly bodies, I was led to marvel at their fair order. And, when I beheld the world and all that therein is, how it is moved by law, I understood that he who moveth and sustaineth it is God. That which moveth is ever stronger than that which is moved, and that which sustaineth is stronger than that which is sustained. Him therefore I call God, who constructed all things and sustaineth them, without beginning, without end, immortal, without want, above all passions, and failings, such as anger, forgetfulness, ignorance, and the like. By him all things consist. He hath no need of sacrifice, or drink offering, or of any of the things that we see, but all men have need of him.

Of idolaters, Jews and Christians

'Now that I have said thus much concerning God, according as he hath granted me to speak concerning himself, come we now to the human race, that we may know which of them partake of truth, and

φανερον γαρ εστιν ἡμιν ὦ βασιλευ ὅτι τριά γενη εισιν ανθρωπων εν τῳδε τῳ κοσμῳ· δυο μεν οι των παρ' ὑμιν λεγομενων θεων προσκυνηται, και Ἰουδαιοι, και Χριστιανοι· αὐτοι δε παλιν, οι τους πολλους σεβομενους θεους, εις τριά διαιρουνται γενη, Χαλδαιους τε και Ἕλληνας και Αιγυπτιους· αὐτοι γαρ γεγονασιν αρχηγοι και διδασκαλοι τοις λοιποις ἐθνεσι τῆς των πολυθεων θεων λατρειας και προσκυνησεως· ἰδωμεν οὐν τινες τουτων μετεχουσι της αληθειας και τίνες τῆς πλανης.

Οι μεν γαρ Χαλδαιοι οι μη ειδοτες θεον, ἐπλανηθησαν οπισω των στοιχειων και ἠρξαντο σεβεσθαι την κτισιν παρα τον κτισαντα αυτους· ὁν και μορφωματα τινα ποιησαντες ονομασαν ἐστιν ἡλιον τε και σελην και των λοιπων στοιχειων ἡ φανεστερων, και, συγκλεισαντες ναοις, προσκυνουσι θεους καλουντες, οις και τηρουσιν ἀσβεστους ἱνα μη σβεσθωσιν ἱνα λῃστων· και ου συνηκαν ὅτι παν το τηρουν μειζον του τηρουμενου ἐστι, και ο ποιων μειζων ἐστι του ποιουμενου· ει γαρ ἠδυνατουτο οι θεοι αυτων περι της ἰδιας σωτηριας, πως ἀλλων σωτηριαν χαρισονται, πλανην οὐν μεγιστην πεπλανηθησαν οι Χαλδαιοι, σεβομενοι σιγηματα παρα και ἀνωφελη· και θαυμαζειν μοι ἐπερχεται, ὦ βασιλευ, πως οι λεγομενοι φιλοσοφοι αυτων ουδολως ἐνοησαν ὅτι και αυτα τα στοιχεια φθαρτα ἐστιν· ει δε τα στοιχεια φθαρτα ἐστι και ὑποπεσεμενα εστι ανανκῃ, πως ουκ θεοι, ει δε τα στοιχεια 241

Deut. I. 22

which of error. It is manifest to us, O king, that there are three races of men in this world: those that are worshippers of them whom ye call gods, and Jews, and Christians. And again those who serve many gods are divided into three races, Chaldeans, Greeks and Egyptians, for these are to the other nations the leaders and teachers of the service and worship of the gods whose name is legion. Let us therefore see which of these hold the truth, and which error.

Of idolaters, and first of the Chaldeans

'The Chaldeans, which knew not God, went astray after the elements and began to worship the creature rather than their Creator, and they made figures of these creatures and called them likenesses of heaven, and earth and sea, of sun and moon and of the other elements or luminaries. And they enclosed them in temples, and worship them under the title of gods, and guard them in safety lest they be stolen by robbers. They have not understood how that which guardeth is ever greater than that which is guarded, and that the maker is greater than the thing that is made; for, if the gods be unable to take care of themselves, how can they take care of others? Great then is the error that the Chaldeans have erred in worshipping lifeless and useless images. And I am moved to wonder, O king, how they, who are called philosophers among them, fail to understand that even the very elements are corruptible. But if the elements are corruptible and subject[1] to law, how are they gods? And if the elements

[1] At necessity (?).

οὐκ εἰσὶ θεοί, πῶς τὰ ἀγάλματα, ἃ γέγονεν εἰς τιμὴν αὐτῶν, θεοὶ ὑπαρχουσιν.

Ἔλθωμεν οὖν, ὦ βασιλεῦ, ἐπὶ αὐτὰ τὰ στοιχεῖα, ὅπως ἀποδείξωμεν περὶ αὐτῶν ὅτι οὐκ εἰσὶ θεοί, ἀλλὰ φθαρτὰ καὶ ἀλλοιουμενα, ἐκ τοῦ μὴ ὄντος παραχθεντα προσταγματι τοῦ ὄντως[1] Θεοῦ, ὃς ἐστιν ἄφθαρτός τε καὶ ἀναλλοιωτος καὶ ἀορατος· αὐτος δὲ πάντα ὁρᾷ, καὶ, καθως βουλεται, ἀλλοιοῖ καὶ μεταβαλλει. τί οὖν λέγω περὶ τῶν στοιχειων;

Οἱ νομιζοντες τὸν οὐρανὸν εἶναι θεον πλανῶνται. ὁρωμεν γὰρ αὐτον τρεπομενον καὶ κατὰ ἀνάγκην κινούμενον, καὶ ἐκ πολλων συνεστῶτα· διο καὶ κόσμος καλεῖται. κοσμος δὲ κατασκευη ἐστί τινος τεχνιτου· τὸ κατασκευασθὲν δε ἀρχην καὶ τέλος ἔχει. κινεῖται δὲ ὁ οὐρανὸς κατὰ ἀνάγκην συν τοις αὐτοῦ φωστῆρσι· τὰ γαρ ἄστρα ταξει καὶ διαστηματι φερομενα ἀπο σημείου εἰς σημεῖον, οἱ μὲν δυουσιν, οἱ δὲ ἀνατέλλουσι, καὶ κατὰ καιρους πορειαν ποιοῦνται τοῦ ἀποτελεῖν θερη καὶ χειμῶνας, καθα ἐπιτέτακται αὐτοῖς παρὰ τοῦ Θεοῦ, καὶ οὐ παραβαίνουσι τους ἰδιους ὅρους, κατὰ ἀπαραιτητον φυσεως ἀνάγκην, συν τῷ οὐρανῷ κόσμῳ. ὅθεν φανερον ἐστι μὴ εἶναι τον οὐρανον θεον ἀλλ' ἔργον Θεοῦ.

Οἱ δε νομίζοντες την γῆν εἶναι θεὰν ἐπλανηθησαν. ὁρωμεν γὰρ αὐτὴν ὑπὸ των ἀνθρωπων ὑβριζομένην καὶ κατακυριευομένην καὶ φυρομένην καὶ ἄχρηστον γινομενην. ἐαν γαρ ὀστηθῇ, γινεται νεκρά· ἐκ γὰρ τοῦ οστράκου φυεται οὐδεν. ἔτι

[1] ὄντως, Pamb. Coll. Camb. MS.

are not gods, how are the images, created to their honour, gods?

'Come we then, O king, to the elements themselves, that we may prove, concerning them, that they are not gods, but corruptible and changeable things, brought out of non-existence by the command of the existent God, who is incorruptible, and unchangeable, and invisible, but yet himself seeth all things, and, as he willeth, changeth and alteretn the same. What then must I say about the elements?

Neither the heaven nor the elements are gods.

'They, who ween that the Heaven is a god, are in error. For we see it turning and moving by law, and consisting of many parts, whence also it is called Cosmos. Now a "Cosmos" is the handiwork of some artificer, and that which is wrought by handiwork hath beginning and end. And the firmament is moved by law together with its luminaries. The stars are borne from Sign to Sign, each in his order and place; some rise, while others set; and they run their journey according to fixed seasons, to fulfil summer and winter, as it hath been ordained for them by God, nor do they transgress their proper bounds, according to the inexorable law of nature, in common with the heavenly firmament. Whence it is evident that the heaven is not a god, but only a work of God.

nor Earth,

'They again that think that the Earth is a goddess have gone astray. We behold it dishonoured, mastered, defiled and rendered useless by mankind. If it be baked by the sun, it becometh dead, for nothing groweth from a potsherd. And again, if it be soaked

[1] A play on the Greek word *Kosmos* which means (1) An orderly arrangement, (2) Universe.

δε και ἐὰν ἐπὶ πλέον βραχῇ, φθείρεται και αὐτὴ 442
και οι καρποι αὐτης κατεσθιεται δε ὑπο τε ἀνθρωπων και των λοιπων ζωων, αἵμασι φονευομενων μιαινεται, διορυσσεται, νεκρων θηκη γινεται σωματων τουτων οὕτως ὄντων, οὐκ ἐνδεχεται τὴν γῆν εἶναι θεὸν ἀλλ' ἔργον Θεοῦ εἰς χρησιν ἀνθρωπων.

Οι δε νομιζοντες τὸ ὕδωρ εἶναι θεον ἐπλανήθησαν. και αυτο γὰρ εἰς χρησιν των ανθρωπων γεγονε, και κατακυριευεται ὑπ' αυτῶν. μαινεται και φθειρεται, και ἀλλοιοῦται ἑψομενον και ἀλλασσομενον χρωμασι, καὶ ὑπο τοῦ κρυοῦς πηγνυμενον, και εἰς πάντων τῶν ἀκαθαρτων πλυσιν αγομενον. διο ἀδυνατον τὸ ὕδωρ εἶναι θεον ἀλλ' ἔργον Θεοῦ.

Οι δε νομιζοντες το πῦρ εἶναι θεον πλανῶνται και αὐτο γὰρ εἰς χρησιν ἐγενετο ἀνθρωπων και κατακυριευεται ὑπ' αυτῶν, περιφερομενον ἐκ τοπου εἰς τοπον εἰς ὕψησιν και ὄπτησιν παντοδαπῶν κρεων, ὅτι δε και νεκρῶν σωματων φθειρεται δε και κατὰ πολλους τροπους, ὑπο τῶν ἀνθρωπων σβεννυμενον. διο οὐκ ἐνδεχεται το πῦρ εἶναι θεον ἀλλ' ἔργον Θεοῦ.

Οι δε νομιζοντες τὴν τῶν ανεμων πνοὴν εἶναι θεὸν πλανῶνται. φανερον γαρ εστιν ὅτι δουλευει ἑτερῳ, και χαριν τῶν ἀνθρωπων κατασκευαζεται ὑπὸ τοῦ Θεοῦ προς μεταγωγὴν πλοιων καὶ συγκομιδὰς τῶν σιτιων, καὶ εἰς λοιπὰς αὐτῶν χρειας αὔξει τε και λήγει, κατ' ἐπιταγὴν Θεοῦ. διο οὐ νενομισται τὴν τῶν ανεμων πνοὴν εἶναι θεὸν ἀλλ' ἔργον Θεοῦ.

Οἱ δε νομιζοντες τον ἥλιον εἶναι θεὸν πλανῶν-

overmuch, it rotteth, fruit and all. It is trodden under foot of men and the residue of the beasts: it is polluted with the blood of the murdered, it is digged and made a grave for dead bodies. This being so, Earth can in no wise be a goddess, but only the work of God for the use of men.

nor Water.

'They that think that Water is a god have gone astray. It also hath been made for the use of men. It is under their lordship: it is polluted, and perisheth: it is altered by boiling, by dyeing, by congealment, or by being brought to the cleansing of defilement. Wherefore Water cannot be a god, but only the work of God.

nor Fire.

'They that think that Fire is a god are in error. It too was made for the use of men. It is subject to their lordship, being carried about from place to place, for the seething and roasting of all manner of meats, yea, and for the burning of dead corpses. Moreover it perisheth in divers ways, when it is quenched by mankind. Wherefore Fire cannot be a god, but only the work of God.

nor the breath of the Winds.

'They that think that the breath of the Winds is god are in error. This, as is evident, is subject to another, and hath been prepared by God, for the sake of mankind, for the carriage of ships, and the conveyance of victuals, and for other uses of men; and it riseth and falleth according to the ordinance of God. Wherefore it is not to be supposed that the breath of the Winds is a god, but only the work of God.

nor are the

'They that think that the Sun is a god are in

[illegible] 263

[illegible]

Οἱ δὲ λεγόμενοι τῶν ἀθέων εἶναι θεοὶ οὐκ εἰσὶν θεοὶ ἀλλ' ἔργα θεῶν.

Οἱ δὲ λεγόμενοι τῶν ἀθέων εἶναι θεοὶ οὐκ εἰσὶν θεοὶ ἀλλ' ἔργα θεῶν.

264

error. We see him moving and turning by law, and passing from Sign to Sign, setting and rising, to warm herbs and trees for the use of men, soaring power with the other stars, being much less than the heaven, and falling into eclipse and possessed of no sovranty of his own. Wherefore we may not consider that the Sun is a god, but only the work of God.

heavenly bodies gods —neither the Sun,

'They that think that the Moon is a goddess are in error. We behold her moving and turning by law, and passing from Sign to Sign, setting and rising for the use of men, lesser than the sun, waxing and waning, suffering eclipse. Wherefore we do not consider that the Moon is a goddess, but only the work of God.

nor the Moon

'They that think that Man is a god are in error. We see man moving by law, growing up, and waxing old, even against his will. Now he rejoiceth, now he grieveth, requiring meat and drink and raiment. Besides he is passionate, envious, lustful, fickle, and full of failings: and he perisheth in many a way, by the elements, by wild beasts, and by the death that ever awaiteth him. So man cannot be a god, but only the work of God. Great then is the error that the Chaldeans have erred in following their own lusts, for they worship corruptible elements and dead images, neither do they perceive that they are making gods of these.

Nor again may Man himself be a god

Ἐλθωμεν οὖν ἐπι τους Ἕλληνας, ἵνα ἴδωμεν εἰ τι φρονουσι περι θεοῦ· οἱ οὖν Ἕλληνες σοφοι λεγοντες εἶναι ἐμωρανθησαν χεῖρον των Χαλδαιων, παρεισαγοντες πολλους θεους γεγενῆσθαι, τους μεν ἀρρενας, τους δε θηλειας, παντοιων παθῶν και παντοδαπῶν δημιουργους ἀνομηματων. ὅθεν γελοῖα και μωρα και ἀσεβῆ παρεισηγαγον οι Ἕλληνες, βασιλεῖ ῥηματα, τους μη ὄντας προσαγορευοντες θεούς, κατά τας ἐπιθυμίας αὐτῶν τας πονηρας, ἵνα, τουτους συνηγορους ἔχοντες τῆς κακιας μοιχευωσιν, ἁρπαζωσι, φονευωσι, και τὰ πανδεινα ποιῶσιν. εἰ γαρ οι θεοι αὐτῶν τοιαῦτα ἐποιησαν, πως και αὐτοι οὐ τοιαῦτα πραξουσιν, ἐκ τούτων οὖν των ἐπιτηδευματων τῆς πλάνης συνεβη τους ἀνθρωπους πολέμους ἔχειν συχνους, και σφαγὰς και αἰχμαλωσιας πικρας· ἀλλὰ και καθ' ἕκαστον τῶν θεων αὐτων εἰ θελησωμεν ἐλθεῖν τῷ λογῳ, πολλην ὄψει την ἀτοπιαν.

Ὁ πρῶτος παρεισαγεται αὐτοῖς πρὸ πάντων θεος ὁ λεγομενος Κρονος, και τοντῳ θυουσι τὰ ἴδια τεκνα, ὃς ἰσχε παῖδας πολλους ἐκ τῆς Ρεας, και μανεις ἤσθιε τα ἴδια τέκνα. φασι δε τον Δια κόψαι αὐτοῦ τὰ αἰδοῖα και βαλεῖν εἰς την θαλασσαν, ὅθεν Ἀφροδιτην μυθευεται γεγενῆσθαι. δησας οὖν τον ἴδιον πατερα ὁ Ζευς ἔβαλεν εἰς τον Ταρταρον. ὁρᾷς τὴν πλανην και ἀσέλγειαν ἣν παρεισαγουσι κατα τοῦ θεοῦ αὐτῶν, ἐνδεχεται οὖν θεον εἶναι δεσμων και ἀποκοπον, ὦ τῆς ἀνοιας· τίς τῶν νοῦν ἐχόντων ταῦτα φησειεν.

Δεύτερος παρεισαγεται ὁ Ζευς, ὃν φασι βασιλεῦσαι τῶν θεῶν αὐτῶν, και μεταμορφουσθαι εἰς

Ср. Βαρ. 1. 22

945

Of the Greeks and their strange gods

'Now come we to the Greeks that we may see whether they have any understanding concerning God. The Greeks, then, professing themselves to be wise, fell into greater folly than the Chaldeans, alleging the existence of many gods, some male, others female creators of all passions and sins of every kind. Wherefore the Greeks, O king, introduced an absurd, foolish and ungodly fashion of talk, calling them gods that were not, according to their own evil passions, that, having these gods for advocates of their wickedness, they might commit adultery, theft, murder and all manner of iniquity. For if their gods did so, how should they not themselves do the like? Therefore from these practices of error it came to pass that men suffered frequent wars and slaughters and cruel captivities. But if now we choose to pass in review each one of these gods, what a strange sight shalt thou see!

Of Kronos.

'First and foremost they introduce the god whom they call Kronos, and to him they sacrifice their own children, to him who had many sons by Rhea, and in a fit of madness ate his own children. And they say that Zeus cut off his privy parts, and cast them into the sea, whence, as fable telleth, was born Aphrodite. So Zeus bound his own father and cast him into Tartarus. Dost thou mark the delusion of lasciviousness that they allege against their gods? Is it possible then that one who was prisoner and mutilated should be a god? What folly? What man in his senses could admit it?

Of Zeus.

'Next they introduce Zeus, who, they say, is the king of the gods, and took the shape of animals, that

ζῷα, ὅπως μοιχεύσῃ θνητὰς γυναῖκας. παρεισάγουσι γὰρ τοῦτον μεταμορφούμενον εἰς ταῦρον πρὸς Εὐρώπην, καὶ εἰς χρυσὸν πρὸς Δανάην, καὶ εἰς κύκνον πρὸς Λήδαν, καὶ εἰς σατυρον πρὸς Ἀντιόπην, καὶ εἰς περαυνὸν πρὸς Σεμέλην· εἶτα γενέσθαι ἐκ τούτων τέκνα πολλά, Διόνυσον, καὶ Ζήθον καὶ Ἀμφιονα, καὶ Ἡρακλῆν, καὶ Ἀπόλλωνα καὶ Ἄρτεμιν, καὶ Περσέα, Κάστορά τε καὶ Ἑλένην καὶ Πολυδευκην, καὶ Μίνωα, καὶ Ῥαδάμανθον, καὶ Σαρπηδόνα, καὶ τὰς ἐννέα θυγατέρας 246
ἃς προσηγόρευσαν Μούσας.

Εἶθ' οὕτως παρεισάγουσι τὰ κατὰ τὸν Γανυμήδην· συνέβη οὖν, βασιλεῦ, τοῖς ἀνθρώποις μιμεῖσθαι ταυτα πάντα, καὶ γίνεσθαι μοιχοὺς καὶ ἀρρενομανεῖς, καὶ ἄλλων δεινῶν ἔργων ἐργατας, κατὰ μίμησιν τοῦ θεοῦ αὐτῶν. πῶς οὖν ἐνδέχεται θεον εἶναι μοιχὸν ἢ ἀνδροβάτην ἢ πατροκτόνον,

Σὺν τούτῳ δὲ καὶ Ἥφαιστόν τινα παρεισάγουσι θεὸν εἶναι, καὶ τοῦτον χωλόν, καὶ κρατοῦντα σφῦραν καὶ πυρόλαβον, καὶ χαλκεύοντα χαριν τροφῆς· ἆρα ἐπιδεής ἐστιν ὅπερ οὐκ ἐνδέχεται θεὸν εἶναι χωλὸν καὶ προσδεόμενον ἀνθρώπων.

Εἶτα τὸν Ἑρμῆν παρεισάγουσι θεὸν εἶναι ἐπιθυμητὴν καὶ κλέπτην καὶ πλεονέκτην καὶ μάγον, καὶ κυλλὸν καὶ λογων ἑρμηνευτήν· ὅπερ οὐκ ἐνδέχεται θεὸν εἶναι τοιοῦτον.

Τὸν δὲ Ἀσκληπιὸν παρεισάγουσι θεὸν εἶναι, ἰατρὸν ὄντα καὶ κατασκευάζοντα φάρμακα καὶ σύνθεσιν ἐμπλάστρων, χαριν τροφῆς (ἐπενδὴς γὰρ ἦν), ὕστερον δὲ κεραυνοῦσθαι αὐτὸν ὑπὸ τοῦ

he might defile mortal women. They show him transformed into a bull, for Europa, into gold, for Danae, into a swan, for Leda, into a satyr, for Antiope, and into a thunder-bolt, for Semele. Then of these were born many children, Dionysus, Zethus, Amphion, Herakles, Apollo, Artemis, Perseus, Castor, Helen, Polydeukes, Minos, Rhadamanthos, Sarpedon, and the nine daughters whom they call the Muses.

'In like manner they introduce the story of Ganymede. And so befel it, O king, that men imitated them in many ways, and became adulterers, and defilers of themselves with mankind, and doers of other monstrous deeds, in imitation of their gods. How then can an adulterer, one that defileth himself by unnatural lust, a slayer of his father be a god?

'With Zeus also they represent one Hephaestus as a god, and him lame, holding hammer and fire-tongs, and working as a copper-smith for hire. So it appeareth that he is needy. But it is impossible for one who is lame and wanteth men's aid to be a God. of Hephaestus.

'After him, they represent as a god Hermes, a lusty fellow, a thief, and a covetous, a sorcerer, bow-legged, and an interpreter of speech. It is impossible for such an one to be a God. of Hermes.

'They also exhibit Asklepius as god, a physician, a maker of medicines, a compounder of plasters for his livelihood (for he is a needy wight), and in the end, they say that he was struck by Zeus with a thunder- of Asklepius.

Διόν δὲ Τυνδάρεων Λακεδαιμόνιον εἶναι καὶ ἀποθανεῖν· εἰ δὲ Ἀσκληπιὸς θεὸς ἦν καὶ κεραυνωθεὶς οὐκ ἠδυνήθη ἑαυτῷ βοηθῆσαι, πῶς ἄλλοις βοηθήσει;

Ἄρης δὲ παραδίδοται θεὸς εἶναι πολεμιστὴς καὶ ζηλωτὴς καὶ ἀνελεήμων θρασύτατος καὶ 247
ἑτέρων τινῶν· ἑτέρου δὲ αὐτὸν μοιχεύοντα τῆς Ἀφροδίτης δεθῆναι αὐτὸν ὑπὸ τοῦ πατρὸς Ἑρμοῦ καὶ ὑπὸ Ἡφαίστου· πῶς οὖν θεὸς ἔσται ὁ ἀνθρωπόμορφος καὶ πολεμιστὴς καὶ ἐπιβουλὸς καὶ μοιχός;

Τὸν δὲ Διονύσου παραδιδόμενοι θεὸν εἶναι, ὑπὸ τιτάνων δηχθέντα τοῦτον καὶ διασπασθέντα μέλη καὶ ἀποτεμόντα τοῦ τῶν ἄλλων γυναικῶν, καὶ μαινόμενον καὶ φεύγοντα· ἑτέρου δὲ αὐτὸν ἐφάγοντο ὑπὸ τῶν Τιτάνων· εἰ οὖν Διόνυσος ἐφάγοντο καὶ ἠδυνήθη ἑαυτῷ βοηθῆσαι, ἀλλὰ καὶ μαινόμενος ἦν καὶ μεθύων καὶ ἐρασθεὶς, πῶς ἂν εἴη θεός;

Τὸν δὲ Ἡρακλῆν παραδιδόμενοι μεθυσθῆναι καὶ μαινόμενον καὶ τὰ ἴδια τέκνα σφάξαι, εἶτα πυρὶ ἀναλωθῆναι καὶ οὕτως ἀποθανεῖν· πῶς δ' ἂν εἴη θεὸς μεθύων καὶ τεκνοκτόνος καὶ κατακαιόμενος ἢ πῶς ἄλλοις βοηθήσει, ἑαυτῷ βοηθῆσαι μὴ δυνηθείς;

Τὸν δὲ Ἀπόλλωνα παραδιδόμενοι θεὸν εἶναι ζηλωτὴν, ὅτι δὲ καὶ τόξον καὶ φαρέτραν κρατοῦντα, ποτὲ δὲ καὶ κιθάραν καὶ σκαλίδα,[1] καὶ μαστευόμενον τοὺς ἀνθρώποις χάριν μισθοῦ· ἆρα ἀνελεήμων ἔσται· ὅπερ οὐκ ἐνδέχεται θεὸν εἶναι ἄνευ καὶ ζηλωτὴν καὶ ἀπάρρητον.

And so an eleventh cent. MS at Wisbech; ἀνωλίβα, Paris [illegible] Leate or Lato?) Harl. [illegible] Boissonade suggests σκαλίδα.

bolt, because of Tyndareus, son of Lakedaemon, and thus perished. Now if Asklepius, though a god, when struck by a thunder-bolt, could not help himself, how can he help others?

'Ares is represented as a warlike god, emulous, and covetous of sheep and other things. But in the end they say he was taken in adultery with Aphrodite by the child Eros and Hephaestus and was bound by them. How then can the covetous, the warrior, the bondman and adulterer be a god? of Ares,

'Dionysus they show as a god, who leadeth nightly orgies, and teacheth drunkenness, and carrieth off his neighbours' wives, a madman and an exile, finally slain by the Titans. If then Dionysus was slain and unable to help himself, nay, further was a madman, a drunkard, and vagabond, how could he be a god? of Dionysus,

'Herakles, too, is represented as drunken and mad, as slaying his own children, then consuming with fire and thus dying. How then could a drunkard and slayer of his own children, burnt to death by fire, be a god? of Herakles,

'Apollo they represent as an emulous god, holding bow and quiver, and, at times, harp and flute, and prophesying to men for pay. Soothly he is needy but one that is needy and emulous, and a minstrel cannot be a god of Apollo,

Ἄρτεμιν δὲ παρεισάγουσιν ἀδελφὴν αὐτοῦ εἶναι, κυνηγὸν οὖσαν, καὶ τόξον ἔχειν μετὰ φαρετρᾶς, καὶ ταύτην σεμνύεσθαι κατὰ τὸν ὄρεσιν μόνην μετὰ τῶν κυνῶν ὅτιας θηρεύσει. Ἔλαφον ἢ [p. 248]
κάπρον· τοὺς οὖν δοκεῖ θεοὺς ἡ τοιαύτη γυνὴ καὶ κυνηγὸς καὶ σεμνομένη μετὰ τῶν κυνῶν.

Ἀφροδίτην δὲ λέγουσι καὶ αὐτὴν θεὰν εἶναι μοιχαλίδα· ποτὲ μὲν γὰρ ἔσχε μοιχὸν τὸν Ἄρεα· ποτὲ δὲ Ἀγχίσην· ποτὲ δὲ Ἄδωνιν οὕτινος καὶ τὸν θάνατον κλαίει, ζητοῦσα τὸν ἐρώμενον αὐτῆς· ἣν λέγουσιν καὶ εἰς Ἅιδου καταβαίνειν ὅπως ἐξαγάγοιμεν τὸν Ἄδωνιν ἀπὸ τῆς Περσεφόνης· εἶτα ἐν βασιλεῖ μαζόνα ταύτης ἀφροσύνης, θεὰν παρεισάγουσιν τὸν μοιχεύουσαν καὶ θρηνοῦσαν καὶ κλαίουσαν;

Ἄδωνιν δὲ παρεισάγουσι θεὸν εἶναι κυνηγόν, καὶ τοῦτον θείαν ἀποδαίνειν πληγὴν ὑπὸ τοῦ ὑὸς καὶ μὴ δυνηθέντα βοηθῆσαι τῇ τελευταίᾳ δαιμόνῳ. Ποῖ οὖν τὸν ἀνθρώπων φρενοῖδα ποιήσεται ὁ μοιχὸς καὶ κυνηγὸς καὶ βοηθήσας;

Ταῦτα πάντα καὶ πολλὰ τοιαῦτα καὶ πολλῷ πλείω αἰσχρότερα καὶ πάντῃ παρεισάγουσιν οἱ Ἕλληνες βασιλεῖ περὶ τῶν θεῶν αὐτῶν· ἃ οὐτε λόγῳ θέμις, οὐτ' ἐν μύθοις ἄλλοις φέρειν· ἔθνη λαμβάνοντες οἱ δεδοικότες ἀφορμὴν ἀπὸ τῶν θεῶν αὐτῶν, ἐκρύπτοντο πάσας ἀνομίας καὶ ἀνελευθερίας καὶ ἀσέβειαν, κατεμιαίνοντες γῆν τε καὶ θάλασσαν ταῖς ἐκείνων αὐτῶν πράξεσιν.

Αἰνιττόμενοι δὲ, ἀπελπιζόμενοι καὶ ἀφοσιούμενοι [p. 249]
τούτοις ἔστιν, χείρω πάντων τῶν ἐθνῶν ἐνλαμβάνεσθαι· οὐ γὰρ προσέθεσαν τοῖς τῶν Χαλδαίων καὶ Ἑλλήνων σεβάσμασιν, ἀλλ' ὅτι καὶ ἄλογα

'Artemis, his sister, they represent as an huntress, with bow and quiver, ranging the mountains alone, with her hounds, in chase of stag or boar How can such an one, that is an huntress and a ranger with hounds, be a goddess? of Artemis,

'Of Aphrodite, adulteress though she be, they say that she is herself a goddess. Once she had for leman Ares, once Anchises, once Adonis, whose death she lamenteth, seeking her lost lover They say that she even descended into Hades to ransom Adonis from Persephone. Didst thou, O king ever see madness greater than this? They represent this weeping and wailing adulteress as a goddess. of Aphrodite,

'Adonis they show as an hunter god, violently killed by a boar tusk, and unable to help his own distress. How then shall he take thought for mankind, he the adulterer, the hunter who died a violent death? of Adonis

'All such tales, and many like them, and many wicked tales more shameful still, have the Greeks introduced O king, concerning their gods, tales, whereof it is unlawful to speak, or even to have them in remembrance. Hence men taking occasion from their gods, wrought all lawlessness, lasciviousness and ungodliness, polluting earth and air with their horrible deeds.

'But the Egyptians, more fatuous and foolish than they, have erred worse than any other nation. They were not satisfied with the idols worshipped by the Chaldeans and Greeks, but further introduced as gods brute beasts of land and water, and herbs Of the errors of the Egyptians,

ζῷα παρεισπεμπτοῦ θεοῦ εἶναι χρόαν τε καὶ ὀνόμα καὶ τὰ φυτὰ καὶ ἄνθη καὶ ἐπιπόθητον καὶ ἐπιθυμητὸν καὶ αὐξήσεως χώρον πάντων τῶν ἐθνῶν καὶ τῆς γῆς. ἀρχηθὲν γὰρ ἐπιδοῦναι τὸν Ἰσὰκ ἔχοντα ἀδελφὸν καὶ ἄκρον τὸν Θεόμορ. τὸν ἐφυγάτευε ὑπὸ τοῦ ἀδελφοῦ αὐτοῦ Τιφάνου καὶ διὰ τοῦτο φεύγει ὁ Ἰσὰκ μετὰ Πόνου τοῦ υἱοῦ αὐτοῦ εἰς Βηθλὲμ τῆς Συρίας. ζητοῦσα τὸν Θεόμορ, τίνας ἐρώτησα, διὰ τί ἔφυγεν ὁ Ἴδρις καὶ ἀπέστειλεν τὸν Τιφάνα. οὗτος οὖν ὁ Ἰσὰκ ἰσχύσας βοήθησε τῷ ἰδίῳ ἀδελφῷ καὶ υἱῷ. οὗτος ὁ Θεόμορ ἐφεύρεν μετὰ τοῦ Τιφάνου ἀδελφοῦ ἀντικαθεσθέντα αὐτοῦ. οὗτος Τιφάνος ὁ ἀδελφὸς τοῦ ἀποκλίνοντος τοῦ Ἴδρις καὶ τῆς Ἰσὰκ, ἐπιτρόπευε ἀνακαθέντα αὐτοῦ τοῦ θανάτου. καὶ ἐπὶ τούτοις ἀπεχωρεῖ τιμωρεῖται ἐκ τοῦ θεοῦ τοῦ τῶν ἀγγέλων λειτουργοῦντος ἐπιπόθητον.

Οὗτινες μετὰ ἐν τούτοις ἐπιπόθητοι ἢ τοῖς καὶ τοῖς ἐνδόξοις τῶν ἐθνῶν καὶ τὰ ἄλογα ζῷα τὰ παρεισπεμπτοῦ θεοῦ εἶναι. τίνες γὰρ αὐτῶν καὶ τὰ ἔθνεσι πρωτόστατοι τίνες δὲ τοῦ γένους ἕτεροι δὲ μόνοι καὶ τοῦ χωρίου ἄλλοι δὲ τοῦ κόσμου καὶ τοῦ κόσμου καὶ τοῦ τόπου καὶ τοῦ ἀστέρος καὶ ἄλλοι τοῦ ἀρουραίου. τίνες δὲ τοῦ ἀέρος καὶ τοῦ ὕδατος καὶ τοῦ λίθου καὶ τοῦ πέτρου, καὶ τοῦ δένδρου καὶ τοῦ ἀστέρος καὶ ἄλλοι τὸ ἀρωμάτων καὶ τὸ ἀκανθῶν καὶ ἀκανθῶν καὶ τὰ λοιπὰ ἐν φυσικῷ. καὶ ἐκ ἀνεξάστου τὰ τελειωτικὰ τῶν πάντων τούτων ὅτι εἰσὶν ἀχρεῖοι. ἀρκοῦντες γὰρ τοῖς θεοῖς αὐτῶν διὰ τῶν ἀνθρώπων ὑπὸ ἑτέρων ἀνθρώπων καὶ ἀπαρνοῦνται καὶ ἐφεύρεσιν καὶ

and trees, and were defiled in all madness and lasciviousness worse than all people upon earth. From the beginning they worshipped Isis, which had for her brother and husband that Osiris which was slain by his brother Typhon. And for this reason Isis fled with Horus her son to Byblos in Syria, seeking Osiris and bitterly wailing, until Horus was grown up and killed Typhon. Isis then was not able to help her own brother and husband; nor had Osiris, who was slain by Typhon, power to succour himself; nor had Typhon, who killed his brother and was himself destroyed by Horus and Isis, any resource to save himself from death. And yet, although famous for all these misadventures, these be they that were considered gods by the senseless Egyptians.

and of their animal gods

'The same people, not content therewith, nor with the rest of the idols of the heathen, also introduced brute beasts as gods. Some of them worshipped the sheep, some the goat, and others the calf and the hog; while certain of them worshipped the raven, the kite, the vulture, and the eagle. Others again worshipped the crocodile, and some the cat and dog, the wolf and ape, the dragon and serpent, and others the onion, garlic and thorns, and every other creature. And the poor fools do not perceive, concerning these things, that they have no power at all. Though they see their gods being devoured, burnt and killed by other men, and rotting

[illegible] ὅτι οὐκ εἰσὶ θεοί.

Πλάνης οὖν μεστοὶ [illegible] οἱ τε Λίνου [illegible] καὶ οἱ Λαλάνοι καὶ οἱ Ἕλληνες [illegible] παρεισαγόντες θεοὺς καὶ ἀποκλίνοντες αὐτοῖς [illegible] καὶ θεοποιοῦντες τὰ τυφλὰ καὶ ἀναισθήτα εἴδωλα καὶ θαυμάζοντες τῶν ἀνομάτων τῶν θεῶν αὐτῶν τὰς τῶν δημιουργῶν [illegible] καὶ πολλοὺς [illegible] τῶν τῶν χρόνων καὶ [illegible] καὶ χρονιζόντων [illegible] ὅτι οὐκ εἰσὶ θεοί. ἐπὶ γὰρ τῶν τῆς ἰδίας κτίσεως αὐτῶν [illegible] τῶν τῶν ἀνθρώπων [illegible] ἀλλ' οὐ τοιούτοι αὐτοὶ καὶ ὁ [illegible] φύσει τῶν τε Λαλάνων καὶ Ἑλλήνων καὶ Λινοῦ [illegible] θαλασσῶν τῶν τοιούτων αὐτῶν καὶ συγγραφῶν [illegible] τῶν τῶν αὐτῶν θεῶν μείζονες τοῦ [illegible] αὐτῶν ἐξαιλίψας καὶ [illegible] καὶ [illegible] τὸν τῶν τοῦ ἀνθρώπου [illegible] 251
[illegible] ἀλλὰ τῶν τοῦ τὰ μὴ [illegible] [illegible] ἔχει [illegible] τῶν [illegible] φύσει θεοὶ [illegible] καὶ [illegible] [illegible] τῶν μὴ φύσει τῶν θεῶν [illegible] θεοὶ θεοὶ [illegible] αὐτῶν [illegible] [illegible] δὲ ὁ θεὸς τῶν θεῶν [illegible] καὶ [illegible] καὶ [illegible] καὶ [illegible] μὴ φύσει [illegible] ἀλλὰ [illegible] [illegible] ἀνθρώπων [illegible] [illegible] φύσει θεοὶ [illegible] [illegible] τῶν τῶν θεῶν φυσικῶν.

Πῶς δὲ οὐ συνῆκαν οἱ τυφλοὶ καὶ λογικοὶ τῶν Ἑλλήνων ὅτι καὶ οἱ τοιοῦτοι θεοὶ [illegible] ὑπὸ

away, they cannot grasp the fact that they are no gods.

'Great, then, is the error that the Egyptians, the Chaldeans, and the Greeks have erred in introducing such gods as these, and making images thereof, and deifying dumb and senseless idols. I marvel how, when they behold their gods being sawn and chiselled by workmen's axes, growing old and dissolving through lapse of time, and molten in the pot, they never reflected concerning them that they are no gods. For when these skill not to work their own salvation, how can they take care of mankind? Nay, even the poets and philosophers among the Chaldeans, Greeks and Egyptians, although by their poems and histories they desired to glorify their people's gods, yet they rather revealed and exposed their shame before all men. If the body of a man, consisting of many parts, loseth not any of its proper members, but, having an unbroken union with all its members, is in harmony with itself, how in the nature of God shall there be such warfare and discord? For if the nature of the gods were one, then ought not one god to persecute, slay or injure another? But if the gods were persecuted by other gods, and slain and plundered and killed with thunder-stones, then is their nature no longer one, but their wills are divided, and are all mischievous so that not one among them is God. So it is manifest, O king, that all this history of the nature of the gods is error.

Of the general folly of idolatry

'Furthermore, how do the wise and eloquent among the Greeks fail to perceive that law givers themselves

He reproaches their gods

Op. Rom. vii. 1 τῶν ἰδίων νόμων, εἰ γὰρ οἱ νόμοι δίκαιοι εἰσιν, δίκαιοι πάντες οἱ θεοὶ αὐτῶν εἰσι, παρανομα ποιήσαντες ἀλληλοκτονίας καὶ φαρμακείας, καὶ μοιχείας καὶ κλοπὰς καὶ ἀποστεροῦσίας· εἰ δὲ καλῶς ἐπράξαν ταῦτα, οἱ νόμοι ἄρα δίκαιοι εἰσι· κατὰ τῶν θείων συντεθέντες νυνὶ δὲ οἱ νόμοι καλοὶ εἰσι καὶ δίκαιοι, τὰ καλὰ ἐπαινοῦντες καὶ τὰ κακὰ ἀπαγορεύοντες· τὰ δὲ ἔργα τῶν θεῶν αὐτῶν παρανομα· παρανομοι ἄρα οἱ θεοὶ αὐτῶν, καὶ ἔνοχοι πάντες θανάτου καὶ ἀσεβεῖς οἱ τοιοῦτοι θεοὶ τὰς παρεισαγόντες· εἰ μὲν γὰρ μυθικαὶ αἱ περὶ αὐτῶν ἱστορίαι, οὐδὲν εἰσιν, εἰ μὴ μῦνον λόγοι· εἰ δὲ φυσικαὶ, οὐκ ἔτι θεοὶ εἰσιν οἱ ταῦτα ποιήσαντες καὶ παθόντες· εἰ δὲ ἀλληγορικαὶ, μῦθοι εἰσι καὶ οὐκ ἄλλο τι· ἀποδείκνυται τοίνυν ὦ Βα- 232
σιλεῦ, ταῦτα πάντα τὰ πολύθεα σεβάσματα πλάσματα ὄντα καὶ ἀπώλειαν ὑπαρχειν· οὐ χρὴ οὖν θεοὺς ὀνομάζειν ὁρατοὺς καὶ μὴ ὁρωντας· ἀλλὰ τὸν ἀόρατον καὶ πάντας δημιουργήσαντα δεῖ σεβεσθαι Θεόν.

Ἐλθωμεν οὖν ὦ Βασιλεῦ καὶ ἐπὶ τοὺς Ἰουδαίους, ὅπως ἴδωμεν τι φρονοῦσι καὶ αὐτοὶ περὶ
Luke xx. 37 Θεοῦ· οὗτοι γὰρ, τοῦ Ἀβραὰμ ὄντες ἀπόγονοι καὶ Ἰσαὰκ τε καὶ Ἰακὼβ, παρῴκησαν εἰς Αἴγυπτον· ἐκεῖθεν δὲ ἐξήγαγεν αὐτοὺς ὁ Θεὸς ἐν χειρὶ
Ps. cxxxvi. 1 κραταιᾷ καὶ ἐν βραχίονι ὑψηλῷ διὰ Μωσέως τοῦ
Acts viii. 7 νομοθέτου αὐτῶν καὶ τέρασι πολλοῖς καὶ σημείοις ἐγνώρισεν αὐτοῖς τὴν ἑαυτοῦ δύναμιν. ἀλλ', ἀγνώμονες καὶ αὐτοὶ φανέντες καὶ ἄχρηστοι, πολλάκις ἐλατρευσαν τοῖς τῶν ἐθνῶν σεβάσμασι, καὶ
Mat. xxiii. 37 τοὺς ἀποσταλμένους πρὸς αὐτοὺς προφήτας καὶ δικαίους ἀπέκτειναν· εἶτα ἐκ εὐδοκήσεν ὁ Υἱὸς

are judged by their own laws? For if their laws are just then are their gods assuredly unjust, in that they have offended against law by murders, sorceries, adulteries, thefts and unnatural crimes. But, if they did well in so doing, then are their laws unjust, seeing that they have been framed in condemnation of the gods. But now the laws are good and just, because they encourage good and forbid evil, whereas the deeds of their gods offend against law. Their gods then are offenders against law, and all that introduce such gods as these are worthy of death and are ungodly. If the stories of the gods be myths, then are the gods mere words, but if the stories be natural then are they that wrought or endured such things no longer gods. If the stories be allegorical, then are the gods myths and nothing else. Therefore it hath been proven, O king, that all these idols, belonging to many gods, are works of error and destruction. So it is not meet to call those gods that are seen but cannot see, but it is right to worship as God him who is unseen and is the Maker of all mankind.

'Come we now, O king, to the Jews, that we may see what they also think concerning God. The Jews are the descendants of Abraham, Isaac and Jacob, and went once to sojourn in Egypt. From thence God brought them out with a mighty hand and stretched out arm by Moses their lawgiver, and with many miracles and signs made he known unto them his power. But, like the rest, these proved ungrateful and unprofitable, and often worshipped images of the heathen, and killed the prophets and righteous men that were sent unto them. Then, when it pleased

of the Jews

τοῦ Θεοῦ ἐλθεῖν ἐπὶ τῆς γῆς, ἐμπαροινήσαντες εἰς
Mk. xv. 1 αὐτόν, προέδωκαν Πιλάτῳ τῷ ἡγεμόνι τῶν Ρωμαίων καὶ σταυρῷ κατεδίκασαν, μὴ εἰδέσθαντες τὰς εὐεργεσίας αὐτοῦ, καὶ τὰ ἀναριθμήτα θαύματα ἅπερ ἐν αὐτοῖς εἰργάσατο. διὰ ἀπωλόντο τῇ ἰδίᾳ παρανομίᾳ. σέβονται γὰρ καὶ νῦν Θεὸν τὸν
Rom. x. 2 μόνον παντοκράτορα, ἀλλ' οὐ κατ' ἐπίγνωσιν τὸν γὰρ Χριστὸν ἀρνοῦνται τὸν Υἱὸν τοῦ Θεοῦ, καὶ εἰσὶ παρόμοιοι τοῖς ἔθνεσι, κἂν ἐγγίζειν πως τῇ ἀληθείᾳ δοκοῦσιν, ἧς ἑαυτοὺς ἐμακρύνασαν. ταῦτα περὶ τῶν Ἰουδαίων.

Οἱ δὲ Χριστιανοὶ γενεαλογοῦνται ἀπὸ τοῦ Κυρίου Ἰησοῦ Χριστοῦ. οὗτος δὲ ὁ Υἱὸς τοῦ
Cp. Luke i. 35, 36 Θεοῦ τοῦ ὑψίστου ὁμολογεῖται, ἐν Πνεύματι
Mat. i. 21 Ἁγίῳ ἀπ' οὐρανοῦ καταβὰς διὰ τὴν σωτηρίαν τῶν 253
Is. vii. 14 ἀνθρώπων, καὶ ἐκ Παρθένου ἁγίας γεννηθεὶς ἀσπόρως τε καὶ ἀφθόρως σαρκὰ ἀνέλαβε, καὶ ἀνέφανη ἀνθρώποις, ὅπως ἐκ τῆς πολυθέου πλάνης αὐτοὺς ἀνακαλέσηται. καὶ, τελέσας τὴν θαυμαστὴν αὐτοῦ οἰκονομίαν, διὰ σταυροῦ
Cp. John iii. 14 θανάτου ἐγεύσατο ἑκουσίᾳ βουλῇ κατ' οἰκονομίαν
1 Cor. xv. 4 μεγάλην· μετὰ δὲ τρεῖς ἡμέρας ἀνέβιω, καὶ εἰς
Acts i. 9, 10 οὐρανοὺς ἀνῆλθεν· οὗ τὸ πλέος τῆς παρουσίας
Cp. Thess. iv. 16–17 ἐκ τῆς παρ' αὐτοῖς καλουμένης εἰαγγελικῆς ἁγίας Γραφῆς ἔξεστί σοι γνῶναι, βασιλεῦ, ἐὰν ἐντύχῃς. οὗτος δωδεκὰ ἔσχε μαθητάς, οἳ, μετὰ τὴν ἐν οὐρανοῖς ἄνοδον αὐτοῦ, ἐξῆλθον εἰς τὰς ἐπαρχίας τῆς οἰκουμένης, καὶ ἐδίδαξαν τὴν ἐκεί-
St. Thomas νου μεγαλοσύνην· καθάπερ εἰς ἐξ αὐτῶν τὰς καθ' ἡμᾶς περιῆλθε χώρας, τὸ δόγμα κηρύττων τῆς ἀληθείας. ὅθεν οἱ εἰσέτι διακονοῦντες τῇ δικαιοσύνῃ τοῦ κηρύγματος αὐτῶν καλοῦνται

the Son of God to come on earth, they did shamefully entreat him and deliver him to Pilate the Roman governor and condemn him to the Cross regardless of his benefits, and the countless miracles that he had worked amongst them. Wherefore by their own lawlessness they perished. For though to this day they worship the One Omnipotent God, yet it is not according unto knowledge; for they deny Christ the Son of God and are like the heathen, although they seem to approach the truth from which they have estranged themselves. So much for the Jews.

As for the Christians, they trace their line from the Lord Jesus Christ. He is confessed to be the Son of the most high God who came down from heaven, by the Holy Ghost, for the salvation of mankind, and was born of a pure Virgin without seed of man, and without defilement, and took flesh, and appeared among men, that he might recall them from the error of worshipping many gods. When he had accomplished his marvelous dispensation, of his own free will by a mighty dispensation he tasted of death upon the Cross. But after three days he came to life again, and ascended into the heavens, the glory of whose coming thou mayest learn, O king, by the reading of the holy Scripture, which the Christians call the Gospel, whereof thou meet therewith. This Jesus had twelve disciples, who, after his ascent into the heavens, went out into all the kingdoms of the world telling of his greatness. Even so one of them visited our coasts, preaching the doctrine of truth, whence they who still serve the righteousness of his preaching are called Christians.

Χριστιανοί. καὶ οὗτοί εἰσιν οἱ ὑπὲρ πάντα τὰ ἔθνη τῆς γῆς εὑρόντες τὴν ἀλήθειαν· γινωσκουσι γὰρ τὸν Θεὸν, κτίστην καὶ δημιουργὸν τῶν ἁπάντων ἐν Υἱῷ μονογενεῖ καὶ Πνεύματι Ἁγίῳ, καὶ ἄλλον θεὸν πλὴν τούτου οὐ σέβονται. ἔχουσι τὰς ἐντολὰς αὐτοῦ τοῦ Κυρίου Ἰησοῦ Χριστοῦ ἐν ταῖς καρδίαις κεχαραγμένας, καὶ ταύτας φυλάττουσι, προσδοκῶντες ἀναστασιν νεκρῶν καὶ ζωὴν τοῦ μέλλοντος αἰῶνος· οὐ μοιχεύουσιν, οὐ πορνεύουσιν, οὐ ψευδομαρτυροῦσιν, οὐκ ἐπιθυμοῦσι τὰ ἀλλότρια, τιμῶσι πατέρα καὶ μητέρα, καὶ τοὺς πλησιον φιλουσι, δικαια κρινουσιν, ὅσα οὐ θέλουσιν αὐτοῖς γινεσθαι ἑτέρῳ οὐ ποιοῦσι, τοὺς ἀδικοῦντας αὐτους παρακαλοῦσι καὶ προσφιλεῖς αὐτους ἑαυτοῖς ποιοῦσι, τοὺς ἐχθρους εὐεργετεῖν σπουδάζουσι, πραεῖς εἰσι καὶ ἐπιεικεῖς, ἀπο πάσης συνουσιας ἀκομου καὶ ἀπὸ πάσης ἀκαθαρσιας ἐγκρατεύονται, χηραν οὐχ ὑπερο- 254
ρῶσιν, ὀρφανον οὐ λυποῦσιν· ὁ ἔχων τῷ μὴ ἔχοντι ἀφθονως ἐπιχορηγεῖ· ξενον ἐὰν ἴδωσιν, ὑπὸ στεγην εἰσαγουσι, καὶ χαιρουσιν ἐπ' αὐτῷ ὡς ἐπὶ ἀδελφῷ ἀληθινῷ· οὐ γὰρ κατὰ σάρκα ἀδελφους ἑαυτοὺς καλοῦσιν, ἀλλὰ κατὰ πνεῦμα. ἕτοιμοί εἰσιν ὑπὲρ Χριστοῦ τὰς ψυχὰς αὐτῶν προεσθαι· τὰ γαρ προσταγματα αὐτοῦ ἀσφαλῶς φυλαττουσιν, ὁσίως καὶ δικαίως ζῶντες, καθως Κύριος ὁ Θεὸς αὐτοῖς προσέταξεν, εὐχαριστοῦντες αὐτῷ κατὰ πᾶσαν ὥραν ἐν παντι, βρωματι καὶ ποτῷ καὶ τοῖς λοιποῖς ἀγαθοῖς. ὄντως οὖν αὕτη ἐστὶν ἡ ὁδος τῆς ἀληθειας, ἥτις τοὺς

And these are they who, above all the nations of the earth, have found the truth for they acknowledge God the Creator and Maker of all things in the only-begotten Son, and in the Holy Ghost, and other God than him they worship none. They have the commandments of the Lord Jesus Christ himself engraven on their hearts, and these they observe, looking for the resurrection of the dead and the life of the world to come. They neither commit adultery nor fornication, nor do they bear false witness, nor covet other men's goods they honour father and mother, and love their neighbours they give right judgement. They do not unto other that which they would not have done unto themselves. They comfort such as wrong them, and make friends of them they labour to do good to their enemies they are meek and gentle. They refrain themselves from all unlawful intercourse and all uncleanness. They despise not the widow, and grieve not the orphan. He that hath distributeth liberally to him that hath not. If they see a stranger, they bring him under their roof, and rejoice over him, as it were their own brother for they call themselves brethren, not after the flesh, but after the spirit For Christ his sake they are ready to lay down their lives they keep his commandments faithfully, living righteous and holy lives, as the Lord commanded them, giving him thanks every hour, for meat and drink and every blessing. Verily, then, this is the way of truth

and of chastity and purity of conversation

ὁδεύοντας αὐτὴν εἰς τὴν αἰώνιον χειραγωγεῖ βασιλείαν, τὴν ἐπηγγελμένην παρὰ Χριστοῦ ἐν τῇ μελλούσῃ ζωῇ.

Καὶ ἵνα γνῷς, βασιλεῦ, ὅτι οὐκ ἀπ' ἐμαυτοῦ ταῦτα λέγω, ταῖς Γραφαῖς ἐγκύψας τῶν Χριστιανῶν, εὑρήσεις οὐδὲν ἔξω τῆς ἀληθείας με λεγειν. καλῶς οὖν συνῆκεν ὁ υἱός σου, καὶ δικαίως ἐδιδάχθη λατρεύειν ζῶντι Θεῷ καὶ σωθῆναι εἰς τὸν μέλλοντα ἐπέρχεσθαι αἰῶνα. μεγάλα γὰρ καὶ θαυμαστὰ τὰ ὑπὸ τῶν Χριστιανῶν λεγομενα καὶ πραττόμενα· οὐ γὰρ ἀνθρώπων ῥήματα λαλοῦσιν, ἀλλὰ τὰ τοῦ Θεοῦ· τὰ δὲ λοιπὰ ἔθνη πλανῶνται καὶ πλανῶσιν ἑαυτούς· ὀδευοντες γὰρ ἐν σκότει προσρήσσονται ἑαυτοῖς ὡς μεθύοντες. ἕως ὧδε ὁ προς σέ μου λόγος, βασιλεῦ, ὁ ὑπὸ τῆς ἀληθείας ἐν τῷ νοί μου ὑπαγορευθείς· διὸ παυσάσθωσαν οἱ ἀνόητοί σου σοφοὶ ματαιολογοῦντες κατὰ τοῦ Κυρίου· συμφέρει γὰρ ὑμῖν Θεὸν κτίστην σέβεσθαι καὶ 256
τὰ ἄφθαρτα αὐτοῦ ἀναστίζεσθαι ῥήματα, ἵνα, κρίσιν ἐκφυγοντες καὶ τιμωρίαν, ζωῆς ἀνωλέθρου δειχθειητε κληρονόμοι.

XXVIII

Ταῦτα ὡς διεξῆλθεν ὁ Ναχώρ, ὁ μὲν βασιλεὺς τῷ θυμῷ ἠλλοιοῦτο· οἱ δὲ ῥήτορες αὐτοῦ καὶ νεωκόροι ἄφωνοι ἵσταντο, μὴ δυνάμενοι ἀντιλέγειν ἀλλ' ἢ σαθρά τινα καὶ οὐδαμινὰ λογίδια· ὁ δὲ τοῦ βασιλέως υἱὸς ἠγαλλιᾶτο τῷ πνεύματι, καὶ φαιδρῷ τῷ προσώπῳ ἐδόξαζε τὸν Κύριον,

which leadeth its wayfarers unto the eternal kingdom promised by Christ in the life to come.

The Christians alone hold the truth

'And that thou mayest know, O king, that I speak nought of myself,[1] look thou into the writings of the Christians, and thou shalt find that I speak nothing but the truth. Well, therefore, hath thy son understood it, and rightly hath he been taught to serve the living God, and to be saved for the world to come. Great and marvellous are the things spoken and wrought by the Christians, because they speak not the words of men but the words of God. But all other nations are deceived, and deceive themselves. Walking in darkness they stagger one against another like drunken men. This is the end of my speech spoken unto thee, O king, prompted by the truth that is in my mind. Wherefore let thy foolish wise-acres refrain from babbling idly against the Lord; for it is profitable to you to worship God the Creator, and hearken to his incorruptible sayings, in order that ye may escape judgement and punishment, and be found partakers of deathless life.'

XXVIII

Ioasaph rejoiceth at Nachor's speech

When Nachor had fully delivered this oration, the king changed countenance for very anger, and his orators and temple-keepers stood speechless, having nothing but a few weak and rotten shreds of argument in reply. But the king's son rejoiced in spirit and with glad countenance magnified the Lord, who

[1] It was the Apology of Aristides, written circa A.D. 125. See the Introduction.

τον ἐξ ἀπόρου πόρον διδόντα τοῖς πεποιθόσιν ἐπ' αὐτόν, ὃς καὶ διὰ τοῦ πολέμου καὶ ἐχθροῦ τὴν ἀλήθειαν ἐκράτυνε καὶ ὁ τῆς πλάνης ἔξαρχος συνήγορος τοῦ ὀρθοῦ λόγου ἐδείκνυτο.

Ὁ μέντοι βασιλεύς, καίπερ δεινῶς ὀργιζόμενος τῷ Ναχωρ, οὐδὲν ὅμως ἐργασασθαι κακὸν εἰς αὐτὸν ἠδύνατο διὰ τὸ προλεχθὲν ἐπὶ πάντων θεσπισμα, ἀδεῶς αὐτὸν λέγειν ὑπερ τῶν Χριστιανῶν προτρεπόμενον πολλὰ δὲ αὐτος ἀντιλέγων ὑπεμιμνησκε δι' αἰνιγμάτων ὑπεκδοῦναι τῆς ἐκστασεως καὶ ἡττηθηναι τῇ διαλεξει τῶν ῥητορων ὁ δὲ μειζόνως ὑπερισχυε, διαλύων πάσας αὐτῶν τὰς προτασεις καὶ συλλογισμους, καὶ ἐλεγχων τὸ ἀπατηλον τῆς πλάνης σχεδον δὲ μέχρις ἑσπέρας παραταθείσης τῆς διαλέξεως, ἐκέλευσεν ὁ βασιλεὺς διαλυθηναι τὸ συνέδριον, ὡς τῇ ἐπιούσῃ βουλόμενος αὖθις περὶ τούτου διασκέψασθαι.

Ὁ δε υἱος ἔφη τῷ βασιλεῖ Ὡς ἐν ἀρχῇ δικαίαν ἐκέλευσας κρίσιν γενεσθαι, δέσποτα, δικαιοσύνην καὶ τῷ τέλει ἐπιθες, τῶν δυο τὸ ἕτερον ποιῶν ἢ τον ἐμὸν διδάσκαλον ἐπίτρεψον μεῖναι μετ' ἐμοῦ τῇ νυκτι ταυτῃ, ὡς ομοῦ διασκε- 256
ψωμεθα περι ὧν χρὴ τὴν αὔριον λαλῆσαι τοῖς πολεμοῦσιν ἡμᾶς, τους σοὺς δε πάλιν σὺ μεθ' ἑαυτοῦ λαβὼν τὰ εἰκοτα μελετησατε καθως βουλεσθε· ἢ, τοὺς σοὺς ἐμοὶ παραχωρήσας τῇ νυκτὶ ταύτῃ, λαβε τὸν ἐμον προς ἑαυτον. εἰ δὲ ἀμφοτεροι ὦσι παρὰ σοί, ὁ μὲν ἐμὸς ἐν θλίψει καὶ φοβῳ οἱ δε σοι ἐν χαρᾷ καὶ ἀνέσει, οὔ μοι δοκεῖ δικαίαν εἶναι κρίσιν, ἀλλὰ δυναστείαν τῆς ἐξουσιας καὶ παράβασιν τῶν συνθηκῶν. ἡττηθεις

had made a path where no path was for them that trusted in him who by the mouth of a foreman and enemy was establishing the truth and the reader of error had proved a defender of the right cause.

But the king, though furiously enraged with Nachor, was nevertheless unable to do him any [illegible] mischief because of the proclamation already read before all, wherein he urged him to plead without fear in behalf of the Christians. So he himself made answer in many words and by dark speeches hinted that Nachor should relax his resistance and be worsted by the argument of the orators. But Nachor the more mightily prevailed, tearing to pieces all their propositions and conclusions and exposing the fallacy of their error. After the debate had been prolonged thus well nigh eventide, the king dismissed the assembly, making as though he would renew the discussion on the morrow.

Then said Ioasaph to the king his father: As at the beginning, Sir, thou commandedst that the trial should be just, so too crown the end thereof with justice by doing one or other of these two things. Either allow my teacher to tarry with me to-night, that we may take counsel together as touching those things which we must say unto our adversaries to-morrow, and do thou in turn take those advisers unto thee, and do ye practise yourselves as ye will. Or else deliver the counsellors to me this night, and take mine to thyself. But if both sides be with thee, mine advocate in tribulation and fear, but thine in joy and refreshment, me thinketh it is not a fair trial, but a tyrannical misuse of power and a breaking of the covenants. The king, compelled to yield

δε ο Βασίλειος τῷ δόγματι τοῦ βήματος τοῦ σοφοῦ αὐτοῦ καὶ ἱερέως πρὸς ἑαυτὸν καλέσαντος, τοῦ Λαχανᾶ παραχωρεῖ τῷ υἱῷ, Ὁπόσον ὅτι κεκτήμενος δεῖ· αὐτὸς καὶ φυλάττειν τὰ ἀμελεστήματα δοκῶν

Ἀπερχεται τοίνυν ὁ τοῦ Βασιλείου υἱὸς εἰς τὰ ἰδιοῦ πάλαιον ἔστερ τις Ὀλυμπιονίκης τὸν ἀντίπαλον κρατήσας, ἔχων μεθ' ἑαυτοῦ τὸν Λαχανᾶ· καὶ κατὰ μόνας καλέσας αὐτὸν φησι· Μὴ νόμιζε καθόλου ἐμὲ τὰ κατὰ σὲ εἶδα γὰρ σε φανείσαν μοι τὸν θειότατον εἶναι Βασίλειον, ἀλλὰ Λαχανᾶ τὸν ἀστρολόγον· καὶ βαλόμενός σου δέδοξεν ὑμῖν τοιαύτην ὑποκρίθηναι ὑπόκρισιν καὶ τοσαύτην ἀπάτησιν τοῦ σοφοῦ περιβάλλειν με μέσῃ ἡμέρᾳ ὑπὸ λύχνου ἐξόμνυμι αὐτὸν τοιοῦτον

Κ. ΧΙΙΙΙ. ἀλλὰ πάλιν ὁ λόγος ἀξίωσε· ὅτι Καυσία μόνον μάτοια τοῦτο. τὸ μὲν οὖν ἀθύμημα τοῦτο καὶ βοήθημα ἐμὸν δοκεῖν ἦν καὶ πάντα ἀφοῦν· τὸ δὲ δόγμα ὁ ἀρχαῖος πάσης ἐστὶ συνόδου πάντα ρωμαῖον· διὸ χαίρω, Λαχανᾶ· καὶ σπουδὴν πολλὴν γὰρ σοι χαίρειν ἀκούσαν· ὅτι σύνεστορας 187 σήμερον τὴν ἀλήθειαν γνῶναι καὶ σὺν ἀμφοῖν τὰ χαλεπὰ σοῦ λόγου μόνου καὶ ὑποκρίσεσι δόλῳ· ἀλλὰ τῶν πολλῶν μᾶλλον ἐξεπύθοντο πολὺ σμάτων τῶν πλάνων τῶν ψευδωνύμων διδασκάλων θεοῦ καὶ τὸν ἀλήθειαν τῶν Χριστιανικῶν δογμάτων κρατύνω· ἐγὼ δὲ ἐπιτιθέμενος σφάγιον σε μετ' ἐμοῦ δοκεῖν δοκεῖ· ἵνα μὴ κατὰ μόνας ὁ Βασίλειος καθῶν σε τιμωρήσεται· ὅθ' ὃ ἐν τὰ κατὰ θύμα αὐτῷ ἐφθέγξω, καὶ ἵνα τὴν χάριν ταύτην, ἣν σήμερον ἀρτίως ἀντιμισθῶμαι τὶς δὲ ἡ ἀντιμισθία τὰ ὑποδείξω σοι ἀκόλουθα τῆς πα-

by the gracefulness of this speech took his wisemen and priests to himself, and delivered Nachor to his son, still having hopes of him and thinking fit to keep his agreement.

The king's son, therefore, departed unto his own palace, like a conqueror in the Olympic games, and with him went Nachor. When alone, the prince called him and said, 'Think not that I am ignorant of thy tale, for I wot, of a surety, that thou art not saintly Barlaam, but Nachor the astrologer, and I marvel how it seemed thee good to act this play, and to think that thou couldest so dull my sight at mid-day, that I should mistake a wolf for a sheep. But well chanteth the proverb, "The heart of a fool will conceive folly." So this your device and counsel was stale and utterly senseless, but the work that thou hast accomplished is full of wisdom. Wherefore, rejoice, Nachor, and be exceeding glad. I render thee many thanks, that thou hast been to-day advocate of the truth, and hast not polluted thy lips with foul words and crafty simulation, but hast rather cleansed them from many defilements, and thoroughly proven the error of the gods, as they be wrongly called, and hast established the truth of the Christian faith. I have been serious to bring thee hither to me for two reasons; that the king might not privily seize and punish thee, because thou spakest not after his heart, and next that I might recompense thee for the favour that thou hast done me to-day. And what is my recompense for thee? To show

Transports Nachor to his own palace.

[illegible] ὁδὸν καὶ ἀληθινὸς ἦν ἔλεγεν ἐκεῖνος ὁ τὴν πορείαν δὲ τὴν εἰς αὐτὸν καὶ ἀστεῖον τρόπον ἦν ἐν αὐτῷ· ἀλλ' εἰδέναι κατὰ [illegible], εἰς φύσεις βασιλείας καὶ ἀρχαῖς ἀνομίας ἐκείνου καταπαρασκευάσας· ἐκεῖνος εἶν ὁ Λόγος. εἰκότως δὲ καὶ προδιωρίσθαι τὸν Λόγον μόνον καὶ τὸν τῶν αὐτῷ ἐρωτόμενον ζῆν κεφάλαιον, τὸν ὑπὲρ τοῦ τούτων καὶ φθειρομένου ὑπερίσχυν· οὐ γὰρ τὸν πάντα ζῆν ἀμαρτίαν ἀλλὰ θνητὸν ἐν αὐτῷ λέγειν ἐστὶν οὕτω καθὼς καὶ οἱ τρὸ καὶ πάντες. Καὶ ὅνειν ἐστὶ, οἱ τὸν βασιλεῖ φόβον τὸν ἀρχαῖον ἀνιφέρομεν ἀκολουθεῖν καὶ ἔτον ἀρχὴν ἐκείνα καὶ ἀπαστοῦσιν τὸν ἔτον ἐστὶ καὶ μὴ ἀνορρίψῃς τοῦτον ἀκόλουθον ἀδίκῃ τὴν ἀνοθείαν.

Ὁ Λόγος τοῦτον ἀπαγγείλας τὸν ψυχὴν ἐπὶ τοῖς λόγοις τούτοις ἔφη· Καλῶς εἶπας ὁ βασιλεῖ καλῶς· οὐκ γὰρ ἀστεῖον τὸν ἀληθινὸν καὶ ἀφανῆ θεὸν ἐν οἷ τὰ πάντα γέγονε καὶ τὸν μέλλοντα κρίνειν ἀνιστάμενα ἀπὸ νεκρῶν Ἰησοῦν Χριστὸν ὀνόματι τούτῳ ἀκούειν· ἀλλ' ἡ ἀστεῖα ἀνοθεία καὶ ἡ τοῦ πολλοῦ ἐπιστήμη ἐπιστρέψει τοὺς ὀφθαλμοὺς ἐπιφάνειαν τῆς καρδίας μου καὶ ἀκούσαι θεῖε ἀπροσχόντως μου τὸν λόγον· νῦν δὲ ἐπεὶ τῷ ῥήματι σου τὸ κάλλιστα τὸ ζοφοῦν ἀνοιγμῶν τὸν φῶς προσδοκῶμεν τὸν τοῦ ἀπόστολον Κύριον Ἰησοῦν ἐλθεῖν με, καὶ θέλω ἀκούσῃ μετανοῆσαι τὸν ἀστοῦν δεῖξον καὶ ἀπὸ σήμερον ἐν καὶ ἀνωνύμου δόξῃ μου ἀφοῦ γενέσθαι τὸν ψιλῶν βασιλέων μου πτωχεύσαντα ἐν ἐν γνώσει καὶ ἀγνοίᾳ ἡμάρτον ἐκείνοις καὶ μέχρι τούτου μου τὴν πλείστα καὶ πολλά.

Ταῦτα ἐκ θεοῦ ὁ τοῦ βασιλέως υἱὸς εἶδον

thee how to turn from the evil and slippery road which thou hast trodden until now and to journey along the straight and saving pathway which thou hast avoided, not in ignorance, but by wilful wrong doing, throwing thyself into depths and precipices of iniquity. Understand then, Nachor, man of understanding as thou art, and be thou zealous to gain Christ only, and the life that is hid with him, and despise this fleeting and corruptible world. Thou shalt not live for ever, but, being mortal, shalt depart hence ere long even as all that have been before thee. And wo betide thee if, with the heavy load of sin on thy shoulders, thou depart thither where there is righteous judgement and recompense for thy works, and cast it not off, while it is easy to rid thyself thereof!'

and blameth [illegible] thus speaketh

Pricked at heart by these words, spake Nachor, 'Well said! Sir prince, well said. I do know the true and very God, by whom all things were made, and I wot of the judgement to come having heard thereof from many texts of the Scriptures. But evil habit and the insolence of the ancient supplanter hath blinded the eyes of my heart, and shed a thick darkness over my reason. But now, at thy word I will cast away the veil of gloom, and run unto the light of the countenance of the Lord. May be, he will have mercy on me, and will open a door of repentance to his wicked and rebellious servant, even if it seem impossible to me that my sins, which are heavier than the sand, be forgiven, sins, which, wittingly or unwittingly, I have sinned from childhood upwards to this my hoary age.'

So he is [illegible] heart and [illegible] of his sins

When the king's son heard these words, im-

Ioasaph [illegible]

μαστα μυστηρια ταῦτα, μενοις ἐν τῇ καλῇ ὁμολογιᾳ μεχρι τελους, και μηδεις ταυτην χρονος ἡ τροπος τῆς σης εκτεμοι καρδιας· ἐγω δε πορευσομαι εξ αυτης την εμην ζωτικην σωτηριαν και δια μετανοιας τον Θεον εξιλεωσομενος ἐν παρωργισα. ουκ ἐτι γαρ το τοῦ Βασιλεως ὑψωμαι προσωπον, ει συ μονον θελησειας· περιχαρης δε γενομενος ο του Βασιλεως υιος και ασμενος τον λογον δεξαμενος, περιλαβων αυτον κατεφιλει, και ἐντευκτικος προς τον Θεον ευξαμενος εκπεμπει τοῦ παλατιου.

Ἐξελθων δε ὁ Ναχωρ κατανενυγμενος τῆν ψυχην, ἐπι την Βαθυτατην ἀλλεται εις Πλαφοε ἐρημον, και μοναχου τινος, ιερωσυνης περιεμενου αξιαν, καταλαμβανει σπηλαιον, ὁθεν ἐκειρυττετο ἐκεινος δια τον ἐπικειμενον φοβον· τουτῳ δε θερμοτατα προσπιπτει, πλυνει τους ποδας δακρυσι, την ποτε μιμουμενος πορνην, και το θειον ἐξαιτειται Βαπτισμα· ὁ τουτου ἀρατις, θειας ὡν χαριτος πεπληρωμενος, ἡσθη τε λιαν, και παραχρημα, ὡσπερ ἐθος κατηχησας αυτον, δι ημερων ουκ ολιγων τελειοι τῳ Βαπτισματι εις ὀνομα του Πατρος και τοῦ Υιου και τοῦ Ἁγιου Πνευματος· ἐμεινε δε Ναχωρ μετ' αυτοῦ μετανοων επι ἐφ' οἷς ἡμαρτε, και ευλογων τον Θεον τον μη βουλομενον απολεσθαι τινα, αλλα παντων την ἐπιστροφην ἐκδεχομενον και μετανοουντας φιλανθρωπως δεχομενον.

Ἐνθεν δε μαθων τα κατα τον Ναχωρ ὁ Βασιλευς, και ἀπεγνωκει ἡς εἰχεν ἐλπιδος ἐπ' αυτῳ, ἰδων δε και τους κοφους αυτου και παραφρονας ρητορας οὐτως ἀκρατος ἡττη-

Luke vii. 37 38

time in thy good confession until the end, and may neither time nor tide ever pluck it out of thine heart.' For myself, I will depart straightway in search of my salvation, and will by penance pacify that God whom I have angered; for, except thou will it, I shall see the king's face no more.' Then was the prince exceeding glad, and joyfully heard his saying. And he embraced and kissed him affectionately, and, when he had prayed earnestly to God, he sent him forth from the palace.

So Nachor stepped forth with a contrite heart, and went bounding over the broad desert, like as doth an hart, and came to a den belonging to a monk that had attained to the dignity of the priesthood, and was hiding there for fear of the pressing danger. With a right warm heart knelt Nachor down before him, and washed his feet with his tears, like the harlot of old, and craved holy Baptism. The priest, full of heavenly grace, was passing glad, and did at once begin to instruct him, as the custom is, and after many days, perfected him with baptism in the name of the Father, and of the Son, and of the Holy Ghost. And Nachor abode with him, always repentant of his sins, and blessing that God who never willeth that any should perish, but receiveth all that turn again unto him, and lovingly accepteth the penitent.

and is baptized by an holy monk in the desert

Now on the morrow when the king heard what had befallen Nachor, he despaired of the hopes that he once had in him; and, seeing those wise and foolish orators of his mightily discomfited, he was at his

The king [illegible] with his spokesmen with [illegible] continually

καὶ αὐτὸν ἐπαθεν τραυθεὶς τὴν ψυχὴν ἕωστε θεῖν
Cant. v. 16 αὐτὸν ἐπαθεν τὸν ἔρωτα· τοῦτο δὲ ἐστὶν ὅλον
γλυκασμὸς καὶ ἐπιθυμία, καὶ ἀποσεσεν ἔφησε

Καὶ μετὰ τὸν ἐρχομένου τὸν διδασκάλου Βαρλαὰμ, καὶ τὸν ἐκείνου ἐπιστολίζομεν· Ἴσον ἕωστε τὴν ψυχὴν ἀθλίγετο καὶ ἕτως αὐτὸν ἴδω εφρουτίζω ἐπιμελέστατα, καὶ τοὺς λόγους αὐτοῦ
Ps. i. 3 ἐν τῇ καρδίᾳ περιφέρω ἀλήστους, ὅσους βύλω ἐν τοφιτεμένοις παρὰ τοῖς ψαλμῳδοῖς ἐδόσιν, ἀρδευόμενος ἀεὶ λόγοις καὶ ἀρετῶν πρόσεχον καρπούς τῷ Κύριῳ· πολλὰς γὰρ ψυχὰς τοῦ διαβόλου τρόπωσε ἀρετῶν καὶ τῷ Χριστῷ 222
προσήγαγε σεσωσμένας· πολλὰς γὰρ ἐκ αὐτῶν φοιτώντας λόγῳ ἀπήλαυνε σωτηρίου, ἐξ ὧν ἐκ ὀλίγου, τὴν πλάνην φεύγοντες τῷ σωτηρίῳ προσέρχοντο λόγῳ· ἄλλοι δὲ μάχαιρα τοῖς τοῦ βίου χαίρουσι κόπτει, τὴν ἀκάνθινον ἐπειδὴ πολλὰ πολλάκεις· αὐτὸς δὲ ἐγὼ ἐκ τοῦ καὶ καὶ πολλὰ καὶ τὴν φωνὴν Ὦ Κύριε λόγων Κύριε μου καὶ Βασιλεῦ, ὁ τὴν ἀνάπαυσιν τῷ ἐν τῷ κατάφυγον καὶ τὴν πλάνην ἀρωσθὲν ἀνάβαν μισθὸν ἄξιον τῷ θεραπόντι σοῦ Βαρλαὰμ, ἀλλ' ἐὰν μὲν τὴν πλανηθέντι σε ἐπιβείξῃ τὴν ὁδὸν τὴν ἀληθείας καὶ τὴν ζωὴν καὶ μὴ στέρησῃ με αὐθὶς ἰδεῖν τὸν ἐν σώματι ἄγγελον ἐκείνον· οὐ ἐκ ἔστιν
* Heb. xii. 28 ὁ κόσμος ἄξιος, καὶ σὺν αὐτῷ τελέσω τὰ λοιπὰ τῆς ζωῆς μου ἔτη, κατ' ἴχνος τῆς αὐτοῦ πολιτείας πορευόμενος, εὐαρεστήσω σοι τῷ θεῷ καὶ Δεσπότῃ.

wounded with love divine. For him he longed, who alone is to be longed for, who is all sweetness and desire and aspiration insatiable.

Of his desire once more to behold Barlaam.

Now, when he came to think upon his teacher Barlaam, and as in a mirror saw his life, his soul was enchanted with love, and he much occupied himself a-thinking how he might see him, and ever carrying his sayings in his heart, he was like the tree in the Psalms planted by the river side, unceasingly watered, and bringing forth unto the Lords his fruits in due season. Many were the souls that he delivered from the snares of the devil, and brought safely unto Christ, for many resorted unto him, and profited by his wholesome words. And not a few left the way of error, and ran toward the word of salvation, while others bade a long farewell to the concerns of the world, and came to the wrestling-school of the monastic life. He himself spent his time in prayers and fastings, and would often offer up this prayer, 'O Lord, my Lord and King, in whom I have trusted, to whom I have fled and been delivered from my error, render thou due recompense to Barlaam thy servant, because when I was in error, he pointed me to thee, who art the way of truth and life. Forbid me not to behold once more that angel in bodily shape, of whom the world is not worthy, but grant me in his company to finish the residue of my life, that, treading in the footsteps of his conversation, I may be well-pleasing to thee my God and Lord.'

XXIX

Κατ' ἐκεῖνο δὲ καιροῦ πανηγυρις ἦν τῶν ψευδωνύμων θεων δημοτελης ἐν τῇ πολει ἐκεινῃ. ἔδει δε τον Βασιλεα παρεῖναι τῇ ἑορτῇ και θυσιαν βασιλικῆ ταυτην κοσμησαι· ἀλλ' εἰδοτες οἱ νεωκοροι, ὁρωντες αυτον ἀμελῶς περι το σεβας αυτων και χλιαρῶς διακειμενον, μη ποτε ἀμελησεια τῆς ἐν τῳ ναῷ παρουσιας και στερηθειεν αυτοι τῆς διδομενης αὐτοις Βασιλικῆς δωρεας και των λοιπων προσοδων· ἀναστωντες 263
οὖν καταλαμβανουσιν ἄντρον ἐν βαθυτατῳ διακειμενον τῇ ἐρημῳ, ἔνθα κατωκει ἄνηρ τις μαγικαις σχολαζων τεχναις, και τῆς εἰδωλικῆς πλανης θερμοτατος ὑπαρχων προσκυνητης· ψευδας δυσμα αυτῷ· ὃν και ο Βασιλευς ἐτιμα διαφερωντως και φιλον ἡγεῖτο και διδασκαλον, διὰ τῆς αὐτοῦ λεγων μαντειας εὐθυνομενην προκοπτειν την αὐτοῦ Βασιλειαν· ως οὖν αυτον τοινυν οἱ μη ἱερεις των εἰδωλων ἀφικομενοι τουτον εἰς Βοηθειαν προσεκαλοῦντο· και τῆς ἐγγινομενης τῷ Βασιλεῖ των θεῶν καταγνωσεις δηλην ἐποιουν, οἷα τε ο τοῦ Βασιλεως ποιησαι υἱος, οἷα δε κατ' αυτῶν ο Ναζωρ δεδημηγορηκει, και ὡς, Εἰ μη αὐτος, φησιν, ἄνευ Βοηθησαι ἡμιν πᾶσα ἐξελιπεν ἐλπις, πάντα ἀπολωλε τα τῶν θεῶν σεβασματα· σὺ γὰρ μονος ἡμιν ὑπελειφθης τῆς συμφορας παραμυθιον, και ἐπι σοι τας ἐλπιδας ἐθεμεθα.[1]

[1] An anacoluthon here.

XXIX

The idol priests resort to Theudas the magician

Now about the same time there was in that city a public assembly in honour of the false gods, and the king must needs be present at the feast, and grace it with lavish sacrifices. But the temple-keepers seeing that he was careless and lukewarm with regard to their worship, feared that he might neglect to be present in their temple, and that they might lose the royal largess, and the rest of their revenues. So they arose, and withdrew to a cavern situate in the depths of the desert, where dwelt a man who busied himself with magical arts, and was a fervent champion of the error of idolatry. Theudas was his name. Him the king honoured exceedingly, and counted him his friend and teacher, because, he said, it was by the guidance of his prophecies that his kingdom prospered. So these idol priests, that were no priests, came to him, and appealed to him for help, and made known to him the evil opinion of their gods which was growing on their king, and all that the king's son had done, and all the eloquent discourse that Nachor had held against them. And they said, 'Except thou come thyself to our succour, gone is all hope! and lost is all the reverence of the gods. Thou only art left to be our comfort in this misfortune, and upon thee we fix our hopes.'

Ἐκστρατεύει τοίνυν ὁ Θευδὰς μετὰ τῆς συνταρ-
σούσης αὐτῷ κατασκευῆς στρατιᾶς καὶ κατὰ τὴν
ἀλήθειαν ἐκλίζεται, πολλὰ τῶν ποιμένων πιαν-
μάτων κελεύσας ἀ πρὸς τὰ φαιὰ ἐνεργεῖν οἶδε
πρωΐθρια, καὶ οἷς ἐκείνοι δὴ βασανοῖς ἐχρῆτο
μεθ' ὧν παρανίσταται πρὸς τὸν Δεσπότην.

Ὡς δὲ ἐμνήσθη τῷ Δεσπότῃ ἡ ἀφίξει αὐτοῦ, καὶ
εἰσῆλθε ῥαθθὸν μὲν κατέχων βαΐνιν μηλωτάριον
δὲ περιζωσάμενος, ἀνέστη ὁ Δεσπότης τοῦ θρόνου,
καὶ τούτῳ προσυπαντήσας ἠσπάσατο, καὶ θάκου
ἀνῴγεν ἔλαττον αὐτοῦ· ἀνεθάρρυνε πεπονηκὼς
εἶναι λέγει Θευδὰς τῷ Δεσπότῃ· Βασιλεῦ σε τῶν
ἁπάντων ζῶν, τὴν τῶν μεγίστων θεσμὸν εἰρήνην
ἐκτόμενος· ἐφόνευσα γὰρ ἀνδρὰ σε μέγας ἀγω-
νοθέτην κατὰ τῶν Ἰσμαηλίτων καὶ λαμπρότατον
διεκόσμησε πάνυ κατεστεφάνωσε. Δυο ἐκλεῖδα.
ἴνα εὐχαριστήριον ὑμνῳδίαν ἐκεῖνον τελέσωμεν πάν-
σοφον τὸ πρόσωπον καὶ κόρας ἐνεστῶτας τοῖς αἰω-
νίοις θεοῖς καταθύσωμεν· τοιοῦτο τὸ ἔπαινον καὶ
ζῶα τοιαῦτα θλίψεσι προσεστήσαμεν· ἐκ δὲ ἔχο-
μεν αὐτοὺς καὶ ἐκ τὸ ἔξω ἐπιμείνωμεν ἀγῶνας
ἔλεον πᾶν τὸν ἐξ ἐμοῦ ἐξομολογούμενος.

Πρὸς ταῦτα ὁ Δεσπότης· Οὐ νενικήκαμεν ἄφω,
ὁ πρεσβύτα· οὐ νενικήκαμεν, ἀλλ' ἀνὰ κρατεῖν
μᾶλλον ἠττήμεθα· ἐκ γὰρ νῦν ἡμῶν αὐθ' ἡμῶν
ἐξαίφνης γεγόνασι· παραδίδωσι τὰ καὶ κάκιστα
καὶ ἀσθενῆ τὸν ἡμέτερον ἐρρωτεῖ παρατάξι-
τέλεον τοῦτον κατεδίδοσι· νυνὶ δὲ εἰ τὶς σοὶ
δύναμις προσεστὶ καὶ ἰσχὺς εἰς τὸ βοήθησαι τῇ
κατὰ κόσμον θρησκείᾳ ἡμῶν καὶ τοῦτον αὖθις
ἀνορθῶσαι· ἀναγκαῖον μοι.

Ὁ δὲ Θευδὰς τοιαῦτα ἰδὼν τὰς ἀνωμαλίας

So forth marched Theudas, in company with his Satanic host, and he armed himself against the truth, invoking many of his evil spirits, who knew how to lend ready aid for evil ends, and whom he alway used for his ministers, and with these allies he came to the king.

He taketh the field for them

When his arrival had been announced to the king, and he had entered in, with a palm-staff in his hand and a sheep-skin girt about his loins, the king arose from his throne, and met and welcomed him, and, fetching a seat, he made him to sit down beside him. Then spake Theudas unto the king, 'O king, live for ever under the shelter of the favour of the most puissant gods I have heard that thou hast fought a mighty fight with the Galileans, and hast been crowned with right glorious diadems of victory Wherefore I am come that we may celebrate together a feast of thanksgiving, and sacrifice to the immortal gods young men in the bloom of youth and well favoured damsels, and eke offer them an hecatomb of bullocks and herds of beasts, that we may have them from henceforth for our allies invincible, making plain our path of life before us.

Theudas congratulates the king on his great victory

Hereto the king made answer, 'We have not conquered aged sir, we have not conquered nay, rather have we been defeated in open fight. They that were for us turned suddenly against us. They found our host a wild, half-drunken, feeble folk, and utterly overthrew it. But now, if there be with thee any power and strength to help our fallen religion and set it up again, declare it.'

The king speaketh with him how it was no victory but foul defeat

Theudas replied in this wise, 'Dread not, O king,

Theudas

τῷ Βασιλεῖ. Τὰς μὲν τῶν Γαλιλαίων ἀνοσίους καὶ ματαιολογίας μὴ φοβοῦ. Βασιλεῦ τινα γὰρ εἰσι τὰ παρ' αὐτῶν λεγόμενα πρὸς ἄνδρας λογικοὺς καὶ ἐγκεφάλους, ἅτινα, ἀμοὶ δοξαν ῥαδίως καταβληθήσεται μᾶλλον ἢ φυλλὸν ἀνεμῳ κατασεισθέν· οὐδὲ γὰρ κατὰ πρόσωπον μου ἐλθεῖν ὑπομενοῦσι μὴ ὅτι γε καὶ λόγον συναραι καὶ εἰς πρότασεις μοι καὶ ἀντιθέσεις χωρῆσαι· ἀλλ', ἵνα τοῦτο τε τὸ προκείμενον ἀνωνίσμα καὶ παν ὁτιοῦν ἂν βουληθείημεν ἐπ' εὐθείας ἡμῖν γένοιτο 266
καὶ κατὰ ῥοῦν τὰ πράγματα χωρήσειε, τὴν ἑορτὴν κοσμήσον ταύτην τὴν δημοτελῆ, καὶ τὴν εὐμένειαν τῶν θεῶν ὥσπερ τι κραταιὸν περιβαλοῦ ὅπλον καὶ εὖ σοι γένηται.

Ps. 18. 1 Οὕτω καυχησάμενος ὁ ἐν καιρῷ δυνατὸς εἶναι ἀνομίας τε ὅλην τὴν ἡμέραν μελετήσας· συμφθεγ-
Hab. II. 16 γέσθω γὰρ ἡμῖν ὁ Δαυίδ· ἀνατροπὴν δὲ θολεραν, καθὰ φησιν Ἡσαΐας τῷ πλησίον ποτίσας συνεργίᾳ τῶν συμπαρομαρτούντων αὐτῷ ποιηρῶν πνευμάτων ἐπιλαθέσθαι τὸν Βασιλέα πανταπασι τῶν πρὸς σωτηρίαν ὑπομιμνησκόντων λογισμῶν πεποίηκε καὶ τῶν συνήθων πάλιν ἐπιμελῶς ἔχεσθαι· ἐνθεν τοι καὶ γραμμάτων Βασιλικῶν πανταχοῖ διαπεφοιτηκότων τοι συνελθεῖν πάντας ἐν τῇ μεσαρᾷ παντηγυρεῖ αὐτῶν, ἣν ἰδεῖν συρρέοντα τὰ πλήθη προβατα τε καὶ βοας καὶ διάφορα γένη ζῴων ἀγόμενα.

Πάντων τοίνυν συνεληλυθότων, ἀναστὰς ὁ Βασιλεὺς μετὰ τοῦ ἀπαντῶντος θεοῦ πρὸς τὸν ναὸν ἔχωρει, ταύρους καταθύσας φέρων ἑκατὸν εἴκοσι καὶ ζῷα πολλὰ· καὶ ἐτέλουν τὴν ἐπάρατον αὐτῶν ἑορτὴν, ὡς περιηχεῖσθαι μὲν τὴν πόλιν ὑπὸ

the opposition and vain babblings of the Galileans for of what worth against reasonable and sensible men are the arguments that they use? These methinks shall be more easily overthrown than a leaf shaken with the wind. They shall not endure to face me, far less join argument, or come to propositions and oppositions with me. But, in order that the coming contest and all our wishes may prosper, and that our matters may run smoothly with the stream, adorn thou with thy presence this public festival, and gird on for thy strong sword the favour of the gods, and well befall thee!'

promiseth the king a sure triumph

When the mighty in wickedness had thus boasted himself and thought of mischief all the day long (let David bear his part in our chorus), and when, as saith Esay,[1] he had given his neighbour a drink of turbid dregs, by the help of the evil spirits his comrades he made the king utterly to forget the thoughts that inclined him to salvation, and caused him again to cleave to his wonted ways. Then the king despatched letters hither and thither, that all men should gather together to this loathsome assembly. Then mightest thou have seen multitudes streaming in, and bringing with them sheep and oxen and divers kinds of beasts.

So when all were assembled, the king arose, with that deceiver Theudas, and proceeded to the temple, bringing one hundred and twenty bullocks and many animals for sacrifice. And they celebrated their accursed feast till the city resounded with the cry of

The king maketh a great feast in honour of his idols

[1] It should be Habakkuk.

τῆς τῶν ἀλόγων ζῴων φωνῆς, τῇ δὲ τῶν θυσιῶν κνισῃ καὶ αὐτὸν μολυνεσθαι τὸν ἀερα. τούτων οὕτω τελεσθέντων, καὶ τῶν τῆς πονηρίας πνευμάτων λίαν ἀγκαυχησαμένων ἐπὶ τῇ νίκῃ τοῦ Θευδᾶ, καὶ χαριτας αὐτῷ ὁμολογησάντων τῶν νεωκόρων, εἰς τὸ παλάτιον αὐθις ἐπανῆκεν ὁ Βασιλευς καὶ φησι τῷ Θευδᾷ Ἰδου δη, καθὰ 266
δεέλεύσας, οὐδεμιαν ἐκλιπομεν σπουδὴν ἐπὶ τῇ λαμπροφορίᾳ τῆς πανηγυρεως καὶ δαψιλεια των θυσιων. καιρὸς οὖν ἤδη τὰ ἐπηγγελμένα πληρῶσαι καὶ τὸν ἀποστατησαντα τῶν ἡμετέρων σεβασμάτων υἱὸν μου της πλανης ἀναρρισασθαι των Χριστιανων, καὶ τοις εὐμενέσι καταλλαξαι θεοῖς. ἐγω γαρ τεχνην πᾶσαν καὶ χεῖρα κινησας οὐδεμιαν εἶρον τοῦ κακου θεραπειαν. ἀλλα πάντων κρειττονα τὴν αὐτου γνωμην ἐθεασαμην εἰ πρᾶως αὐτῷ ἐνέτυχον καὶ πιθανῶς, οὐδὲ τὸν νοῦν μου προσέχοντα ὅλως εὑρισκον· εἰ αὐστηρῶς ἐχρησαμην καὶ ἐμβριθως εἰς ἀπονοιαν μαλλον αἰρομένον ἐθεωρουν· τῇ σῇ λοιπον σοφίᾳ τὰ τῆς ἐπελθουσης μοι συμφορας ἀνατιθημι· εἰ οὖν, ταυτης ἀπαλλαγεις διὰ σοῦ τὸν ἐμὸν αὐθις ὄψομαι υἱὸν σὺν ἐμοὶ τοῖς θεοῖς μου λατρεύοντα καὶ τῶν ἐπιθυμιῶν της ἐνηδόνου ζωῆς ταυτης καὶ βασιλειας ἀπαλλαττοντα, στήλην σοι ἀνεγειρας χρυσῆν, ἴσα θεοῖς θησομαι παρὰ πάντων τιμασθαι εἰς τὸν ἐπιόντα ἀτελεύτητον χρόνον.

Ὁ Θευδᾶς τοιγαροῦν εὐκόλως ὑποκλινας τῷ πονηρῷ καὶ παρ' ἐκείνου μυηθεις βουλην πονηρὰν καὶ ὀλεθριον, γλωσσα τε καὶ στομα αὐτῷ γενομενος, φησι πρὸς τὸν Βασιλεα· Εἰ χειρωσα- 267

the brute beasts and the very air was polluted with the reek of sacrifice. This done, when the spirits of wickedness had greatly vaunted them over Theudas' victory, and when the temple-keepers had rendered him thanks, the king went up again unto his palace, and said unto Theudas, 'Behold now, as thou badest us, we have spared no pains over the splendour of this gathering and the lavishness of the sacrifice. Now, therefore, it is time for thee to fulfil thy promises, and to deliver from the error of the Christians my son that hath rebelled against our religion, and to reconcile him to our gracious gods. For though I have left no device and deed untried, yet have I found no remedy for the mischief but I perceive that his will is stronger than all. When I have dealt gently and kindly with him, I have found that he payeth me no regard whatsoever. When I have treated him harshly and severely, I have seen him driven the quicker to desperation. To thy wisdom for the future I leave the care of this calamity that hath befallen me. If then I be delivered from this trouble by thy means, and once more behold my son worshipping my gods with me, and enjoying the gratification of this life of pleasure, and this royal estate, I will set up unto thee a golden statue, and make thee to receive divine honours from all men for all time to come.'

Theudas prepareth a wicked snare to entrap the prince

Hereupon Theudas, bowing an attentive ear to the evil one, and learning from him the secret of his evil and deadly counsel became himself the devil's tongue and mouthpiece, and spake unto the king, 'If

σθαι τὸν σὸν βούλει υἱόν, καὶ κενὴν αὐτῷ τὴν ἔνστασιν θεῖναι, εὕρηταί μοι τέχνη πρὸς ἣν οὐδὲ ἀντέχειν δυνατὸς ἔσται, ἀλλὰ ῥᾷον μαλαχθήσεται ὁ ἀτέραμων καὶ ἀμείλικτος αὐτοῦ λογισμὸς ἢ κηρὸς πυρκαιᾷ σφοδροτάτῃ ὁμιλήσας. ὁ δὲ βασιλεύς, τὸν ματαιον οὕτω διακεινῆς φυσῶντα ἰδων, πρὸς ἡδονὴν εὐθὺς καὶ φαιδρότητα μετεβαλλετο, ἐλπισας τὴν ἀκόλαστον ἐκείνην καὶ θρασεῖαν γλῶσσαν τῆς θεοδιδακτου καὶ φιλοσοφιας γεμουσης περιγενεσθαι ψυχῆς. Καὶ τις ἡ τέχνη μαθεῖν ἤρετο. τοτε Θευδας ὡσεὶ ξυρὸν ἠκονημένον ὑφαινει το κακουργημα καὶ δεινὼς ἀρτυει τα φαρμακα, καὶ ὅρα σοφισμα κακοτεχνον καὶ ὑποβολὴν τοῦ πονηροῦ. Πάντας, φησιν, ὁ βασιλεῦ, τους παρισταμένους τῷ υἱῷ σου καὶ ὑπηρετοῦντας μακρυνας ἀπ' αὐτοῦ, γυναῖκας εὐειδεῖς καὶ λιαν περικαλλεῖς, καὶ κεκοσμημενας εἰς τὸ ἐπαγωγοτερον, συνεῖναι αὐτῷ διηνεκεως καὶ καθυπηρετεῖν, συνδιαιτᾶσθαί τε καὶ συναυλιζεσθαι, προσταξον. ἐγω δέ, τῶν πνευματων ἓν τῶν εἰς τὰ τοιαῦτά μοι τεταγμένων ἐπαποστειλας αὐτῷ, βιαιοτερον τὸ τῆς ἡδονῆς πῦρ ἀνάψω. καὶ ἅμα τῷ συγγενέσθαι αὐτὰν μιᾷ καὶ μονῃ τῶν τοιούτων γυναικῶν, εἰ μὴ πάντα ἕξει σοι κατὰ γνωμην, παροπτέος ἐγω τὸ λοιπον σοι καὶ ἄχρηστος, καὶ τιμωριῶν μεγίστων, οὐ τιμῶν, ἄξιος· οὐδὲν γὰρ ὡς ὄψις γυναικῶν ἐπωγεσθαι καὶ θέλγειν τους ἀρρένων λογισμους πέφυκε. καὶ ἄκουσον διηγήσεως τῷ ἐμῷ συμμαρτυρουσης ῥήματι

Ps. 141. 4

Cp. Numb. xxxi. 5, 16 xxv. 1 ff.

thou wilt get the better of thy son, and make his opposition vain, I have discovered a plan, which he shall in no wise be able to resist, but his hard and obdurate mind shall melt quicker than wax before the hottest fire. The king, seeing this foolish fellow swelling with empty pride, immediately grew merry and joyful, hoping that the unbridled and boastful tongue would get the mastery of that divinely instructed and philosophic soul. 'And what is the plan?' he asked. Then began Theudas to weave his web. He made his villany sharp as any razor and did cunningly prepare his drugs. Now behold this malicious device and suggestion of the evil one. 'Remove, O king,' said he, 'all thy son's waiting men and servants far from him, and order that comely damsels, of exceeding beauty, and bedizened to be the more winsome, be continually with him and minister to him, and be his companions day and night. For myself, I will send him one of the spirits told off for such duties, and I will thus kindle all the more fiercely the coals of sensual desire. After that he hath once only had intercourse with but one of these women, if all go not as thou wilt, then disdain me for ever, as unprofitable, and worthy not of honour but of dire punishment. For there is nothing like the sight of women to allure and enchant the minds of men. Listen to a story that beareth witness to my word.'

which he boasteth to the king

XXX

Βασίλειος τις παιδὸς ἀμαρὼν δόρεσι ἡνιάτο λίαν τὴν ψυχὴν ἀγόμενος καὶ ἀτιζῶν τοῦτο οὐ μικρὸν λογιζόμενος· ἐν τούτοις οὖν αὐτῷ ὄντι γίνεται υἱός· καὶ χαρὰς ἐπὶ τούτῳ τὴν καρδίαν ἐστεφανώσατο ὁ Βασίλειος· εἶπον δὲ αὐτῷ οἱ τῶν ἰατρῶν ἐπιστήμονες ὡς εἰ ἐντὸς τῶν δώδεκα χρόνων ἥλιον ἢ πῦρ τὸ παιδίον τοῦτο ἴδοι, στερηθήσεται παντάπασι τοῦ φωτός· τοῦτο γὰρ ἡ τῶν ἀμμίτων αὐτοῦ θῆκις ἐπέχει· ταῦτα τοῦ Βασίλειου ἀκούσαντα λέγεται οἰκίσκον αὐτῷ μίαν ἐν πέτρᾳ τινὶ λαξεύσαι κοιλίᾳ τοῦ παιδὸς μετὰ τοῦ τιθηνοῦντος αὐτὸν κατοικίσαντα, μέχρις οὗ μεμπλήρωσεν τὸν δώδεκα ἐνιαυτὸν φωτὸς ὑπὸ δείξαι μαρμαρίζον τὸ πρόσωπον· μετὰ δὲ τὴν ἀναπλήρωσιν τοῦ δώδεκα ἐτῶν ἐξ γὰρ τοῦ καὶ ἑξῆς τοῦ παιδὸς μήτε ἄλλοτε τοῦ κόσμου θεασάμενον καὶ κελεύει ὁ Βασίλειος πάντα κατὰ γένος πωλήσαντες ὑπολείψαι αὐτῷ ἀνδρὸς μὲν ἐν τῷ τόπῳ, ἀλλαχοῦ δὲ γυναικός, ἐπιμελῆ χρυσοῦ, ἀργύρου ἀλλαχοῦ, μαργαρίτας τε καὶ λίθους πολυτελεῖς, ματία λαμπρὰ καὶ κόσμια ἁρμάτα πολυκλίνη μετὰ ἵππων βασιλικῶν χρυσοχαλινωτῶν σὺν τάπησι ἀλουργεῖς, καὶ ἀναβάντας ἐν αὐτοῖς ἐπιφέρειν δουλικὰ τὰ δοῦν καὶ πολυμεῖν πρόβατον· καὶ ἀπλῶς ἀπεῖν πάντα ἐπιχρήσαι ὑπείκοντα τῷ παιδί· πυνθανομένου δὲ αὐτοῦ τί τούτων ἕκαστον κελεύει, οἱ τοῦ Βασίλειου ὑπαντῶσι καὶ δορυφόροι τὴν ἑκάστου κλῆσιν ἐδίδουν· ὡς δὲ τὴν κλῆσιν τῶν γυναικῶν ἤρετο

XXX

Theme which the tale of the prince and the lovely that deserve men [illegible]

'A certain king was grieved and exceeding sad at heart, because that he had no male issue, deeming this no small misfortune. While he was in this condition, there was born to him a son, and the king's soul was filled with joy thereat. Then they that were learned amongst his physicians told him that, if for the first twelve winters the boy saw the sun or fire he should entirely lose his sight, for this was proved by the condition of his eyes. Hearing this, the king, they say, caused a little house, full of dark chambers, to be hewn out of the rock, and therein enclosed his child together with the men that nursed him, and until the twelve winters were past, never suffered him to see the least ray of light. After the fulfilment of the twelve winters, the king brought forth from his little house his son that had never seen a single object, and ordered his waiting men to show the boy everything after his kind, men in one place, women in another, elsewhere gold and silver, in another place, pearls and precious stones, fine and ornamental vestments, splendid chariots with horses from the royal stables, with golden bridles and purple caparisons, mounted by armed soldiers, also droves of oxen and flocks of sheep. In brief, row after row, they showed the boy everything. Now, as he asked what each of these was called, the king's esquires and guards made known unto him each by name; but when he

μαθεῖν τὸν ἀνεφάμενον τὸν θαυμάσιον χαρακτῆρα αὐτοῦ δεόμενος αὐτὸν παρακαθῆσαι ἐν τοῖς ἀνθρώποις ὑπακοῆς. ἡ δὲ τοῦ ποιμένος κοιμᾶται τὸν δεύτερον ὕπνον τῶν λοιπῶν ἀνεγείρει τὸν λαὸν ἀλλὰ τὸν ἀνθρωπον ἀνεγείρει τὸν δεσπότην ἀνεγείρει τὸν δεσπότην ἀνεγείρει τὸν ἀρχιποίμενα αὐτοῦ τῶν ἀποδίδοντα ἑαυτῷ. Τὸ φῶς ὁ νοῦς ἀλλὰ ἡ ἐν δεσμοῖς ἐστιν, ἐν τοῖς ἀνθρώποις ὑπακοῆς εἰδέναι γὰρ τὸν αἰῶνα μὲν σκοτεινὸν ἡ τῆς ἀγνοίας φῶς εἰρηνεύει μὲν ἡ ψυχὴ καὶ φῶς ἐστι ὁ δεσπότης ἐστὶν ἐν τῷ σκότει τοῦ κόσμου, καὶ οἷον ἐστὶ τὸν ἀνθρωπον χρῆσιν γνώσεως ἔχει καὶ τὸν τόπον μὲν ἄλλοις οἷον νυστάξει τὸν τὸν νοῦν ἡ τοῦτῳ ἐν τῷ τόπῳ

Δέγεται τὸν λαὸν ἀνεμνᾶν ὁ θαυμάσιος καὶ παρακαλεῖ αὐτῷ εἰ ἐνίκησεν κόσμον ἐν καὶ πολεμεῖν ἐν καὶ ἐκεῖνον ἐκμαγεῖν καὶ ἄλλοις τῶν τὸ σκότος ἐνεργεῖν τοῦ μὲν θεραπεύοντας καὶ νικῶντας τὸν καὶ πάντας ἐξελάλει καὶ τὸν πολεμίου. ἐκείνοις δὲ ἀντιπαθεῖν ἀλλὰ οὐ πολεμεῖν αὐτῷ. ἀνεκαλεῖτο τῶν τῶν μεγάλων αὐτῶν ἀνεκαλεῖν πολέμῳ ἐν τῶν τῶν σχημάτων τε καὶ ῥημάτων ἀναλαμβάνει τῶν πλάνῃ καὶ εἶχεν ἀπὸ τῶν τῶν πρωτοτόκων ἡ ἀμάχαιρα, ἡ ἀνεμμένη αἰῶνα γὰρ ἔκαν αὐτῷ πάντα καὶ ταῦτα μὲν ὁ θαυμάσιος ἀνεμνᾶ. Ἀλλὰ ἐν τῷ ἐν τῷ πόλεμον τὸ πόνημα ἐκείνο κατακλίνει ἀνάπαυσιν καὶ ἐν τῷ ἐν ἄλλοις ἀγωνίᾳ τὸν ταῦτα ἀνεμνᾶ δυνάμεσι καὶ ἐν τῷ πόνῳ πνεύματος καὶ καὶ ἐν τῷ πόλεμον ἀνέμνα τὸν ἀγωνιστὴν τῷ Χριστοῦ παρακαλεῖ. καὶ οἷον ὁ ἄθλιος οἷον ἀμάχη γίνεται ἀνεστῶσα καὶ ἀνεχόμενη πλήρου-

desired to learn what women were called, the king's spearman, they say, wittily replied that they were called, "Devils that deceive men." But the boy's heart was smitten with the love of these above all the rest. So, when they had gone round everywhere, and brought him again unto the king, the king asked, which of all these sights had pleased him most. "What," answered the boy, "but the Devils that deceive men? Nothing that I have seen to-day hath fired my heart with such love as these." The king was astonished at the saying of the boy, to think how masterful a thing the love of women is. Therefore think not to subdue thy son in any other way than this."

The king seeketh fair damsels to wait on his son

The king heard this tale gladly, and there were brought before him some chosen damsels, young and exceeding beautiful. These he bedizened with dazzling ornaments and trained in all winsome ways and then he turned out of the palace all his son's squires and serving men, and set these women in their stead. These flocked around the prince, embraced him, and provoked him to filthy wantonness, by their walk and talk inviting him to dalliance. Besides these, he had no man at whom to look, or with whom to converse or break his fast for these damsels were his all. Thus did the king. But Theudas went home to his evil den, and, dipping into his books that had virtue to work such magic, he called up one of his wicked spirits and sent him forth, for to battle with the soldier of Christ. But the wretch little knew what laughter he should create against

σθαι ἐν τῷ τῶν αὐτοῦ βασιλικῇ φαλαγγι.
Luke xi. 26 τὰ δὲ τῶν πολεμίων πνεύματα ἄλλα τε πονηρότερα ἐμπαρεμβαλόντα πνεύματα, τὸν κύριον καταλαμβάνει τὸν ἀνθρωπίνοις ἤθεσι καὶ πνεύμασι αὐτῷ λαβρότατον ἀπωθεῖν τῆς κάμινον τῆς καινῆς· καὶ ὁ μὲν πονηρὸς ἐντὸς ἀνεφλέγετο· αἱ δὲ τῶν ἁγίων εὐπρεπεῖς τῶν δὲ ψυχῶν καὶ λίαν δυνατῶν κόρας ἐξωθεν τῶν πονηρῶν ἐχόρτασαν ὕλην.

Ἡ δὲ καθαρὰ ἀκεῖνη ψυχὴ τῇ προσβολῇ καὶ τῇ ὁρμῇ τοῦ πονηροῦ, καὶ τῶν πολεμίων ὁρμὴν τῶν ἀνθρώπων λογισμῶν ἐν αὐτῇ σφοδρῶς ἐρχομένων, διεταράττετο· καὶ λίαν ἐπόνει τοῦ τοσούτου κόπου ἐνεζέστα, καθαρὸς τε ἑαυτὸν παρεστήσει τῷ Χριστῷ καὶ μὴ τῷ βορβόρῳ τῶν παθῶν κατοχρώσας τὸν ἀρχαῖον ἐκείνῃ στολὴν ἣν αὐτῷ ἡ τοῦ ἁγίου βαπτίσματος ἐνεφάσκετο χάρις· εἰδὼς οὖν ἔρωτι ἀκήρατοτατῳ ἐνωθεῖσα τῷ ἀκοίμητῳ τοῦ θείου, καὶ εἰς μέγιστον ἀνεῖ ἑαυτὸν τῆς ἀρετῆς ἐκείνῃ καὶ ἀγαλλόμενον δόξῃ Χριστοῦ τοῦ ἀθανάτου νυμφίου τῶν καθαρωτάτων ψυχῶν,
Mat. xxii. 1-14 καὶ τοῦ νυμφῶνος ἐκείνου καὶ γάμου οὗπερ ἐλπίσιν ἐκτάλλονται οἱ τοῦ νυμφίου ἐπιλεξάμενοι χιτῶνα, βεβαμμένον χείρας καὶ πόδας, εἰς τὸ ἐξωτερον σκότος· ταῦτα λογισμῶν καὶ ἀνεδόκιμοι γενόμενοι βίωνται τὸ ἀνάθεμα, ἀλλ' κόπτοντ' ἀνάθεμα τοῦ πονηροῦ ἐκείθεν λογισμῶν φιλτάτοιμον· εἶτα βαπτιστὰς καὶ χείρας εἰς σύμπνοιν ἔκαρον θείμοις ἐκαρύνει καὶ ἀνεκτήμοιν τὸν θεὸν ἀνεκάλεστο πρὸς ἀνομαχίαν καὶ ἔλεγε· Κύριε παντοκράτορ ὁ μόνος ἐνεργῶν καὶ ἀνεξιμμον, ἡ ἔλπις τῶν ἀπηλπισμένων ἡ τῶν ἀβοηθήτων βοήθεια, μνήσθητι μου τοῦ ἀχρείου σου
Luke xvii. 10

himself, and to what shame he should be put, with the whole devilish troop under him. So the evil spirit, taking to him other spirits more wicked than himself, entered the bed chamber of this noble youth, and attacked him by kindling right furiously the furnace of his flesh. The evil one plied the bellows from within while the damsels, fair of face, but uncomely of soul, supplied the evil fuel from without.

Ioasaph, sore tempted to unchastity, turns for succour.

But Ioasaph's pure soul was disturbed to feel the touch of evil, and to see the warlike host of strange thoughts that was charging down upon him. And he sought to find deliverance from this great mischief, and to present himself pure unto Christ, and not defile in the mire of sinful lust that holy apparel, wherein the grace of holy Baptism had clothed him. Immediately he set love against love, the divine against the lascivious, and he called to remembrance the beauty and unspeakable glory of Christ, the immortal bridegroom of virgin souls, and of that bride chamber and marriage, from whence they that have stained their wedding garment shall be piteously cast out, bound hand and foot, into outer darkness. When he had thought thereon, and shed bitter tears, he smote upon his breast, driving out evil thoughts, as good-for-nothing drones from the hive. Then he rose, and spread out his hands unto heaven, with fervent tears and groans calling upon God to help him, and he said, 'Lord Almighty, who alone art powerful and merciful, the hope of the hopeless, and the help of the helpless, remember me thine un-

δούλου ἐν τῇ ὥρᾳ ταύτῃ. καὶ ἴλεῳ μοι ἐπιβλέψον
Ps. xxii. 20 δέσποτα καὶ ῥύσαι ἀπὸ ῥομφαίας δαιμονιακῆς τὴν
ψυχήν μου καὶ ἐκ χειρὸς κυνὸς τὴν μονογενῆ
μου· καὶ μὴ ἴδοις ἐμπεσεῖν με εἰς χεῖρας ἐχθρῶν
Ps. xxxv. 6 μου· μηδὲ ἐπιχαρείησαν μοι οἱ μισοῦντες με· καὶ
μὴ ἐγκαταλίπῃς με καταφθαρῆναι ἐν ἀνομίαις. 272
καὶ καθυλίσαι μου τὸ σῶμα ὅπερ ἀνῆον σοι
παραστῆσαι ἐπηγγειλάμην· σὲ γὰρ πόθῳ, καὶ
σοὶ προσεκύνουν τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ
Ἁγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας
καὶ ἐπείπων τὸ ἀμὴν θεῖος ἡσθέτο παρακλήσεως
οὐρανίοις αὐτῷ ἐπιφοιτήσεως, καὶ οἱ πονηροὶ
ἐπηχῶρουν λογισμοὶ· αὐτὸς δὲ μέχρι πρωΐας
εὐχόμενος διετέλεσε· καὶ γνοὺς τὰ μηχανήματα
τοῦ δολίου ἤρξατο ἐπὶ πλείστον πιέζειν τὸ σῶμα
τροφῆς ἐνδείᾳ καὶ δίψῃ, καὶ τῇ ἄλλῃ τελεω-
πορίᾳ, ὁλοκλήρους μὲν ἐπιτελῶν στάσεις ἑαυτῷ
δὲ ἀναμιμνήσκων τῶν πρὸς τὸν θεὸν ὁμολογιῶν,
καὶ ὑπογράφων τῷ λογισμῷ τὴν ἐκεῖθεν τῶν
δικαίων λαμπρότητα, τὴν ἠπειλημένην τε τοῖς
φαύλοις γέενναν ἀνιστόρων ἐναργεστάτα· ὅπως
μὴ ἄρχῃν καὶ ἔνεστον ὁ ἐχθρὸς εἰρῶν τὴν ψυχήν,
λογισμῶν αὐτῇ πονηρῶν ῥαλίων ὑποστιρῃ καὶ
τὰ καθαρὰ ἐπιβόλωσῃ τῆς διανοίας· πάντοθεν 273
τοίνυν ὁ ἐχθρὸς ἐξαπορηθεὶς, καὶ πάντελῶς
ἀπαγορεύσας ἀλεῖν τὸν γενναῖον ἀτρὰν ἔρχεται
ὁ δεινὸς ἀπάτην ποικιλωτάτην· ὁ ἀεὶ ποτὲ πονηρὸς
ὢν καὶ τὸ τεχνάζεσθαι καὶ βλάπτειν οὐδαμῶς
ἀπολείπων· εἰς ἔργον γὰρ ἀγαγεῖν τὰ ἀντεταλ-
μένα αὐτῷ παρὰ τοῦ θεοῦ, μυρία τέχνων
σπουδῇ· καὶ οὕτω πάλιν τὰ φιλόμαχα ἀρτίνει.

Μιᾶς γὰρ ὑπαπελθούσης τῶν πολλῶν ἀεικίνων,

profitable servant at this hour, and look upon me with a gracious countenance, and deliver my soul from the sword of the devil, and my darling from the paw of the dog; suffer me not to fall to the hands of mine enemies, and let not them that hate me triumph over me. Leave me not to be destroyed in iniquities, and to dishonour my body which I swore to present unto thee chaste. For for thee I yearn, thee I worship, the Father and the Son, and the Holy Ghost, now and for evermore, and world without end. When he had added the *Amen*, he felt heavenly comfort stealing over him from above, and the evil thoughts withdrew, and he continued in prayer until early morn. Being ware of the devices of the crafty foe, he began more and more to afflict his body by abstinence from meat and drink and by other severities, standing in prayer all the night long and reminding himself of his covenants made with God, and picturing in his mind the glory of the righteous yonder, and recounting to himself the full terrors of the Gehenna wherewith the wicked are threatened, all this, that the enemy might not find his soul lying fallow and untilled, and thus easily sow therein the seeds of evil thoughts and befoul the cleanness of his mind. So, when the enemy was in great straits on every side, and altogether in despair of taking this noble youth, he a cunning knave, he proceeded to another more subtil device, he that is for ever wicked, and never stinteth to contrive mischief and hurt. For he made furious endeavour to carry out the orders that Theudas had given him, and once more prepared his drugs, and on this wise.

The devil entered into the heart of one of the

ἥτις πασῶν ἦν εὐμορφοτάτη, θυγάτηρ οὖσα βασιλέως, καὶ αἰχμαλωτος τῆς ἰδίας ἀλλοτριωθεῖσα πατρίδος. τῷ βασιλεῖ δὲ Ἀβενηρ ὡς μεγιστον τι προσαχθεῖσα δῶρον, ἥν, ὡς πάνυ ὡραιοτατην οὖσαν, εἰς ὄλισθον καὶ ὑποσκελισμὸν τοῦ υἱοῦ ὁ πατὴρ ἦν ἀποστείλας· ταυτην ὁ ἀπατεων ὑπεισερχεται, καὶ λογους αὐτῇ ὑποτίθησι, πανν το σοφον καὶ συνετον ἐμφαινοντας τοῦ ταὐτης λογισμοῦ. πωτα γὰρ τὰ προς κακιαν μηχανήματα ῥᾳδίως ὁ πονηρος μετέρχεται. εἶτα, τῷ τοῦ βασιλέως υἱῷ ἐκ δεξιᾶς προσπεσων, φίλτρον ἐντίθησιν αὐτῷ τῆς κορης, διὰ τὸ νουνεχὲς δηθεν αὐτῆς καὶ κοσμιον, καὶ διὰ τὸ εὐγενῆ οὕτω καὶ βασιλικῆς οὖσαν σειρας τῆς πατριδος ἅμα καὶ δοξης ἐστερῆσθαι· προς τούτοις καὶ λογισμοὺς ὑποσπειρει τοῦ ἀπαλλαξαι αὐτην τῆς εἰδωλομανιας καὶ Χριστιανὴν ποιῆσαι.

Sauh. iii. 1
Ps. cix. 6

Ταῦτα δὲ πάντα μηχαναι ἦσαν τοῦ δολίου δρακοντος· οὕτω γὰρ την ψυχην διατεθεις ὁ τοῦ βασιλέως υιος καὶ μηδενα λογισμὸν ῥυπαρὸν ἢ ἔρωτα ἐμπαθη βλέπων ἐν ἑαυτῷ προς τὴν κόρην σαλευομενον, ἀλλ' ἢ μονον συμπάθειαν καὶ ἔλεος τῆς τε συμφορᾶς καὶ τῆς ψυχικῆς ἀπωλειας, οὐκ ᾔδει δαιμονικὴν εἶναι μηχανην τὸ πραγμα· ὄντως γὰρ σκοτος ἐστιν ἐκεῖνος καὶ τὸ φῶς ὑποκρινεται. ὡς γὰρ ὁμιλεῖν ἤρξατο τῇ κορῃ ὁ τοῦ βασιλέως υιος καὶ τα τῆς θεογνωσιας αὐτῇ προσλαλεῖν λογια, Συνες, λέγων, ὦ γυναι, τὸν ζῶντα εἰς τοὺς αἰῶνας Θεον, καὶ μὴ τῇ πλανῃ ταύτῃ τῶν εἰδωλων καταφθαρῆς, ἀλλὰ τὸν Δεσποτην ἐπίγνωθι καὶ δημιουργον τοῦδε

1 Cor. xi. 14

young damsels. Of all she was the most seemly, a king's daughter, carried away captive from her own country, given to king Abenner as a great prize, and sent by him, being of ripe beauty, to his own son, for to cause him to slip or to trip. Of her the deceiver took possession, and whispered in her ear suggestions that plainly showed the wisdom and understanding of her mind, for the evil one easily pursueth all devices that make for wickedness. Then the evil spirit attacked the king's son on the right hand, and gave him a potion to make him love the maiden, by reason—so he pretended—of her prudence and discretion and of her nobility and royal blood that yet had not saved her from banishment and loss of glory. Moreover the devil secretly sowed in Ioasaph's heart thoughts that he might recover her from idolatry, and make her a Christian.

enteteth into one of the damsels

But these were all stratagems of the wily serpent. For the king's son, being in this frame of mind, could see in himself no unclean thought or passionate affection for the damsel, but only sympathy and pity for her misfortune, and the ruin of her soul, and knew not that this matter was a device of the devil, for verily he is darkness, and feigneth to be light. So he began to commune with the damsel, and talk with her over the oracles of the knowledge of God, and said, 'Lady, be thou acquainted with the ever-living God, and perish not in the error of these idols, but know thy Lord, and the Maker of

Ioasaph unknowing of his passion, pleadeth with her to become a Christian

τοῦ παντός, καὶ μακαρία ἔσῃ νυμφευθεῖσα τῷ ἀθανάτῳ νυμφίῳ· πολλὰ δὲ τοιαῦτα νουθετοῦντος αὐτοῦ, εὐθὺς τὸ πονηρὸν πνεῦμα ὑπαγορεύει τῇ γυναικὶ τὰ τῆς ἀπάτης ἰφάπλωσαι θηρατρα καὶ 276
πρὸς τὸν τῆς ἐμπαθείας κατασυρῶν βυθὸν τὴν θεοφιλῆ ψυχὴν ἐκείνην, καθὰ ποτε καὶ τῷ
Gen. iii 4 γενάρχῃ πεποίηκε διὰ τῆς Εὔας, τοῦ παραδείσου καὶ τοῦ Θεοῦ τελαιπώρους φεῦ ἐξορίσας, καὶ θανάτῳ ὑπόδικον αὐτὸν ἀντὶ τῆς μακαρίας καὶ ἀθανάτου ζωῆς γενέσθαι παρασκευάσας.

Ὡς γὰρ ἤκουσεν ἡ κόρη τὰ ῥήματα ἐκεῖνα τὰ πάσης πεπληρωμένα σοφίας, ἀσύνετος οὖσα οὐ συνῆκεν· ἀλλὰ τοιαύτας ἐδίδου τὰς ἀποκρίσεις, ὡς ἅτε γλῶσσα καὶ στόμα τῷ πονηρῷ γενομένη, καὶ φησιν· Εἰ τῆς ἐμῆς, ὦ δέσποτα, σωτηρίας φροντίζεις, καὶ προθυμῇ τῷ Θεῷ σου πρόσαγαγεῖν με καὶ τὴν ταπεινὴν ψυχήν μου σῶσαι, ποίησον καὶ αὐτός μιαν μου αἴτησιν, καὶ, πάσιν εὐθὺς τοῖς πατρῴοις μου θεοῖς ἀποταξάμενη, τῷ σῷ συνταξόμαι Θεῷ, μέχρι τελευταίας αὐτῷ λατρεύουσα ἀπαύστως, καὶ μισθὸν λήψῃ τῆς ἐμῆς σωτηρίας καὶ πρὸς τὸν Θεὸν ἐπιστροφῆς.

Τοῦ δέ, Τίς ἡ ἀξίωσις, ὦ γυναῖ, εἰπόντος, 276
ἐκείνη καὶ σχῆμα καὶ βλέμμα καὶ φθέγμα καὶ ὅλην ἑαυτὴν πρὸς τὸ θέλγειν καταστήσασα, Συναφθῆτι μοι, ἔφη, γάμου κοινωνὸς, κἀγὼ σοι τοῖς προστάγμασι χαίρουσα ἐξακολουθήσω.

Ὁ δέ, Μάτην, φησιν, ὦ γυναῖ, τοιαύτην μοι προέτεινας σκληρὰν ἀξίωσιν· τῆς μὲν γὰρ σῆς ἰσχυρῶς κήδομαι σωτηρίας, καὶ τοῦ βυθοῦ τῆς ἀπωλείας πόθῳ σε ἀνελκύσαι· μόλυνεις δὲ τὸ

all this world, and thou shalt be happy, the bride of the immortal bridegroom. While he exhorted her with many such-like words, immediately the evil spirit whispered to the girl that she should spread under his feet the nets of deceit to drag his blessed soul into the pit of lust, as he once did to our first parent by means of Eve, thus miserably banishing him, alas! from Paradise and God, and making him to become subject to death in lieu of bliss and everlasting life.

When the damsel heard Ioasaph's words fulfilled with all wisdom, being without understanding, she understood them not, but made answer thus, becoming the tongue and mouth-piece of the evil one: 'If, sir, thou takest thought for my salvation, and desirest to bring me to thy God, and to save my poor soul, do thou also thyself grant me one request, and straightway I will bid good-bye to my fathers' gods, and join thy God, serving him until my last breath: and thou shalt receive recompense for my salvation, and for my turning to God-ward.'

'Lady, and what is thy request?' said he. But she, setting her whole self, figure, look and voice in a fashion to charm him, answered, 'Be thou joined with me in the bonds of wedlock, and I will joyfully follow out thy behests.'

She prayeth him to wed her

'In vain, O Lady,' said he, 'hast thou made this hard request. For though I earnestly care for thy salvation, and long to heave thee from the depth of

σῶμά μου δι' αἰσχρᾶς μίξεως βαρύ μοι καὶ πωτὴ ἀδύνατον.

Ἡ δὲ, ὅλην ὁμαλίζουσα τὴν ὁδὸν αὐτῷ καὶ διαλειαίνουσα ἵνατι φησι, τοιαῦτα φθέγγῃ σὺ, ὁ πωσης πεπληρωμένος σοφίας, ἵνατι μολυσμὸν τὸ πρᾶγμα καὶ αἰσχρὰν ἐκάλεσας μίξιν, οὐκ ἀμύητος γὰρ ἐγὼ τῶν Χριστιανικῶν βιβλίων· ἀλλὰ πολλαῖς μὲν δέλτοις ἐν τῇ πατριδί μου ἐνέτυχον, πολλῶν δὲ ὁμιλούντων μοι Χριστιανῶν ἄκηκοα. οὐ γέγραπται τοίνυν ἐν τινι
Hos. xiii. 1 τῶν καθ' ὑμᾶς βιβλίων, Τίμιος ὁ γάμος καὶ ἡ
1 Cor. vii. 5 πωτὴ ἀμίαντος· καὶ, Κρεῖσσον γαμεῖν ἢ πυροῦ-
Mat. xix. 9 σθαι· καὶ, Ἃ ὁ Θεὸς συνέζευξεν ἄνθρωπος μὴ χωριζέτω, οὐ πωτὰς τοὺς πάλαι δικαίους, πατριάρχας τε καὶ προφήτας, γάμῳ συνεφόρουν
Mat. viii. 14 καὶ Γράφαι διδάσκουσιν ὑμῶν· οὐ Πέτρον ἀκεί- 277
νον, ὃν καὶ κορυφαῖον τῶν ἀποστόλων φασὶ γεγο-
Cor. vii. 1 νέναι, γάμετον γέγραπται ἐσχηκέναι, τίσιν οὖν αὐτοὺς πειθόμενος, μολυσμὸν τοῦτο καλεῖς, παρὰ μοὶ δοκεῖς, δέσποτα, τῆς ἀληθείας τῶν δογμάτων ὑμῶν ἀποκλανασθαι.

Ὁ δὲ Νοὶ, φησιν, ὁ γυναῖ αὐτοῦ ἔχει ταῦτα πάντα καθὼς εἴρηκας· ἔφειται γὰρ τοῖς βουλομένοις γάμῳ κοινωνεῖν· ἀλλ' οὐ τοῖς ἅπαξ ἐπαγγελλομένοις τῷ Χριστῷ παρθενεύειν· ἐγὼ γὰρ, ἔξοτε τῷ λουτρῷ ἐκαθαρισθὴν τοῦ θείου βαπτίσματος, τῶν τῆς πεότητος καὶ ἁγνείας μου πταισμάτων καθαρὸν ἐμαυτὸν παραστήσαι τῷ Χριστῷ συνεταξάμην· καὶ πάντα ὁμολογήματα Θεῷ διαλύσαι τολμήσω.

Ἔφη δὲ αὐθις ἡ γυνή· Ἔστω καὶ τοῦτό σου τὸ θέλημα, καθὼς βούλεσο. ἄλλην δὲ μέραν τινὰ

perdition, yet to pollute my body through unclean union is grievous for me, and utterly impossible.'

She, seeking to make the way straight and smooth for him, cried, 'Why dost thou, who art so wise, talk thus? Wherefore speakest thou of defilement and shameful intercourse? I am not unacquainted with the Christian books: nay, I have met with many volumes in mine own country, and have heard the discourses of many Christians. What, is it not written in one of your books, "Marriage is honourable, and the bed undefiled"; and, "It is better to marry than to burn"? and again, "What God hath joined together, let not man put asunder"? Do not your Scriptures teach that all the righteous men of old, patriarchs and prophets, were wedded? Is it not written that the mighty Peter, whom ye call Prince of the Apostles, was a married man? Who, then, hath persuaded thee to call this defilement? Methink, sir, thou strayest utterly away from the truth of your doctrines.'

proving to him from the Scriptures, the holiness of wedlock

'Yea, Lady,' said he, 'all this is even as thou sayest. It is permitted to all who will to live in wedlock, but not to them that have once made promise to Christ to be virgins. For myself, ever since I was cleansed in the laver of Holy Baptism from the sins of my youth and ignorance, I have resolved to present myself pure to Christ, and how shall I dare break my covenants with God?'

Ioasaph bulwarks his own vow of chastity

Again quoth the damsel, 'Let this also be thy pleasure, as thou wilt. But fulfil me one other small

The damsel would have him fulfil her request,

καὶ οὐδαμινὴν πλήρωσον ἐπιθυμίαν μου, εἴπερ ὄντως ἐν ἀληθείᾳ τὴν ψυχήν μου θέλεις σῶσαι. συγγενοῦ μοι ταύτῃ τῇ νυκτὶ καὶ μόνον, καὶ τοῦ σοῦ κατατρυφήσαι με κάλλους ποίησον, τῆς ἐμῆς τε αὐτὸς ἐμπλησθῆτι ὡραιότητος. καὶ λόγον σοι δίδωμι, ἅμα πρωὶ Χριστιανὴν γενέσθαι καὶ πᾶσαν ἐκφυγεῖν τὴν τῶν θεῶν μου λατρείαν. καὶ δοῦναι σοι οὐ μόνον συγγνώμη[b] ἕνεκεν τῆς οἰκονομίας ταύτης, ἀλλὰ καὶ δωρεῶν ἀνταμείψις παρὰ τῷ Θεῷ σου ἕνεκα τῆς ἐμῆς σωτηρίας. Χαρὰ

Luke xv. 7 *γὰρ, φησιν ἡ Γραφὴ σου, γίνεται ἐν οὐρανῷ* 271
ἐφ' ἑνὶ ἁμαρτωλῷ μετανοοῦντι. εἰ οὖν χαρὰ γίνεται ἐν οὐρανῷ δι' ἐπιστροφὴν ἁμαρτωλοῦ, τῷ προξένῳ τῆς ἐπιστροφῆς οὐ μεγὰς ἐποφείλεται μισθός, καὶ, οὕτως ἔχει, καὶ μὴ ἀμφίβαλλε. οὐ πολλὰ δὲ καὶ οἱ ἀρχηγοὶ τῆς θρησκείας ὑμῶν ἀποστόλοι κατ' οἰκονομίαν ἐποίουν, παραβαίνοντες ἴσθ' ὅτι ἐντολὴν ἕνεκα μείζονος

Acts xvi. 3 *ἐντολῆς, οὐ τὸν Παῦλον λέγεται περιτεμεῖν τὸν Τιμόθεον, ἕνεκα κρείττονος οἰκονομίας καίτοι παρανόμων Χριστιανοῖς ἡ περιτομὴ λογίζεται. ἀλλ' ὅμως ἐκεῖνος οὐ παρῃτήσατο τοῦτο ποιῆσαι. καὶ πολλὰ τοιαῦτα ἐν ταῖς Γραφαῖς σου εὑρήσεις. εἰ οὖν κατὰ ἀλήθειαν, καθὼς λέγεις, σῶσαι μου τὴν ψυχὴν ζητεῖς, τὴν μικράν μου ταύτην ἐπιθυμίαν πλήρωσον. καὶ ἐγὼ μὲν τελείᾳ σοι κοινωνίᾳ γάμου συναφθῆναι ζητοῦσα, ἐπεὶ σοι οὐ καταθύμιον ἐστι τοῦτο, οὐκ ἔτι σε κατανοήσαιμι, τὰ ἀρεστά σοι πάντα ποιοῦσα. λοιπὸν καὶ αὐτὸς μὴ πάντῃ βέλτιστε. ἀλλ', ὑπακούσας μου τὸ ἅπαξ τοῦτο, σώσεις με, τῆς δεισιδαίμονος*

and trivial desire of mine, if thou art in very truth minded for to save my soul. Keep company with me this one night only, and grant me to revel in thy beauty, and do thou in turn take thy fill of my comeliness. And I give thee my word, that, with daybreak, I will become a Christian, and forsake all the worship of my gods. Not only shalt thou be pardoned for this dealing, but thou shalt receive recompense from thy God because of my salvation, for thy Scripture saith, "There is joy in heaven over one sinner that repenteth." If, therefore, there is joy in heaven over the conversion of a sinner, shall not great recompense be due to the causer of that conversion? Yea, so it is; and dispute it not. Did not even the Apostles, the leaders of your religion, do many a thing by dispensation, at times transgressing a commandment on account of a greater one? Is not Paul said to have circumcised Timothy on account of a greater dispensation? And yet circumcision hath been reckoned by Christians as unlawful, but yet he did not decline so to do. And many other such things shalt thou find in thy Scriptures. If then in very sooth, as thou sayest, thou seekest to save my soul, fulfil me this my small desire. And although I seek to be joined with thee in the full estate of matrimony, yet, seeing this is contrary to thy mind, I will never constrain thee again, but will do everything that liketh thee. For the rest, do not thou utterly abhor me, but hearken to me for the nonce, and thou shalt deliver me from superstitious error, and thou shalt do whatever

If he will not be her husband

πλανῆς ῥυσαμένος, τὰ δεδογμένα δέ σοι εἰς τὸ ἑξῆς ποιήσεις διὰ βίου παντός.

Οὕτω λέγουσα· καὶ γὰρ εἶχε τὸν εἰσηγούμενον, ᾧ καὶ τὰ ὦτα ὑπεῖχεν αὕτη κρυφίως· καὶ Γραφῶν ἔμπειρος ὁ λῃστὴς ἦν, ὁ τῆς κακίας ὄντως δημιουργὸς καὶ διδάσκαλος, τοιαῦτα τοιγαροῦν λέγουσα καὶ ὑποσαινουσα δίκτυα τε καὶ παγίδας ἐκ δεξιῶν τε καὶ ἐξ εὐωνύμων αὐτῷ περιπλέκουσα, τὸν πύργον αὐτοῦ τῆς ψυχῆς διασαλεύειν ἤρχετο, τὸν τόνον τε ὑποχαλᾶν αὐτοῦ τῆς προθέσεως, καὶ τὴν γνώμην μαλακωτέραν ποιεῖν. ὁ δὲ ὑπόπτης τῆς κακίας καὶ τῶν δικαίων ἐχθρὸς, σαλευομένην αὐτοῦ τὴν καρδίαν ἰδὼν χαρᾶς ἐμπλεως γεγονὼς φωνεῖ παρευθὺ τὰ σὺν αὐτῷ παραγενόμενα τῆς πονηρίας πνεύματα, Ὁρᾶτε, κράζων, ὅπως ἡ κόρη αὕτη δεινῶς ἐπείγεται ἃ οὐκ ἠξιώθημεν ἡμεῖς ἀνῦσαι· δεῦτε οὖν ἰσχυρὰν νῦν ἐπιπέσωμεν αὐτῇ· οὐχ εὑρήσομεν γὰρ ἄλλον καιρὸν οὕτως ἐπιτηδειον τὸ θέλημα πλήρωσαι τοῦ πέμψαντος ἡμᾶς· ταῦτα συλλαλήσας ὁ δολιόφρων τοῖς ἑαυτοῦ κυσὶν ἐπεμβαίνουσι τῷ Χριστοῦ στρατιώτῃ· πᾶσας αὐτοῦ τῆς ψυχῆς τὰς δυνάμεις ταράξαντες, καὶ δεινὸν ἔρωτα τῆς κόρης ὑποθέμενοι, πῦρ τε σφοδρότατον ἐπιθυμίας ἐκκαύσαντες ἐν αὐτῷ.

Ὁρῶν δὲ ἑαυτὸν ἐκεῖνος ἰσχυρῶς φλεγόμενον καὶ πρὸς τὴν ἁμαρτίαν αἰχμαλωτιζόμενον, καὶ τοὺς λογισμοὺς αὐτοῦ τὴν σωτηρίαν τῆς κόρης καὶ πρὸς θεὸν ἐπιστροφὴν, ὡς ἀγκίστρῳ δίλεαρ, τῇ προκειμένῃ πράξει περιτιθέμενοι, καὶ σχολάζοντας αὐτῷ τῇ τοῦ ἐχθροῦ ὑποβολῇ μὴ ἁμαρτίας εἶναι τὸ ἐπὶ σωτηρίᾳ ψυχῆς ἅπαξ γυναικὶ

Greg. Naz. Orat. xl. 10

seemeth thee good hereafter all the days of thy life.'

Thus spake she, for indeed she had, for her adviser, one to whom she lent a privy ear, and the pirate was well versed in Scripture, being verily the creator and teacher of iniquity. Thus then she spake with fawning words entangling him, right and left, around with her toils and meshes, and she began to shake the citadel of his soul, and to slacken his tension of purpose, and to soften the temper of his mind. Then the sower of these evil tares, and enemy of the righteous, when he saw the young man's heart wavering, was full of joy, and straightway called to the evil spirits that were with him, crying, 'Look you how yond damsel hasteth to bring to pass all that we were unable to accomplish! Hither! fall we now furiously upon him for we shall find none other season so favourable to perform the will of him that sent us.' Thus spake this crafty spirit to his hounds and straightway they lept on that soldier of Christ, disquieting all the powers of his soul, inspiring him with vehement love for the damsel, and kindling within him the fiercest fire of lust.

Ioasaph, spurred on by the evil spirits, is like to fall,

When Ioasaph saw that he was greatly inflamed, and was being led captive into sin, and perceived that his thoughts about the salvation of the damsel and her conversion to God had been set like bait on hook to hide the deed which she purposed, and were troubling him with the suggestion of the enemy, that, for the salvation of a soul, it was not sin for once to lie with a

but viewing the pit before his feet prayeth for deliverance

συγγενεσθαι, ἐπεὶ δὲ ἀπορίᾳ ψυχῆς βίβλιον τι καὶ τεῖχος, ἑαυτὸν εὐθὺς πρὸς εὐχὴν ἐντείνει, καὶ ὀχετοὺς δακρύων ἐξ ὀφθαλμῶν δεψιλῶς προχέων ἔσω πρὸς τὸν δυνάμενον σώζειν τοὺς
Ps. xxxi. ἐπ' αὐτῷ πεποιθότας Ἐπί σοι, Κύριε, ἤλπισα
Ps. xxv. μὴ καταισχυνθείην εἰς τὸν αἰῶνα μηδὲ καταγελασάτωσαν με οἱ ἐχθροί μου· καὶ γὰρ τῆς σῆς ἐχόμενον δεξιᾶς ἀλλὰ παραστήθι μοι ἐν τῇ
Ps. v. 8 ὥρᾳ ταύτῃ, καὶ κατὰ τὸ σὸν θέλημα εὔθυνον τὰς 280
ὁδούς μου, ἵνα δοξασθῇ τὸ ὄνομα σοῦ τὸ ἐνδόξον καὶ φοβερὸν ἐπ' ἐμοὶ τῷ οἰκέτῃ σου, ὅτι εὐλογητὸς εἶ εἰς τοὺς αἰῶνας· ἀμήν.

Ἐφ' ἱκανὰς δὲ ὥρας μετὰ δακρύων εὐξάμενος καὶ πολλὰ γονυπετήσας, καθῆκεν ἑαυτὸν ἐπὶ τοῦ ἐδάφους· καὶ ὑπνώσας μικρόν, ὁρᾷ ἑαυτὸν ὑπὸ τινων φοβερῶν ἁρπαγέντα, καὶ τόπους οὐδ' οὐδέποτε ἑωρακὼς διελθόντα, καὶ ἐν τινι γενομένου μεγίστῃ πεδιάδι ἀρειοῖς ἀνθεσι καὶ λειμῶσι κομώσῃ, ἔνθα φυτὰ μὲν ἑῴα παντοδαπὰ καὶ ποικίλα, καρποῖς ξένοις τισὶ καὶ θαυμασίοις βριθόντα, ἰδεῖν τε ἡδίστοις καὶ ἅψασθαι ποθεινοτάτοις· τά τε φύλλα τῶν δενδρῶν λιγυρὸν ὑπηχεῖ αὔρᾳ τινὶ λεπτοτάτῃ, καὶ ἀόρατον καὶ χαριεστάτην ἐκπέμποντα εὐωδίαν κινούμενα, θρόνοι τε ἀνεκάστοτε ἐκ καθαρωτάτου χρυσίου καὶ λίθων τιμίων κατασκευασμένοι, λαμπρὰν ὅλην αἰγλὴν ἀφιέντες, καὶ κλῖναι ἐν ἀξάλλοις τισὶ στρωμναῖς καὶ τῷ κάλλει τὴν διήγησιν νικώσαις κατηγλαισμέναι· ὕδατά τε παρίρρει διαυγῆ λίαν καὶ αὐτὰς εὐφραίνοντα τὰς ὁράσεις· τὴν δὲ θαυμαστὴν ταύτην καὶ μεγάλην πεδιάδα οἱ φοβεροὶ ἐκεῖνοι διαγαγόντες αὐτὸν εἰς πόλιν ἀπήγαγον

woman, then in the agony of his soul he drew a deep and lamentable groan, and nerved himself to pray, and with streams of tears running down his cheeks, he cried aloud to him that is able to save them that trust in him, saying, 'On thee, O Lord, have I set my trust let me not be confounded for ever, neither let mine enemies triumph over me, that hold by thy right hand But stand thou by me at this hour, and according to thy will make straight my path, that thy glorious and dreadful name may be glorified in me thy servant, because thou art blessed for ever Amen.'

Now when he had prayed in tears for many hours, and often bent the knee, he sunk down upon the pavement. After he had slumbered awhile, he saw himself carried off by certain dread men, and passing through places which he had never heretofore beheld He stood in a mighty plain, all a-bloom with fresh and fragrant flowers, where he descried all manner of plants of divers colours, charged with strange and marvellous fruits, pleasant to the eye and inviting to the touch. The leaves of the trees rustled clearly in a gentle breeze, and, as they shook, sent forth a gracious perfume that cloyed not the sense. Thrones were set there, fashioned of the purest gold and costly stones, throwing out never so bright a lustre, and radiant settles among wondrous couches too beautiful to be described And beside them there were running waters exceeding clear, and delightful to the eye When these dread men had led him through this great and wondrous plain, they brought him to a city that

Ioasaph [illegible] righteous,

ἀροῦτῳ τῶν λαμπρότητι ἀποστιλβουσαν, ἐκ χρυσίου μὲν διαυγοῦς τὰ τείχη λίθων δὲ ἐν οἰδεῖν πωποτε ἑωρακε τὰς ἐπαλξεις ἔχουσαν ἀνεγηγερμενας. ἐν τις ἐν ἐκεινῃ εἴποι τὸ κάλλος τῆς πολεως καὶ τὴν φαιδροτητα, φῶς ἄνωθεν 201
πυκνὸν ταῖς ἀκτῖσι διῆττον πασας αὐτῆς τὰς πλατειας ἐπληρουν καὶ ὑποστερος τινες στρατιαι, αὐτὴ ἑκαστη φῶς οὖσαι, ταυτῃ ἐπεδημουν, μελος ᾀδουσαι ἀκοῇ θειοτατα μηδεποτε ἀκουσθεν καὶ φωνὴν ἤκουσε λεγουσῆς· Αὕτη ἡ ἀνωπαυσις τῶν δικαιων· αὕτη ἡ εὐφροσυνη τῶν ἐναρετησαντων τῷ Κυριῳ· ἐκειθεν οὖν ἐξαγιαζοντες οἱ φρικωδεστατοι ἀνδρες ἐκεῖνοι εἰς τουτοισι ἄγειν ἔλεγον ἑ δὲ. τῆς ταρβοτητος ἐκεινῃς καὶ θυμηδιας ὅλος γενομενος, Μὴ στερησητε με, ἔλεγε μὴ στερησητε διωκων, τῆς ἀρετοῦ χαρας ταυτῆς· ἀλλὰ δοτε καμοὶ ἐν μιᾷ τῆς μεγιστῆς ταυτῆς πολεως τῶνδε διαιτᾶσθαι· οἱ δε, Ἀδυνατον ἐστι νῦν, Πλουσιε, εἶναι σε ἐνταῦθα· ἀλλὰ κοπῳ πολλῷ καὶ ἱδρῶτι πλουσῳ ὧδε εἶπερ ἐαυτοῦ βιασῃ.

Ταυτα εἶπον καὶ, τὴν μεγιστην αὐθις πεδιαδα διελθοντες, οἱ τοποι ἀπηντωντο σκοτεινοι καὶ πασης ἀνδιας πεπληρωμενοι, ἰσοῤῥοπον τῆς ἀραθεισης φαιδροτητος τὸ λυπηρὸν κεκτη-
Mat viii 12 μενοι· σκοτος γὰρ ἦν ἀφεγγες καὶ ζοφερον
xxii 13 πανταχοθεν· θλῖψεσι δὲ καὶ ταραχῇ τε πᾶν ἐπεπληρωτο· ἐνθα καμινοι ἐξηπτο πυρος ἀνα-
Mk ix 44 φλεγομενοι καὶ σκωληκων γένος ἦν κολαστικῶν ἔρπον ἐκεῖσε· δυναμεις δὲ τιμωρητικαὶ ἐφεστῶσαι τῇ καμινῳ, καὶ τινες ἔλκοντες τῷ πυρι 202
κατακαιομενοι· καὶ φωνὴ ἤκουστο λεγουσα· Οὗτος ὁ τοπος τῶν ἁμαρτωλων· αὕτη ἡ κολασις

glistered with light unspeakable, whose walls were of dazzling gold, with high upreared parapets, built of gems such as man hath never seen. Ah, who could describe the beauty and brightness of that city? Light, ever shooting from above, filled all her streets with bright rays, and winged squadrons, each of them itself a light, dwelt in this city, making such melody as mortal ear ne'er heard. And Ioasaph heard a voice crying, 'This is the rest of the righteous, this the gladness of them that have pleased the Lord.' When these dread men had carried him out from thence, they spake of taking him back to earth. But he, that had lost his heart to that scene of joyaunce and heartease, exclaimed, 'Reave me not, reave me not, I pray you, of this unspeakable joy, but grant me also to dwell in one corner of this mighty city.' But they said, 'It is impossible for thee to be there now, but, with much toil and sweat, thou shalt come hither, if thou constrain thyself.'

Thus spake they, and again they crossed that mighty plain, and bare him to regions of darkness and utter woe, where sorrow matched the brightness which he had seen above. There was darkness without a ray of light, and utter gloom, and the whole place was full of tribulation and trouble. There blazed a glowing furnace of fire, and there crept the worm of torment. Revengeful powers were set over the furnace, and there were some that were burning piteously in the fire, and a voice was heard, saying, 'This is the place of sinners; this the punishment for

and the furnace of sinners

τῶν πραξεσιν αισχραῖς ἑαυτους μολυνάντων ἐπι τουτοις ἐξηγαγον αυτον εκειθεν οἱ και εἰσ αγαγοντες και εις ἑαυτον εὐθυς ἐλθων ἐντρομος ἦν ὅλος δακρυα δε ποταμηδον κατεῖχον οἱ ὀφθαλμοι αὐτου. πασα δε ἡ ὡραιοτης τῆς ἀκελαστου κορης ἐκεινης και τῶν λοιπων δυσωδεστερα βορβορου και σαπρια αὐτῷ λελογιστο στρεφων δε ἐν τῇ ψυχῇ τῶν ορασθεντων την μνημην, τῷ ποθῳ τῶν ἀγαθων και τῷ φοβῳ των ἀνιαρων ἐκεινων ἐπι τῆς κλινης κατεκειτο ἡκιστα ἐγεσθῆναι δυναμενος

Ἀνηγγελθη δε τῷ βασιλεῖ ἡ τοῦ υἱοῦ ἀρρωστια και ὃς ἐλθων ἐπηρωτα τι τὸ συμβαν ἑ δε τὰ ορασθεντα αὐτῷ διηγεῖται, καί φησιν

Ps. lxx. 7 Ἰσατί παγιδα ἡτοιμασας τοις ποσι μου, και

Ps. xxxv. 11 κατέκαμψας την ψυχην μου, εἰ μη γαρ Κυριος ἐβοηθησέ μοι, παραβραχυ παρωκησεν ἂν τῷ

Ps. lxxxiv. 1 ᾅδῃ ἡ ψυχη μου αλλ' ὡς ἀγαθος ὁ Θεος τῷ Ἰσραηλ. τοις εὐθεσι τῇ καρδια ὃς και την ἐμην ἐρ-

Cp. Ps. lvi. 4 ρυσατο ταπεινωσιν ἐκ μεσου σκυμνων. ἐκοιμηθην γαρ τεταραγμενος αλλ' ἐνεκεκεψατο με ἐξ ὕψους ὁ Θεος μου και Σωτηρ μου και ἔδειξε μοι οἵων ἀγαθῶν ἀπεστερησαν ἑαυτους οἱ παροργιζοντες αυτον, οἵων δε κολασεων υπευθυνους εἰργασαντο. και νῦν, ὦ πατερ, ἐπει σου τὰ ὦτα ἔβυσας τοῦ μη ἀκοῦσαι μου τῆς φωνῆς τῆς τα ἀγαθα σοι ἐπῳδουσης, κἂν ἐμε μη κωλυσι την εὐθειαν 283
βαδίσαι οδον, τοῦτο γαρ ποθῶ, τουτου ἐφιεμαι, τον πικτων ἀπαλλαγῆναι, και τοιους κατα-λαβεῖν ἔνθα Βαρλααμ ὁ τοῦ Χριστου θεραπων τὰς οικήσεις ἔχει, και συν αὐτῷ το λοιπον τῆς παρουσης μου διανυσαι ζωῆς εἰ δε βιῳ κατα-

them that have defiled themselves by foul practices.' Hereupon Ioasaph was carried thence by his guides, and, when he came to himself, immediately he trembled from head to foot, and, like a river, the tears fell from his eyes, and all the comeliness of that wanton damsel and her fellows was grown more loathsome to him than filth and rottenness. And as he mused in his heart on the memory of the visions, in longing for the good and in terror of the evil, he lay on his bed utterly unable to arise.

Ioasaph falleth sick and the king visiteth him

Then was the king informed of his son's sickness, and he came and asked what ailed him. And Ioasaph told him his vision, and said, 'Wherefore hast thou laid a net for my feet, and bowed down my soul? If the Lord had not helped me, my soul had well nigh dwelt in hell. But how loving is God unto Israel, even unto such as are of a true heart! He hath delivered me that am lowly from the midst of the dogs. For I was sore troubled and I fell on sleep: but God my Saviour from on high hath visited me, and showed me what joy they lose that provoke him and to what punishments they subject themselves. And now, O my father, since thou hast stopped thine ears not to hear the voice that will charm thee to good, at least forbid me not to walk the straight road. For this I desire, this I long for, to forsake all, and reach that place, where Barlaam the servant of Christ hath his dwelling, and with him to finish what remaineth of my life. But if thou keep me back by

σχεῖν με θελήσειας, δψει με θᾶττον τῇ λύπῃ καὶ ἀθημονίᾳ νεκρόν· καὶ οὔτε σὺ τὸ λοιπὸν πατὴρ κληθήσῃ, οὔτε υἱόν με ἔτι ἕξεις.

XXXI

Πάλιν οὖν ἀθυμία κατέσχε τὸν βασιλέα· πάλιν ἀπελέγετο ὅλην αὐτοῦ τὴν ζωήν, καὶ δεινὰ στρέφων ἐν ἑαυτῷ εἰς τὸ ἴδιον ἀπῃεν παλάτιον· τὰ δὲ παρὰ τοῦ Θευδᾶ ἀποσταλέντα τῆς πονηρίας πνεύματα κατὰ τοῦ θείου παιδὸς, ἐπανελθόντα πρὸς αὐτὸν, κατῃσχυμμένα τὴν ἥτταν ἀνωμολογεῖ, καίτοι φιλοψευδῆ ὄντα· σύμβολα γὰρ σαφῆ τῆς ἥττης ἔφερον ἐπὶ τῆς πονηρᾶς αὐτῶν ὄψεως· ὁ δέ, Καὶ οὕτω, φησίν, ἀσθενεῖς ὑμεῖς καὶ ταλαίπωροι, ὡς ἑνὸς μειρακίου μὴ περιγενέσθαι. τοτε τὰ πονηρὰ πνεύ-
Cyril, Cat. xiii. 140 *ματα, θείᾳ δυνάμει τιμωρούμενα, εἰς φῶς ἄκοντα τὴν ἀλήθειαν ἤγεν, Οὐχ ὑπομένομεν, λέγοντα, οὐδὲ ἀντοφθαλμῆσαι ὅλως τῇ τοῦ Χριστοῦ δυνάμει καὶ τῷ συμβόλῳ τοῦ πάθους αὐτοῦ, ὃν σταυρὸν καλοῦσιν· ἐκείνου γὰρ τυπουμένου, φθανομεν ἀνακράτος φευγοντές τε καὶ διωθου-*
Eph. vi. 11 *μενοι πάντες οἱ τοῦ ἀέρος ἄρχοντες καὶ κοσμο-* 234
κρατορες τοῦ σκότους, πρὶν ἢ τελείως αὐτὸ τυπωθῆναι· ὅθεν καὶ τῷ νεανίσκῳ τούτῳ ἐπιπε-
Prudentius, Cathem. 184 ff. *σόντες δεινῶς ἐταράξαμεν· ὁ δέ, τὸν Χριστὸν ἐπικαλεσάμενος εἰς συμμαχίαν καὶ τῷ σημείῳ τοῦ σταυροῦ καθοπλίσας ἑαυτόν, ἡμᾶς τε διώσατο μετ' ὀργῆς καὶ ἀσφάλειαν ἑαυτῷ ἔθετο. μὴ μελλήσαντες οὖν εὕρομεν ὄργανον, δι' οὗ καὶ*

force, thou shalt quickly see me die of grief and despair, and thou shalt be no more called father nor have me to thy son.'

XXXI

The foul fiends report to Theudas their own defeat

Again therefore the king was seized with despondency, and again he was like to abjure his whole way of life, and with strange thoughts he went again unto his own palace. But the evil spirits, that had been sent out by Theudas for to attack the young saint, returned to him, and, lovers of lessing though they were, confessed their shameful defeat, for they bare visible tokens of their defeat, upon their evil countenance. Said Theudas, 'And be ye so weak and puny that ye cannot get the better of one young stripling? Then did the evil spirits, constrained, to their sorrow, by the might of God, bring to light the truth, saying, 'We cannot abide even the sight of the might of Christ, and the symbol of his Passion, which they call the Cross. For, when that sign is made, immediately all we, the princes of the air, and the rulers of the darkness of the world, are utterly routed and discomfited, even before the sign is completed. When we first fell upon this youth, we vexed him sore, but when he called on Christ for help, and armed him with the sign of the Cross, he routed us in angry wise, and stablished himself in safety. So incontinent we found a weapon, wherewith our chief

τῷ πρωτοπλάστῳ ὁμιλήσας ποτέ ὁ ἄρχων ἡμῶν, τοῦτον ἐχειρώσατο· καὶ δὴ παρ' οὐδὲν ἐθεμεθα ἐν καὶ ἡμεῖς κενὴν τὴν ἐλπίδα τοῦ νέου, ἀλλ' ἐπικληθεὶς αὖθις ὁ Χριστὸς εἰς συμμαχίαν, πυρὶ τῆς ἄνωθεν ὀργῆς ἡμᾶς καταφλέξας, φυγάδας ἐποιήσατο· καὶ ἐγνωμεν μηκέτι πλησιάσαι αὐτῷ. οὕτω μὲν οὖν τὰ ποιηρὰ πνεύματα σαφῶς ἐγνωρισε τῷ θεοδῷ τὰ γεγενημένα.

Ὁ δὲ βασιλεὺς, πάντοθεν ἀπορούμενος, τὸν Θεοδᾶν αὖθις προσκαλεῖται, καὶ φησι· Τὰ μὲν δεδογμένα σοι, σοφώτατε, πάντα πληρώσαντες, οὐδαμῶν τὴν ὠφέλειαν εἴρομεν· νυνὶ δέ, εἴ τι σοι ἑτέρα ὑπολέλειπται ἐπίνοια, κάκείνην πείραν λήψομεθα· ἴσως εἴρω τινὰ τοῦ κακοῦ λύσιν.

Αἰτησαμένου δὲ τοῦ Θεοδᾶ εἰς ὁμιλίαν ἐλθεῖν τοῦ υἱοῦ, ἔωθεν συμπαραλαβὼν αὐτὸν, ὁ βασιλεὺς εἰς ἐπίσκεψιν ἀπέρχεται τοῦ υἱοῦ· καὶ καθίσας λόγους ἐκίνησεν ὁ βασιλεὺς, ὀνειδίζων αὐτὸν καὶ μεμφόμενος ἐπὶ τῇ ἀνηκοΐᾳ αὐτοῦ καὶ ἀνενδότῳ γνώμῃ· ἐκεῖνον δὲ τὰ αὐτὰ αἰθὶς βεβαιοῦντος καὶ μηδὲν πρότιμον τῆς Χριστοῦ ἀγάπης ποιοῦντος, παρελθὼν εἰς μέσον, ὁ Θεοδᾶς ἔφη· Τί κατέγνως, ὦ Ἰωσαφ, τῶν ἀθανάτων ἡμῶν θεῶν, ὅτι τῆς αὐτῶν ἀπέστης λατρείας, καὶ, τὸν σὸν πατέρα καὶ βασιλέα οὕτως παροργίζων, μισητὸς πᾶσι γέγονας τῷ λαῷ· οὐχὶ παρ' αὐτῶν σοι τὸ ζῆν· οὐκ αὐτοὶ παρέσχον σε τῷ πατρὶ, τῇ αὐτοῦ ἀκουσάντες εὐχῇ καὶ τὸν τῆς ἀτεκνίας δεσμῶν λυτρωσάμενοι, πολλὰς δὲ ματαιολογίας καὶ ἀνωφελεῖς πρότασεις ὁ ἐν κακοῖς γηράσας προβαλλόμενος, καὶ συλλογισμοὺς ῥαπτῶν περὶ τοῦ κηρύγματος τοῦ

did once confront the first-made man and prevailed against him. And verily we should have made this young man's hope vain, but again Christ was called on for help, and he consumed us in the fire of his wrath from above, and put us to flight. We have determined to approach the prince no more.' Thus, then, did the evil spirits plainly make known unto Theudas all that was come to pass.

But the king, perplexed on every side, again summoned Theudas, and said, 'Most wisest of men, all that seemed good to thee have we fulfilled, but have found no help therein. But now, if thou hast any device left, we will make trial thereof. Peradventure I shall find some escape from this evil.

Theudas again beseeching the king [illegible] and the king [illegible] with him

Then did Theudas ask for a meeting with his son, and on the morrow the king took him and went forth to visit the prince. The king sat down and provoked debate, upbraiding and chiding him for his disobedience and stubbornness of mind. When Ioasaph again maintained his case, and loudly declared that he valued nothing so much as the love of Christ, Theudas came forward and said, 'Wherefore Ioasaph, dost thou despise our immortal gods, that thou hast departed from their worship, and, thus incensing thy father the king, art become hateful to all the people? Dost thou not owe thy life to the gods? And did they not present thee to the king in answer to his prayer, thus redeeming him from the bondage of childlessness?' While this Theudas, waxen old in wickedness, was putting forth these many vain arguments and useless propositions, and weaving words about the preaching of the Gospel,

Εὐαγγελίου, βουλόμενος τοῦτο μὲν χλευάζειν,
τὰ δὲ τῶν εἰδώλων κρατύνειν, ὀλίγον ἐπισχὼν
Rom. viii. 1 ὁ τῆς ἄνω Βασιλείας υἱός, καὶ τῆς πολλῆς
δεινῆς πολιτῆς ἣν ἔπηξεν ὁ Κύριος καὶ εἷς
ἄνθρωπος, φησὶ πρὸς τὸν Θεόδωρον

Rom. i. 21 Ἄκουσον ὦ πλάνης βίθι καὶ ψηλαφητοῦ
σκότους ζοφωδέστερε, τὸ Βαβυλώνιον σπέρμα,
τὸ τῆς Χαλδαϊκῆς[1] πυργοποιίας ἔγγονον δι' ἧς
ὁ κόσμος συνηχθη, ματαιόφρον καὶ ἄθλιε γέ-
Gen. xii. 10 ρον, οἵπερ καὶ ἡ πυρὶ καὶ θείῳ κατακαυθεῖσα Gen.
xxix. 1 πεντάπολις ἐλαφρότερα τοῖς ἁμαρτήμασι τέ
γονε τί χλευάζειν ἐπ χειρὶ τὸ τῆς σωτηρίας
κηρύγμα, δι ἧς τὰ δεσποτισμένα ἐφωτίσθη, δι'
ἧς οἱ πεπλανημένοι τὴν ὁδὸν εἶδον, δι' ἧς οἱ
ἀπολωλότες καὶ δεινῶς αἰχμαλωτισθέντες ἀνε-
λήθησαν, τί κρεῖττον εἶπε μοι Θεῷ λατρεύειν
παντοκράτορι, σὺν Υἱῷ μονογενεῖ καὶ Πνεύματι
Ἁγίῳ, Θεῷ ἀΐδιστῷ καὶ ἀθανάτῳ, τῇ ἀρχῇ καὶ
πηγῇ τῶν ἀγαθῶν, οὗ τὸ κράτος ἀνείκαστον
Dan. vii. 10 καὶ ἡ δόξα ἀκατάληπτος, ᾧ παρεστήκεισαν
χίλιαι χιλιάδες καὶ μυριάδες μυριάδων ἀγγελικῶν
τάγμάτων καὶ οὐρανῶν, καὶ πλήρης ὁ οὐρανὸς
καὶ ἡ γῆ τῆς δόξης αὐτοῦ. δι οὗ τὰ πάντα ἐκ
τοῦ μὴ ὄντος παρήχθη, δι' οὗ κρατεῖται τὸ πᾶν
καὶ συνέχεται καὶ τῇ προνοίᾳ αὐτοῦ διοικεῖται,
τούτῳ βέλτιον λατρεύειν, ἢ δαίμοσι ὀλεθρίοις
καὶ ἀψύχοις εἰδώλοις, ὧν ἡ δόξα καὶ ὁ ἔπαινος
μοιχεία ἐστὶ καὶ παιδοφθορία καὶ τὰ λοιπὰ τῆς
ἀνομίας ἔργα, ἃ περὶ τῶν ὑμετέρων ἀναγέγρα-
πται θεῶν ἐν τοῖς συντάγμασι τῆς δεισιδαιμο-

[1] Ὅτι Βαβυλὼν τὸν χαρὰν τὸν ἀπὸ Βαβυλώνος καὶ Χαλδαίας, εἰ δὲ τὸν χαρὰν φανέρωσε, Ἰω. ι. ἐν Ἱερεμ. ἀπὸ ἰσοκ. ιε. Β

desiring to turn it into mockery, and magnify idolatry, Ioasaph, the son of the heavenly king, and citizen of that city which the Lord hath builded and not man, waited a while and then said unto him,

'Give ear, thou abyss of error, blacker than the darkness that may be felt, thou seed of Babylon, child of the building of the tower of Chalané, whereby the world was confounded, foolish and pitable dotard, whose sins out-weigh the iniquity of the five cities that were destroyed by fire and brimstone. Why wouldest thou mock at the preaching of salvation, whereby darkness hath been made light, the wanderers have found the way, they that were lost in dire captivity have been recalled. Tell me whether is better? To worship God Almighty, with the only-begotten Son and the Holy Ghost, God uncreate and immortal, the beginning and well-spring of good, whose power is beyond compare, and his glory incomprehensible, before whom stand thousand thousands, and ten thousand times ten thousand of Angels and heavenly hosts, and heaven and earth are full of his glory, by whom all things were brought into being out of nothing, by whom everything is upheld and sustained and ordered by his providence, or to serve deadly devils and lifeless idols, whose glory and boast is in adultery and the corrupting of boys, and other works of iniquity that have been recorded concerning your gods in the books of your superstition? Have ye no convicting

Ioasaph denounceth the wickedness of Thoudas.

νας ὑμῶν, οὐκ οἴδατε, ταλαίπωροι, πυρὸς
ἀκοιμήτου θορὰ, ὁμαιμα γένους Χαλδαικοῦ,
Ср. Is. xlv 9-10 οὐκ αἰσχυνεσθε νεκρὰ ξοανα προσκυνοῦντες, χεὶ 287
ρὸς ἀνθρωπίνης ἔργα λίθον γὰρ λαξεύσαντες
ἢ ξύλον τεκτονεύσαντες, θεὸν προσηγορεύσατε·
εἶτα τὸν κάλλιστον ἐκ βουκολίων ταῦρον λαβόν-
τες, ἢ ἄλλο τυχὸν τῶν εὐπρεπεστάτων ζῴων,
νεκρῷ σεβάσματι θύετε ἀνόητοι· τιμιώτερον
ἐστι σοῦ τοῦ σεβάσματος τὸ θύμα· τὰ μὲν γὰρ
ξοανον ἀνθρώπος ἐποίησε, τὰ δὲ ζῷον ὁ Θεὸς
ἐδημιούργησε· καὶ πόσον σοῦ μᾶλλον τοῦ λογι-
κοῦ συνετώτερον ἐστι τὸ ἄλογον ζῷον, τὸ μὲν
Is. I. 3 γὰρ οἶδε τὸν τρέφοντα· σὺ δὲ τὸν Θεὸν ἠγνόησας,
δι' οὗ ἐκ τοῦ μὴ ὄντος παρηχθῆς, δι' οὗ ζῇς καὶ
συνετήρησαι, καὶ καλεῖς θεὸν, ὃν πρὸ μικροῦ
ἐβλέπες σιδηρῷ τυπτόμενον καὶ πυρὶ καιόμενον
τε καὶ χωνευόμενον καὶ σφύραις ἐλαυνόμενον, ὃν
ἀργυρὸν καὶ χρυσὸν περιέθηκας καὶ χαμόθεν
ὑψώσας ἐφ' ὑψηλοῦ μετεώρισας· εἶτα, πόσῳ
ἐπὶ τῆς γῆς, τοῦ ταπεινοῦ λίθου κείσαι ταπεινό-
τερος, προσκυνῶν οὐ θεὸν ἀλλὰ τὰ ἔργα τῶν
χειρῶν σου· τὰ νεκρὰ καὶ ἄψυχα· μᾶλλον δὲ 288
οὐδὲ νεκρὸν ἂν εἴη δίκαιον καλεῖσθαι τὸ εἴδωλον,
πῶς γὰρ ἂν νεκρὸν εἴη τὸ μηδέποτε ζῆσαν, ἀλλὰ
τι καινὸν δεῖ ἐφευρεῖν αὐτῷ ὄνομα καὶ τῆς τοσ-
αύτης παραφροσύνης ἐπαξιον· ὁ μὲν γὰρ λίθινος
θρυπτεται, ὁ δὲ ὀστρακινος καταγνυται, ὁ χαλ-
κοῦς ἰοῦται, ὁ χρυσοῦς καὶ ὁ ἀργυροῦς χωνευται.
ἀλλὰ καὶ πιπρασκονται οἱ θεοὶ σου, οἱ μὲν εὐωνοι,
οἱ δὲ τιμῆς ὅτι πλειστης· οὐχ ἡ θεοτης
γὰρ αὐτοῖς, ἀλλ' ἡ ὕλη τὴν πολυτέλειαν διδωσι.
Θεὸν δέ τις ἀγοράζει, θεὸν τις πωλεῖ, θεοὶ δὲ

modesty, ye miserable men, fuel for unquenchable fire, true copy of the Chaldean race have ye no shame to worship dead images, the works of men's hands? Ye have carved stone and graven wood and called it God. Next ye take the best bullock out of your folds, or (may be) some other of your fairest beasts, and in your folly make sacrifice to your dead divinity. Your sacrifice is of more value than your idol, for the image was fashioned by man, but the beast was created by God. How much wiser is the unreasonable beast than thou the reasonable man? For it knoweth the hand that feedeth it, but thou knowest not that God by whom thou wast created out of nothing, by whom thou livest, and art preserved, and thou callest God that which thou sawest, but now, smitten by steel, and burnt and moulded in the fire, and beaten with hammers, which thou hast covered around with silver and gold, and raised from the ground, and set on high. Then, falling upon the earth, thou liest baser than the base stone, worshipping not God but thine own dead and lifeless handiwork. Or rather, the idol hath no right to be called even dead, for how can that have died which never lived? Thou shouldest invent some new name worthy of such madness. Thy stone god is broken asunder, thy potsherd god shattered, thy brazen god rusteth, thy gold or silver god is melted down. Aye, and thy gods are sold, some for a paltry, others for a great price. Not their divinity but their material giveth them value. But who buyeth God? Who offereth God for sale? And

ἀκίνητος πῶς ὀνομάζεται θεός; ἢ οὐχ ὁρᾶς ὅτι ὁ μὲν ἑστὼς οὐδέποτε καθέζεται, ὁ δὲ καθήμενος οὐδέποτε ἀνίσταται.

Αἰσχύνθητι, ἀνόητε, χεῖρα θεοῦ ἐπὶ στόματι σῷ, μεμωραμένε, τὰ τοιαῦτα σπαίνων· τῆς ἀληθείας γὰρ ἀλλοτριωθεὶς, ψευδεσι τυποις ἐπλανήθης, ἀγάλματα πλαττων, καὶ τοῖς ἔργοις τῶν χειρῶν σοῦ θεοὺς παρατιθεὶς ὄνομα ἀκινήτῳ ἄθλιε, καὶ οὐκ ἐνεῖς ὅτι πρεσβύτερος εἰ τοῦ ὑπὸ σοῦ γενομένου θεοῦ· ταῦτα πολλὴν ἔστι μανίας πεπεικὼς δὲ ἑαυτὸν ἄνθρωπος ὢν θεὸν δυνασθαι ποιεῖν καὶ πῶς ἐπιλογίζεται τοῦτο γενέσθαι, ὥστε οὐ θεὸν ποιεῖς, ἀλλὰ μόρφωμα ἀνθρώπου ἢ ζῴου τινος, μὴ γλῶσσαν ἔχον, μὴ λαρυγγα, μὴ ἐγκέφαλον, μήτε τῶν ἐντὸς τι· ὥστε οὔτε ἀνθρώπου ἐστὶν ὁμοίωμα, οὔτε ζῴου, ἀλλ' ἄχρηστον κτίστη καὶ ματαιότητος πλήρες· τί οὖν τὰ ἀναισθήτα κολακεύεις τοῖς ἀκινήτοις καὶ ἀνοφέλεσι προσκυνήσαι, εἰ μὴ τέχνη παρῆν τοῦ λιθοξόου ἢ τοῦ τέκτονος ἢ τοῦ σφιροποιοῦ θεὸν ἂν εἶχες· εἰ μὴ φυλάσσοι παρεκάθηντο ἀπωλεσας ἂν τὸν θεὸν σου· φ γὰρ πολλάκις πόλις πολυανθρωπος ἀφρουρον εὕρεται ὑπ θεῷ διαφυλαχθήναι, τούτῳ ὀλίγοι παραμένουσι φύλακες ἵνα μὴ κλαπῇ· καὶ εἰ μὲν ἀργυροῦς ἢ χρυσοῦς ἔσται, ἐπιμελῶς φυλασσεται· ἐὰν δὲ ἡ λιθινος ἢ πηλινος ἢ ἄλλης τινος τοιαυτης εὐτελεστερας ὕλης, ἀμελῶς φυλασσεται· ἰσχυροτερος γὰρ ἴσως ἐστὶν ὁ πηλινος τοῦ χρυσοῦ καθ' ὑμᾶς.

Οὐκ εἰκότως ἐστὶν ὑμᾶς τοὺς ἄφρονας, τυφλοὺς καὶ ἀσυνέτους δικαίως κατεγελᾶσθαι, μᾶλλον δὲ πενθεῖσθαι, μανίας γὰρ τὰ ἔργα ὑμῶν, οὐκ εἰσο-

how is that god that cannot move called God? Seest thou not that the god that standeth cannot sit, and the god that sitteth cannot stand?

'Be ashamed thou fool and lay thine hand upon thy mouth, thou victim of folly, that commendest such things as these. Estranged from the truth thou hast been led astray by false images, fashioning statues and attaching to the works of thine own hands the name of God. O wretched man, return to thy senses, and learn that thou art older than the god made by thee. This is downright madness. Being a man, thou hast persuaded thyself that thou canst make God. How can this be? Thou makest not God, but the likeness of a man, or of some beast, sans tongue, sans throat, sans brains, sans inwards, so that it is the similitude neither of a man, nor of a beast, but only a thing of no use and sheer vanity. Why therefore flatterest thou things that cannot feel? Why sittest thou at the feet of things that cannot move and help thee? But for the skill of the mason, or timber wright, or hammer smith, thou hadst not had a god. Had there been no workers nigh at hand, thou hadst lost thy god. He, to whom many a populous city of fools prayeth as God to guard it, the same hath suite of guards at hand to save him from being stolen. And if he be of silver or gold, he is carefully guarded, but if of stone or clay or any other less costly ware, he guardeth himself, for with you, no doubt, a god of clay is stronger than one of gold.

'Do we not, then, well to laugh you to scorn, or rather to weep over you, as men blind and without understanding? Your deeds are deeds of madness

θειας ἐστίν· ὁ μὲν γὰρ πόλεμον ἀσκήσας στρατιωτικὸν ἀντίμμορον ἰδέας ξοανον ἱδρύσας, καλεῖται Ἄρης· ὁ δὲ γυναικομανοῦς ἐπιθυμίας τὴν ψυχὴν κατατεκμηρίωσας, ἐθεοποίησε τὸ πάθος, Ἀφροδίτην προσαγορεύσας· ἄλλος, τῆς ἑαυτοῦ φιλοινίας ἕνεκεν, ἔπλασεν εἴδωλον, ὅπερ ἐκάλεσε Διόνυσον· ὁμοίως δὲ καὶ τῶν ἄλλων κακῶν ἐπιθυμηταὶ τῶν ἰδίων παθῶν ἐπλασαν εἴδωλα· τὰ πάθη γὰρ αὐτῶν θεοὺς ὠνόμασαν· καὶ διὰ τοῦτο παρὰ τοῖς αὐτῶν βωμοῖς ἠδυπαθεῖς εἰσιν ἀρχηγέται, πορνικῶν ἀσμάτων ἦχοι καὶ μανιώδεις ὁρμαί· τις δὲ αὐτῶν καθέξης τὴν βδελυρὰν ἐξεικὼς πρᾶξιν· τις αὐξήσας, τὰς ἐκείνων αἰσχρολογίας καταλέγων, τὸ ἑαυτοῦ μολυνεῖ στόμα, ἀλλὰ πᾶσι δῆλα, κἂν ἡμεῖς σιωπῶμεν· ταῦτα σοῦ τὰ σεβάσματα, θεωλὰ τῶν ξοάνων σου ἀναισθητότερα τούτοις με ἐπιτρέψεις προσκυνεῖν, ταῦτα σεβέσθαι· τῆς σῆς δύτως κακουργίας καὶ
Ps. xciv. 8 ἀσυνέτου γνώμης ἡ βαυλὴ· ἀλλ' ὅμοιος αὐτῶν γένοιο, σύ τε καὶ πάντες οἱ πεποιθότες ἐπ' αὐτοῖς.

Ἐγὼ δὲ τῷ Θεῷ μου λατρεύσω, καὶ αὐτῷ 200
θύσω ὅλον ἑμαυτὸν τῷ Θεῷ τῷ κτίσαντι καὶ προνοήσαντι τῶν ἁπάντων διὰ τοῦ Κυρίου ἡμῶν
1 Thes. v. 1 Ἰησοῦ Χριστοῦ τῆς ἐλπίδος ἡμῶν, δι' οὗ τὴν
Rom. ii. 16 προσαγωγὴν ἐσχήκαμεν πρὸς τὸν Πατέρα τῶν
Jas. i. 17 φώτων ἐν Πνεύματι Ἁγίῳ, δι' οὗ ἐξηγορασθήμεν
τῆς πικρᾶς δουλείας ἐν τῷ αἵματι αὐτοῦ· εἰ μὴ
Phil. ii. 7 γὰρ ἐταπείνωσεν ἑαυτὸν μέχρι καὶ δούλου μορφῆς,
Gal. iv. 4 οὐκ ἂν ἡμεῖς τῆς υἱοθεσίας ἠξιώθημεν· εἰ μὴ
Phil. ii. 6 πεινάσειν γοῦν δι' ἡμᾶς, οὐχ ἁρπαγμὸν ἡγούμενος τὴν θεότητα,[1] ἀλλ' ὃ ἦν διεμένε, καὶ ὃ οὐκ ἦν

[1] Τοιοῦτον οὖν ἐστιν ὅτι ἀνθρωπος ἐγενόμεθα. Max. Conf. Nebel. 571.

and not of piety. Your man of war maketh to himself an image after the similitude of a warrior, and calleth it Ares. And the lecher, making a symbol of his own soul, deifieth his vice and calleth it Aphrodite. Another in honour of his own love of wine, fashioneth an idol which he calleth Dionysus. Likewise lovers of all other evil things set up idols of their own lusts, for they name their lusts their gods. And therefore, before their altars there are lascivious dances, and strains of lewd songs with mad revelries. Who could recount in order their abominable doings? Who could endure to defile his lips by the repeating of their filthy communications? But these are manifest to all, even if we hold our peace. These be thine objects of worship, O Theudas, who art more senseless than thine idols. Before these thou biddest me fall down and worship. This verily is the counsel of thine iniquity and senseless mind. But thou thyself shalt be like unto them, and all such as put their trust in them.

but the images of man's vices

'As for me, I will serve my God, and to him will I wholly sacrifice myself, to God, the Creator and protector of all things through our Lord Jesus Christ, my hope, by whom we have access unto the Father of lights, in the Holy Ghost, by whom we have been redeemed from bitter slavery by his blood. For if he had not humbled himself so far as to take the form of a servant, we had not received the adoption of sons. But he humbled himself for our sake, not considering the Godhead a thing to be grasped, but he remained that which he was, and took

He rebuffeth the attacks made by Theudas on the Faith.

Cp. Heresies, 111. 38
Mark, xii. 40
1 Pet. iii 18-20
Eph. iv. 8

Cp. Greg. Naz. Orat. xxx. 5, p. 1072

προσέλαβεν· ὡμίλησε τοῖς ἀνθρώποις· ἀνῆλθεν ἐν τῷ σταυρῷ τῇ σαρκὶ αὐτοῦ, ἐτέθη τάφῳ ἐπὶ τρισὶν ἡμέραις, κατῆλθεν ἐν τῷ ἅδῃ, καὶ ἐξήγαγεν οἷς κατεῖχε δεσμοὺς ὁ θεῖος κοσμοκράτωρ πεπραμένους ὑπὸ τῆς ἁμαρτίας. τίς οὖν ἐγένετο βλάβη αὐτῷ ἐκ τούτων, ὅ τι χλευάζειν δοκεῖς, οὐχ ὁρᾷς τὸν ἥλιον τοῦτον, πόσοις καταπέμπει τὴν ἀκτῖνα τόποις ἀχρήστοις καὶ ῥυπαροῖς, πόσα ἐπιβλέπει σώματα νεκρῶν εἰδωλότα, μή τις αὐτῷ προστριβόμενος μόλυνις, ou 291
τὰ ῥυπαρὰ μὲν καὶ σεσηπότα ξηραίνει καὶ συσφίγγει, τὰ ἐσκοτισμένα δὲ φωτίζει καὶ αὐτὸς ἀσινὴς πάντῃ καὶ ἀκηλίδωτος παντὸς ὑπαρχεῖ ῥύπου. τί δὲ τὸ πῦρ, οὐ τὸν σίδηρον μέλανα λαβὼν ἐν ἑαυτῷ καὶ ψυχρόν, φλογοειδῆ ὅλον καὶ πεπυραυτωμένον ἐργάζεται, μή τι μετέλαβε τῶν ἰδιωμάτων τοῦ σιδήρου, μή, τυπτομένου τοῦ σιδήρου σφύραις καὶ μαστιζομένου, πάσχει τι τὸ πῦρ ἢ βλάβην ὅλως ὑφίσταται.

Εἰ οὖν τὰ πιστὰ ταῦτα καὶ φθαρτὰ οὐδὲν ἀπὸ τῆς κοινωνίας τῶν εὐτελεστέρων πάσχειν πέφυκε, τῷ λόγῳ, ἀνόητε σὺ καὶ λιθοκάρδιε, χλευάζειν με τολμᾷς λέγοντα ὅτι ὁ υἱὸς καὶ λόγος τοῦ Θεοῦ, ὁλόλυκτος ἑκάστας τῆς πατρικῆς δόξης, ἀλλ' ὁ αὐτὸς ὢν Θεὸς, ἐπὶ σωτηρίᾳ τῶν ἀνθρώπων ἀνείληφε σῶμα ἀνθρωπινον, ἵνα τοὺς ἀνθρώπους κοινωνοὺς ποιήσῃ τῆς θείας καὶ νοερᾶς φύσεως, καὶ ἐκ τῶν καταχθονίων τοῦ ἅδου ἐξαγαγὼν τὴν ἡμῶν οὐσίαν, τῇ οὐρανίῳ τιμήσῃ δόξῃ ἵνα τὸν ἄρχοντα τοῦ σκότους τοῦ αἰῶνος τούτου, τῇ προσλήψει τῆς σαρκὸς δήλεσας, χειρώσηται, καὶ τὸ γένος ἡμῶν τῆς αὐτοῦ τυραννίδος ἐλευθερώσειεν. ἔνθεν τοι καὶ ἀπαθῶς προσ-

on himself that which he was not, and conversed with men, and mounted the Cross in his flesh, and was laid in the sepulchre by the space of three days; he descended into hell, and brought out from thence them whom the fierce prince of this world held prisoners, sold into bondage by sin. What harm then befell him thereby that thou thinkest to make mock of him? Seest thou not yonder sun, into how many a barren and filthy place he darteth his rays? Upon how many a stinking corpse doth he cast his eye? Hath he therefore any stain of reproach? Doth he not dry and shrivel up filth and rottenness, and give light to dark places himself the while unharmed and incapable of receiving any defilement? And what of fire? Doth it not take iron which is black and cold in itself and work it into white heat and harden it? Doth it receive any of the properties of the iron? When the iron is smitten and beaten with hammers is the fire any the worse, or doth it in any way suffer harm?

'If, then, these created and corruptible things take no hurt from contact with things commoner than themselves with what reason dost thou O foolish and stony hearted man, presume to mock at me for saying that the Son the Word of God never departing from the Father's glory but remaining the same God for the salvation of men hath taken upon him the flesh of man to the end that he may make men partakers of his divine and intelligent nature and may lead our substance out of the nether parts of hell, and honour it with heavenly glory, to the end that by taking of our flesh he may ensnare and defeat the ruler of the darkness of this world, and free our race from his tyranny. Wherefore, I tell thee, without suffering

and [illegible] of [illegible]

ομιλεῖ τῷ πάθει τοῦ σταυροῦ τὰς δυο παριστῶν
φυσεις αὐτοῦ· ὡς μεν γαρ ἀνθρωπος σταυροῦται,
Mat. xxvii. 45 ff. ὡς θεος δε σκοτιζει τον ἡλιον, κλονεῖ τὴν γῆν,
και πολλὰ κεκοιμημένα ἐγειρει σωματα ἐκ τῶν
μνηματων· παλιν ὡς ἀνθρωπος θνησκει, ὡς δε θεος
θεος ἐξαναστατα σπυλευσας τον ἅδην· διο και
Is. xlv. 8 κεκραγεν ὁ προφητης· (Ὦ ἄδη ἐπικρανθη συνεν
τησας σοι κατω· ἐπικρανθη γαρ και ἐνεπαιχθη
ἀνθρωπου δοκων λαβειν ψιλον, τῷ θεῷ δε περι
τυχων, και κενος ἐξαιφνης γεγονως και ἀιχμα
λωτος· ἐγειρεται τοιγαρουν ὡς θεος, και ἀνερχε
ται εἰς οὐρανους, ὅθεν οὐδαμως ἐχωρισθη· και
την φυσιν ἡμων την εὐτελη, την πωνων ἀσυν
τωτατην, την ἀγνωμονα και ἠτιμωμενην· των
πωνων ἀκυτατην πεποιηκε, και ἐπι θρονου δοξης
ἐκαθισε, δοξης ἀποστιλβουσαν ἀθανατου· τις
οὖν αὐτῷ τῷ θεῷ και λογῳ προσεγγιστο ἐντευθεν
βλαβη, ὅτι βλασφημειν οὐκ ἀριθμὰς τι δε,
βελτιον ταῦτα ὁμολογειν και τοιουτον σεβεσθαι
θεον, ἀγαθον και φιλανθρωπον, ὃς ἐντελλεται
δικαιοσυνην, ἐγκρατειαν ἐπιτασσει, καθαροτητα
νομοθετεῖ, ἁλεειν διδασκει, πιστιν παρεχει, ειρη
νην κηρυσσει, αὐτοαληθεια ὀνομαζεται και ἐστιν,
αὐτοαγαπη αὐτοαγαθοτης· τουτον βελτιον σεβε-
σθαι ἢ τους θεους σου, τους πολυκαθεῖς και
ἀκαθους, τους αἰσχρους και τοις πραγμασι και
τοῖς ὀνομασιν, οἵαι ὑμῖν, τῶν λιθων λιθοδε
στεροι και των ἀλογων ἀλογωτεροι, τῆς ἀπω
λειας υἱοί, τοῦ σκοτους κληρονομοι· μακαριος δε
ἐγω και παντες οἱ Χριστιανοι, θεον ἔχοντες
ἀγαθον και φιλανθρωπον· οἱ γαρ αὐτῷ λατρευ
οντες, κἂν ὀλιγον χρονον ἐν τῳ νῦν βιῳ κακο-

he met the suffering of the Cross, presenting therein his two natures. For, as man, he was crucified, but, as God, he darkened the sun, shook the earth, and raised from their graves many bodies that had fallen asleep. Again, as man, he died, but, as God, after that he had harried hell, he rose again. Wherefore also the prophet cried, Hell is in bitterness at having met thee below, for it was put to bitter derision supposing that it had received a mere man, but finding God and being made suddenly empty and led captive. Therefore, as God, he rose again and ascended into heaven, from whence he was never parted. And our nature, so worthless and senseless beyond everything, so graceless and dishonoured hath he made higher than all things, and established it upon a throne of honour, with immortal honour shining round. What harm therefore came to God, the Word, that thou blasphemest without a blush? Go to! Better were it to make this confession, and to worship such a God, who is good and a lover of mankind, who commandeth righteousness, enjoineth continency, ordaineth chastity, teacheth mercy, giveth faith, preacheth peace, who is called and is himself the very truth, the very love, the very goodness. Him were it not better to worship than thy gods of many evil passions, of shameful names and shameful lives? Woe unto you that are more stony hearted than the stones, and more senseless than the senseless, sons of perdition, inheritors of darkness! But blessed am I and all Christian folk, having a good God and a lover of mankind. They that serve him, though, for a season in this life they endure evil,

παθήσουσιν, ἀλλὰ τὸν ἀθάνατον τῆς ἀνταποδόσεως καρπὸν τρυγήσουσιν ἐν τῇ βασιλείᾳ τῆς 293
ἀτελευτήτου καὶ θείας μακαριότητος.

XXXII

Ἔφη δὲ πρὸς αὐτὸν ὁ Θευδᾶς Ἰδοὺ φανερόν ἐστιν, ὅτι τὴν καθ' ἡμᾶς θρησκείαν πολλοὶ καὶ μεγάλοι σοφοί, καὶ ἐξηγηταί, καὶ θαυμαστοὶ τὴν ἀρετὴν καὶ ἐπιστήμην, ἐνομοθέτησαν, καὶ πάντες οἱ βασιλεῖς τῆς γῆς καὶ δυνάσται ὡς καλὴν καὶ μηδὲν σφάλερον ἔχουσαν ἐδέξαντο, τὴν δὲ τῶν Γαλιλαίων ἄγροικοι τινες, πτωχοί τε καὶ αὐτελεῖς ἐκήρυξαν ἄνδρες, καὶ αὐτοὶ εὐαριθμητοι καὶ μὴ τῶν δωδεκα τὸ μέτρον ὑπερβαίνοντες. πῶς οὖν τῶν ὀλίγων, ἀσήμων τε καὶ ἀγροίκων, τὸ κήρυγμα προτιμητέον τῆς τῶν πολλῶν καὶ μεγάλων καὶ σοφίᾳ τοσαύτῃ λαμψάντων νομοθεσίας, τίς δὲ ἡ ἀπόδειξις τούτους ἀληθεύειν, κἀκείνους ψεύδεσθαι.

Λύθις οὖν ὁ τοῦ βασιλέως υἱὸς ἀπεκρίνατο· Τάχα, Θευδᾶ ὄνος εἶ, τὸ τοῦ λόγου, λύρας
Ps. LVIII. 4 ἀκούων καὶ ἀσύνετος μένων, μᾶλλον δὲ ἀσπὶς βύων τὰ ὦτα τοῦ μὴ ἀκούσαι φωνῆς ἐπᾴδοντων.
Jer. XIII. 23 καλῶς οὖν ὁ προφήτης εἶπε περὶ σοῦ· εἰ ἀλλάξεται Αἰθιὼψ τὸ δέρμα αὐτοῦ καὶ παρδαλὶς τὰ ποικίλματα αὐτῆς, καὶ σὺ δυνήσῃ εὖ ποιῆσαι μεμαθηκὼς κακά· μωρὲ καὶ τυφλέ, πῶς οὐκ ἄγει σε εἰς αἴσθησιν ἡ τῆς ἀληθείας ἰσχύς, 294
τοῦτο γὰρ αὐτὸ τὸ παρὰ πολλῶν μὲν ἐπὶ σοφίᾳ θαυμαζομένων ἐπαινεῖσθαι τὰ μωρὰ σου σεβά-

ὄνος λύρας ἄκουστος καὶ σάλπιγγος ἔτι.

yet shall they reap the immortal harvest of recompense in the kingdom of unending and divine felicity.'

XXXII

Theudas said unto him, 'Behold, it is evident that our religion was instituted by many mighty wise men, and interpreters, marvellous in virtue and learning, and all the kings and rulers of the earth have received it as good and sure in every point. But that of the Galileans was preached by some country peasants, poor and common men, a mere handful, not exceeding twelve in number. How then should one prefer the preaching of these few obscure countrymen to the ordinance of the many that are mighty and brilliantly wise? What is the proof that your teachers be right and the others wrong?'

Theudas claimeth the mighty and wise for his supporters

Again the king's son made answer, 'Belike, Theudas, thou art the ass of the proverb, that heard but heeded not the harp, or rather the adder that stoppeth her ears, that she may not hear the voice of the charmers. Well therefore, spake the prophet concerning thee: If the Ethiopian can change his skin, or the leopard his spots, then mayest thou also do good, that hast been taught to do evil. Thou fool and blind, why doth not the force of truth bring thee to thy senses? The very fact that your foul idols are commended by many men of marvellous

Ioasaph proveth to this very sot it the might of the Gospel

σματα, παρὰ πολλῶν δὲ βασιλέων κρατύνεσθαι, το δὲ κηρυγμα τοῦ Εὐαγγελίου παρ᾽ ὀλίγων καὶ ἀσήμων ἀνδρῶν κηρυχθήναι, δείκνυσι τῆς ἡμῶν θεοσεβείας την ἰσχὺν καὶ τῶν ὑμετέρων πονηρῶν δογμάτων το ἀσθενὲς καὶ ὀλίθριον· ὅτι τα μὲν ὑμέτερα, καὶ συνηγόρους ἔχοντα σοφοὺς καὶ ἀντιλήπτορας ἰσχύρους ὅμως σβέννυται καὶ ἀσθενεῖ, τὰ δὲ τῆς θεοσεβείας, μηδεμιᾶς ἀνθρωπίνης κεκτημένα βοήθειαν, λαμπει τηλαυγέστερον ἡλίου καὶ τοῦ κοσμου κατέσχε τά πλήρωματα· εἰ μὲν γὰρ παῖα ῥητόρων τε καὶ φιλοσόφων ἐξετάθη, βασιλεῖς δὲ καὶ δυνάστας εἶχε συνεργοῦντας, εὕρες ἂν σὺ ὁ πονηρος εἰπεῖν ἀνθρωπίνης δυνάμεως το πᾶν γεγενῆσθαι· νυνὶ δὲ, ὁρῶν παρα ἁλιέων μὲν εὐτελῶν το ἅγιον συντεθὲν Εὐαγγέλιον, παρὰ πάντων δὲ τυράννων διωχθὲν, καὶ μετὰ τοῦτο τὴν οἰκουμένην κατα
Ps. xix. 4 σχὸν εἰς πασαν γαρ την γῆν ἐξηλθεν ὁ φθόγγος 206
αὐτοῦ καὶ εἰς τά πέρατα τῆς οἰκουμένης τά ῥήματα αὐτοῦ, τί ἂν εἴποις, ἢ θεῖαν εἶναι καὶ ἄμαχον δυναμιν ἐπὶ σωτηρίᾳ τῶν ἀνθρώπων τὰ ἑαυτῆς βεβαιοῦσαν, τίνα δὲ ἀπόδειξιν ζητεῖς, ἀνοητε, τοῦ ψευδεσθαι μὲν τους σους, ἀληθεύειν δὲ τους ἡμετέρους, κρείττονα τῶν εἰρημένων, εἰ μὴ γάρ ληρος ἦν καὶ ψεῦδος πάντα τά σα, οὐκ ἂν, τοσαυτην ἔχοντα παρὰ ἀνθρώπων ἰσχυν,
Ps. xxxvii. 35 ἠλαττουτο καὶ ἐξησθενει· Εἶδον γαρ, φησι, τον ἀσεβῆ ὑψηρυψωμενον καὶ ἐπαιρομενον ως τάς κεδρους τοῦ Λιβανου καὶ παρηλθον, καὶ ἰδου οὐκ ἦν, καὶ ἐζητησα αὐτον, καὶ ουχ εὑρεθη ὁ τόπος αὐτοῦ·

Περὶ ὑμῶν ταῦτα εἴρηκεν ὁ Προφήτης τῶν

wisdom, and established by kings, while the Gospel is preached by a few men of no mark, sheweth the might of our religion and the weakness and deadliness of your wicked doctrines. Because your side, despite its having wise advocates and mighty champions, is dying down, and waxing weak, whilst our religion, though possessed of no human help, shineth from afar brighter than the sun, and hath won the fairness of the world. If it had been set up by orators and philosophers, and had had kings for its succour, thou that art evil wouldst have found occasion to declare that it was wholly of human power. But now, seeing, as thou dost, that the holy Gospel, though composed but by common fisher men, and persecuted by every tyrant, hath after this won the whole world—for its sound hath gone out into all lands, and its words into the ends of the world—what canst thou say but that it is a divine and unconquerable power establishing its own cause for the salvation of mankind? But what proof seekest thou, O fool, that thy prophets are liars and ours true, better than the truths I have told thee? Except thy cause had been vain talk and falsehood, it could not, possessing such human support as it did, have suffered loss and decline. For he saith, "I have seen the ungodly in great power, and exalted like the cedars of Libanus: and I went by and lo, he was gone: and I sought him but his place could no where be found."

that it waxeth great without aid of man

'Concerning you, the defenders of idolatry, were

He proceeth

ὑπασπιστῶν τῆς εἰδωλομανίας· μικρὸν γὰρ ὅσον
ὅσον καὶ οὐ μὴ εὑρεθῇ ὁ τόπος ὑμῶν, ἀλλ', ὡς
Ps. lxxviii. 4 ἐκλείπει καπνός, ἐκλείψετε, καὶ ὡς τήκεται
κηρὸς ἀπὸ προσώπου πυρός· περὶ δὲ τῆς Εὐαγ-
Mat. xxiv. 35 γελικῆς θεογνωσίας εἶπεν ὁ Κύριος· Ὁ οὐρανὸς
καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ
Ps. cii. 26 παρέλθωσι· καὶ Σὺ κατ' ἀρχάς, Κύριε, φησὶν
αὖθις ὁ ψαλμῳδός, τὴν γῆν ἐθεμελίωσας, καὶ 296
Heb. i. 10 ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί· αὐτοὶ
ἀπολοῦνται, σὺ δὲ διαμένεις· καὶ πάντες ὡσεὶ
ἱματίον παλαιωθήσονται, καὶ ὡσεὶ περιβόλαιον
ἑλίξεις αὐτοὺς καὶ ἀλλαγήσονται, σὺ δὲ ὁ αὐτὸς
εἶ καὶ τὰ ἔτη σου οὐκ ἐκλείψουσι· καὶ οἱ μὲν
θεῖοι κήρυκες τῆς τοῦ Χριστοῦ παρουσίας, οἱ
Mark i. 17 σοφοὶ τῆς οἰκουμένης ἁλιεῖς, οἱ πάντας ἑλκύ-
σαντες τοῦ βυθοῦ τῆς ἀπάτης, οὐς ὁ αὐτελὴς
σὺ, καὶ δοῦλος ὄντας τῆς ἁμαρτίας, ἐξεντελίζεις,
Acts v. 12 ἔλαμψαν σημείοις καὶ τέρασι καὶ ποικίλαις
δυνάμεσιν ὡς ἥλιος ἐν τῷ κόσμῳ, τυφλοῖς τὸ
Acts iii. 1-10 φῶς δωρούμενοι, κωφοῖς τὸ ἀκούειν, χωλοῖς τὸ
Acts v. 15 περιπατεῖν, νεκροῖς τὸ ζῆν χαριζόμενοι· αἱ σκιαὶ
γὰρ αὐτῶν μόναι πάντα τὰ πάθη τῶν ἀνθρώπων
ἐθεράπευον· δαίμονας, οὓς ὑμεῖς φοβεῖσθε ὡς
θεοὺς, οὐ μόνον τῶν ἀνθρωπίνων ἀπήλαυνον
σωμάτων, ἀλλὰ καὶ αὐτῆς ἐδίωκον τῆς οἰκου-
μένης, τῷ τοῦ σταυροῦ σημείῳ, δι' οὗ πᾶσαν
μὲν ἠφάνισαν μαγείαν πᾶσαν δὲ φαρμακείαν
ἀνενέργητον ἔδειξαν· καὶ ἐκεῖνοι μὲν, οὕτως τὴν
ἀνθρωπίνην ἰασάμενοι ἀσθένειαν τῇ τοῦ Χριστοῦ
δυνάμει καὶ τὴν κτίσιν πᾶσαν καινουργήσαντες,
ὡς τῆς ἀληθείας κήρυκες θαυμάζονται παρὰ
πάντων εἰκότως τῶν εὐ φρονούντων· τί δὲ ὁ

these words spoken by the prophet. For a very, very little while and your place shall not be found but like as the smoke vanisheth, and like as wax melteth in face of the fire, so shall ye fail. But, as touching the divine law of the Gospel, thus saith the Lord, "Heaven and earth shal pass away, but my words shall not pass away." And again the Psalmist saith, "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands. They shall perish, but thou endurest, and they all shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed, but thou art the same, and thy years shall not fail." And those divine preachers of the coming of Christ, those wise fishers of the world, whose nets drew all men from the depths of deceit, whom thou, in thy vileness and bondage to sin, dost vilify, did by signs and wonders and manifold powers shine as the sun in the world, giving sight to the blind, hearing to the deaf, motion to the lame, and life to the dead. Their shadows alone healed all the ailments of men. The devils, whom ye dread as gods, they not only cast forth from men's bodies, but even drave out of the world itself by the sign of the cross, whereby they destroyed all sorcery, and rendered witchcraft powerless. And these men, by curing every disease of man by the power of Christ, and renewing all creation, are rightly admired as preachers of truth by all men of sound mind. But what hast thou thyself to say of thy wise

the night of the preachers of the Gospel

Cp. 1 Cor. 1 17–20 αὐτὸς ἔχεις εἰπεῖν περὶ τῶν σοφῶν σου καὶ 297
ῥητόρων, οὓς ἐμώρανεν ὁ θεὸς τὴν σοφίαν, τῶν
συνηγόρων τοῦ διαβόλου, τί μνήμης ἄξιον κατε-
λίπον τῷ βίῳ, εἰπέ· τί δ' ἂν εἴποις περὶ αὐτῶν,
ἡ ἀλογίαν καὶ αἰσχροτητα, καὶ τεχνῆν ματαίαν,
τῇ καλλιεπείᾳ τῶν λόγων τὸν βόρβορον συγκα-
λυπτούσας τῆς δυσωδοῦς αὐτῶν θρησκείας.

Ἀλλὰ καὶ αὐτῶν τῶν ποιητῶν ὅσοι μικρόν
τι δεδυνήνται τῆς πολλῆς ἀναιροῦσαι μανίας,
εἶπον τὸ ἀληθέστερον, ὅτι οἱ λεγόμενοι θεοὶ
ἄνθρωποι ἦσαν, καὶ, διὰ τὸ τινὰς μὲν αὐτῶν
ἀρξαι χωρῶν τε καὶ πόλεων, τινὰς δὲ ἄλλο τι
εὐδαιμόνιον κατὰ τὸν βίον ποιῆσαι, πλανηθέντας
Eusebius, Praep. Evang. ii. 2 (Gaisford) p. 50 τοὺς ἀνθρώπους θεοὺς αὐτοὺς καλέσαι· καταρχὰς 298
μὲν γὰρ ὁ Σέρουχ ἐκεῖνος ἱστορεῖται τὰ τῶν
ἀγαλμάτων ἐξευρεῖν· τοὺς γὰρ ἐν τοῖς παλαι-
χρόνοις ἢ ἀνδρείας ἢ φιλίας, ἢ τινος ἑτέρας
ἀνδραγαθίας ἔργον μνήμης ἄξιον ἐπιδειξαμένους
ἀνδριάσι λέγεται καὶ στήλαις τιμῆσαι· οἱ δὲ
μετὰ ταῦτα τὴν τῶν προγόνων ἀγνοήσαντες
γνώμην, καὶ ὅτι, μνήμης ἕνεκα μόνον, τοῖς ἐπαι-
νετόν τι ποιήσασιν ἀνδριάντας καὶ στήλας ἀνέ-
στησαν, κατὰ μικρὸν πλανώμενοι τῇ τοῦ ἀρχε-
κάκου δαίμονος ἐνεργείᾳ, ὡς ἀθανάτοις θεοῖς τοῖς
ὁμοιοπαθέσι καὶ φθαρτοῖς ἀνθρώποις προσετέ-
θησαν, καὶ θυσίας αὐτοῖς καὶ σπονδὰς ἐπεποι-
ήσαντο, τῶν δαιμόνων δηλονότι τοῖς ξόανοις ἐνοι-
κησάντων, καὶ πρὸς ἑαυτοὺς τὴν τιμὴν καὶ
τὰς θυσίας μεθελκυσάντων. ἐκεῖνοι τοίνυν τοὺς
μὴ δοκιμάζοντας τὸν θεὸν ἔχειν ἐν ἐπιγνώσει
παθόντας θεοὺς αὐτοὺς ἡγείσθω, δυοῖν χάριν

men and orators, whose wisdom God hath made foolish, the advocates of the devil? What worthy memorial have they bequeathed to the world? Tell me. And what canst thou tell of them but unreason and shamefulness, and vain craft that with glozing words conceaseth the more of their unsavoury worship?

He showeth how it is of idolatry

'Moreover such of your poets as have been able to soar a little above this great madness have said, with more truth, that they, which are called gods, were men, and because certain of them had been rulers of regions and cities, and others had done something of no great account in their lifetime men were so deceived as to call them gods. It standeth on record that the man Seruch[1] was the first to bring in the use of images. For it is said that in the old times he honoured those who had achieved some memorable deed of courage, friendship, or any other such virtue with statues and pillars. But after generations forgot the intention of their ancestors, and, whereas it was only for remembrance sake that they had set up statues and pillars to the doers of noble deeds, now they were, little by little, led astray through the working of the prince of evil, the devil, and treated as immortal gods men of like passions and corruption as themselves and further devised sacrifices and drink offerings for them,—the devils, thou mayest know, taking up their abode in these images and diverting to themselves these honours and sacrifices. Accordingly these devils persuade men, who refuse to have God in their knowledge, to consider them as gods for two reasons: first,

[1] Serug, Gen. xi. 20; Luke iii. 35.

ἵν' αὐτοὶ μὲν τῇ προσηγορίᾳ δοξάζοιντο ταύτῃ (ἥδονται γὰρ, ἅτε πλήρεις ἀλαζονείας ὄντες, ὡς θεοὶ τιμᾶσθαι), αὐτοὺς δὲ οὓς ἠπατήκασιν
Mat. xiv. 41 εἰς τὸ ἡτοιμασμένον αὐτοῖς ἄσβεστον ἐλκύσωσι πῦρ. ὅθεν πᾶσαν αὐτοὺς ἐδίδαξαν παρανομίαν καὶ αἰσχροτητα, ὡς ἅπαξ ὑποπαγέντας τῇ ἐκείνων ἀπάτῃ. ἐπὶ τούτοις οὖν τὸν κολοφῶνα τῶν κακῶν ἐλθόντες οἱ ἄνθρωποι, ἐσκοτισμένοι ὄντες, ἕκαστος τοῦ ἰδίου πάθους καὶ τῆς ἰδίας ἐπιθυμίας ἔστησε στήλην, καὶ θεὸν ὠνόμασε, βδελυκτοὶ τῆς πλάνης, βδελυκτότεροι τῆς ατοπίας τῶν προσκυνουμένων γενόμενοι, ἕως ἐλθὼν
Luke i. 78 ὁ Κύριος διὰ σπλάγχνα ἐλέους αὐτοῦ ἐλυτρώσατο ἡμᾶς τοὺς πιστεύοντας αὐτῷ τῆς πονηρᾶς ταύτης καὶ ἀληθρίου πλάνης, καὶ ἐδίδαξε τὴν
Cp. Acts iv. 11 ἀληθῆ θεογνωσίαν· οὐκ ἔστι γὰρ σωτηρία, εἰ μὴ ἐν αὐτῷ, καὶ οὐκ ἔστιν ἄλλος θεὸς οὔτε ἐν οὐρανῷ, οὔτε ἐπὶ γῆς, εἰ μὴ αὐτὸς μόνος ὁ τοῦ
Heb. i. 3 παντὸς ποιητὴς, ὁ πάντα φέρων τῷ ῥήματι τῆς
Ps. xxxiii. 6 δυνάμεως αὐτοῦ. Τῷ λόγῳ γὰρ, φησὶ, Κυρίου οἱ οὐρανοὶ ἐστερεώθησαν, καὶ τῷ πνεύματι τοῦ στόματος αὐτοῦ πᾶσα ἡ δυναμις αὐτῶν· καὶ,
John i. 3 πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν.

Ὁ δὲ Θευδᾶς, τούτων ἀκούσας τῶν ῥημάτων, καὶ ὅτι πλήρης ὁ λόγος θεοδιδάκτου σοφίας ἐτυγχανεν οἷα βροντῆς ἠχῷ καταπλαγεις, ἀφωνῳ συνείχετο· ὀψὲ δὲ καὶ μόλις εἰς αἴσθησιν ἐλθων τῆς ἑαυτοῦ ἀθλιοτητος ἤψατο γὰρ τῶν ἐσκοτισμένων ὀφθαλμῶν τῆς καρδίας αὐτοῦ ὁ σωτηριος λογος, καὶ πολυς τῶν προτέρων αὐτοῦ εἰσῃει μετάμελος, καὶ τῆς τῶν εἰδωλων πλάνης κατα-

that they may be glorified by this title (for they are puffed up with arrogance, and delight to be honoured as gods) next, that they may drag their poor dupes into the unquenchable fire prepared for themselves. Hence they teach men all iniquity and filthiness, seeing that they have once subjected themselves to their deceit. So when men have arrived at this pinnacle of evil, they, being darkened, set up every man an idol of his own vice and his own lust, and call it a god. They were abominable in their error, more abominable in the absurdity of the objects that they chose to worship, until the Lord came, and of his tender mercy redeemed us that trust in him from this wicked and deadly error, and taught men the true knowledge of God. For there is no salvation except in him, and there is none other God, neither in heaven, nor in earth, except him only, the Maker of all, who moveth all things by the word of his power: for he saith, "By the word of the Lord were the heavens made stedfast, and all the power of them by the breath of his mouth," and, "All things were made by him, and without him was not anything made that was made."

How man came to worship idols as gods

When Theudas had heard these sayings, and seen that the word was full of divine wisdom, like one thunder-struck, he was smitten dumb. Now late in time, and with difficulty, came he to understand his own misery, for the word of salvation had touched the darkened vision of his heart, and there fell upon him deep remorse for his past sins. He renounced the error of his idols, and ran towards the light of godli-

Theudas is convicted of error and acknowledgeth defeat

γνους, τῷ φόβῳ τῆς εὐσεβείας προσέδραμε· καὶ τὸ ἀπ' ἐκείνου οὕτω τῆς μοχθηρᾶς ἀναγκης ἀπέστη καὶ τοσοῦτον ἑαυτὸν τοις ἀτιμοις ἐξεπολέμωσε παθεσι καὶ μαγειαις ὅσην ἄρα πρὸ τουτου την πρὸς αὐτὰ φιλιαν ἐσπωσατο. τοτε μὲν γὰρ ἐν μέσῳ τοῦ συνεδριου εστως τοῦ βασιλεως προκαθεζομενου, μεγαλῃ τῇ φωνῇ ἐβοησεν· Ἀληθως, ὦ βασιλεῦ, πνεῦμα θεοῦ οἰκεῖ ἐν τῷ υἱῷ σου· ἀληθως ἠττημεθα καὶ οὐδεμιαν ἔτι ἀπολογιαν ἔχομεν, οὔτε αὐτοφθαλμησαι πρὸς τὰ παρ' αὐτοῦ λεγομενα ἰσχυομεν· μεγας οὖν τῷ ὄντι ὁ τῶν Χριστιανῶν θεος, μεγαλη ἡ πιστις αὐτῶν, μεγάλα τὰ μυστήρια.

Rom. viii. 11, 12

Ἐπιστραφεὶς δὲ πρὸς τὸν υἱὸν ἔφη τοῦ βασιλεως· Λεγε μοι τοινυν, ὦ πεφωτισμενε τὴν ψυχὴν· δέχεταί με ὁ Χριστος, εἰ, ἐκ των πονηρων μου πραξεων ἀποστας, ἐπιστρέψω πρὸς αὐτον· Ναι, φησιν ὁ της ἀληθειας κηρυξ· ναι, δέχεται καὶ σέ καὶ παντας τους εἰς αὐτὸν ἐπιστρεφοντας· δέχεται δὲ οὐχ ἁπλως, ἀλλ', ὡς υἱῷ ἀπο μακρᾶς ἐπιδημησαντι χωρας, προσυπαντᾷ τῷ ἐκ τῆς οδου τῶν ἀνομῶν ἐπιστρεφοντι· καὶ τουτον περιλαβων κατασπαζεται, καὶ τὸ τῆς ἁμαρτιας αἰσχος περιελων, αὐτικα ἱματιον περιτιθησι σωτηριου, καὶ στολην λαμπροτατης περιβαλων δοξης μυστικην ταῖς ἄνω δυναμεσιν ἐπιτελεῖ εὐφροσυνην, τὴν ἐπιστροφην ἑορταζων τοῦ ἀπολωλοτος προβατου· αὐτον γὰρ ἔφη ὁ Κυριος χαραν γινεσθαι ἐν οὐρανῷ μεγιστην ἐπι ἑνι ἁμαρτωλῷ μετανοουντι· καὶ παλιν· Οὐκ ἦλθον, φησί, καλέσαι δικαιους, ἀλλὰ ἁμαρτωλους εἰς μετά-

Luke xv 20 ff.

Luke xv. 4

Luke xv. 7

Luke v. 32

ness, and from henceforth departed from his miserable life, and made himself as bitter an enemy of vile affections and sorceries as he had been before their devoted friend. For at this season he stood up in the midst of the assembly,[1] and cried with a loud voice, saying, 'Verily, O king, the Spirit of God dwelleth in thy son. Verily, we are defeated, and have no further apology, and have no strength to face the words that he hath uttered. Mighty therefore, in sooth, is the God of the Christians; mighty is their faith; mighty are their mysteries.'

Then he turned him round toward the king's son and said, 'Tell me now, thou man, whose soul is enlightened, will Christ accept me, if I forsake my evil deeds and turn to him?' 'Yea,' said that preacher of truth, 'Yea, he receiveth thee and all that turn to him. And he not only receiveth thee, but he goeth out to meet thee returning out of the way of iniquity, as though it were a son returning from a far country. And he falleth on his neck and kisseth him, and he stripeth him of the shameful robe of sin, and putteth on him a cloak of brightest glory, making mystic gladness for the powers on high, keeping feast for the return of the lost sheep. The Lord himself saith, "There is exceeding great joy in heaven over one sinner that repenteth"; and again, "I am not come to call the righteous but

Theudas asks if he may yet obtain pardon.

[1] This reference to an assembly suggests a variant version of this episode (for above (p. 477) Theudas is closeted with Ioasaph and the king.

Ez. xxxiii. 11 ποιεῖν· φησὶ δὲ καὶ διὰ τοῦ προφήτου· Ζῶ ἐγώ, λέγει Κύριος· οὐ βούλομαι τὸν θάνατον τοῦ 301
ἁμαρτωλοῦ καὶ ἀσεβοῦς, ἢ τὸ ἐπιστρέψαι ἀπὸ τῆς ὁδοῦ αὐτοῦ καὶ ζῆν αὐτόν· ἀπεστροφὴ ἀπεστρέψατε ἀπὸ τῆς ὁδοῦ ὑμῶν τῆς πονηρᾶς· καὶ ἵνατι ἀποθνήσκετε, οἶκος Ἰσραήλ, ἀνόμια γὰρ ἀνόμου οὐ μὴ κάμωσιν αὐτόν· ἐν ᾗ δ' ἡμέρᾳ ἀποστρέψῃ ἀπὸ τῆς ἀνομίας αὐτοῦ καὶ ποιήσῃ δικαιοσύνην, καὶ ἐν προστάγματι ζωῆς διαπορευόμενος, ζωῇ ζήσεται καὶ οὐ μὴ ἀποθάνῃ· πᾶσαι αἱ ἁμαρτίαι αὐτοῦ ἃς ἥμαρτεν οὐ μὴ μνησθῶσιν· ὅτι κρίσιν δικαιοσύνης ἐποίησεν, ἐν αὐτῇ ζήσεται.

Is. v. 5 καὶ αὖθις, Λούσασθε, δι' ἑτέρου θεοῦ προφήτου, καθαροὶ γένεσθε· ἀφέλετε τὰς πονηρίας ἀπὸ τῶν ψυχῶν ὑμῶν ἀπέναντι τῶν ὀφθαλμῶν μου· παύσασθε ἀπὸ τῶν πονηριῶν ὑμῶν· μάθετε καλὸν ποιεῖν· καὶ δεῦτε καὶ διελεγχθῶμεν· καὶ ἐὰν ὦσιν αἱ ἁμαρτίαι ὑμῶν ὡς φοινικοῦν, ὡς χιόνα λευκανῶ· κἂν δὲ ὦσιν ὡς κόκκινον, ὡσεὶ ἔριον λευκανῶ. τοιούτων οὖν προκειμένων ἐπαγγελιῶν παρὰ τοῦ θεοῦ τοῖς ἐπιστρέφοισι, μὴ μέλλε, ὦ ἄνθρωπε, μηδὲ ἀναβάλλου· ἀλλὰ πρόσελθε πρὸς Χριστὸν τὸν φιλανθρωπότατον θεὸν ἡμῶν, καὶ φωτίσθητι, καὶ

Ps. xxxiv. 5 τὸ πρόσωπόν σου οὐ μὴ καταισχυνθῇ· ἅμα γὰρ τῷ καταδύναι σε τῇ κολυμβήθρᾳ τοῦ θείου βαπτίσματος, ὅλον τὸ αἶσχος τοῦ παλαιοῦ ἀνθρώπου καὶ ὅλος ὁ φόρτος τῶν πολλῶν ἁμαρτημάτων

Origen, Hom. viii. 2, p. 426 ἐνδέκεται τῷ ὕδατι καὶ εἰς τὸ μὴ ὂν χωρεῖ· νεὸς δὲ σοι ἐκεῖθεν καὶ παντὸς ῥύπου καθαρὸς ἀπέρχῃ, 302
μηδένα σπίλον ἢ ῥυτίδα ἁμαρτίας ἐπιφερόμενος, καὶ λεπτὸν ἐπί σοι ἔστι τὸ διαφυλάξαι ἑαυτῷ

sinners to repentance." And he saith also by the prophet, "As I live, saith the Lord, I have no pleasure in the death of the sinner, and the ungodly, but that he should turn from his way and live. Turn ye, turn ye from your evil way. And why will ye die, O house of Israel?" For the wickedness of the wicked shall not hurt him in the day that he turneth from his wickedness, if he do righteousness and walk in the statutes of life, he shall surely live, he shall not die. None of his sins which he hath committed shall be remembered against him. Because he hath done the decree of righteousness, he shall live thereby. And again he saith by the mouth of another prophet, "Wash you, make you clean, put away the evil of your doings from before mine eyes, cease to do evil: learn to do well. Come now, and let us reason together: though your sins be as scarlet, I will make them white as snow, though they be red like crimson, I will make them white as wool." Such therefore being the promises made by God to them that turn to him, tarry not, O thou man, nor make delay: but draw nigh to Christ our loving God and be enlightened, and thy face shall not be ashamed. For as soon as thou goest down into the river of Holy Baptism, all the defilement of the old man, and all the burden of thy many sins, is buried in the water, and passeth into nothingness, and thou comest up from thence a new man, pure from all pollution, with no spot or wrinkle of sin upon thee, and thenceforward it is in thy power

Ioasaph also with his fair hopes

τὴν ἐκεῖθέν σοι προσγινομένην κάθαρσιν διὰ σπλάγχνα ἐλέους Θεοῦ ἡμῶν.

Luke i. 78

Ὁ μὲν οὖν Θευδᾶς, τούτοις κατηχηθεὶς τοῖς ῥήμασιν, ἔξεισιν εὐθέως, καὶ τὸ πονηρὸν ἐκεῖνο καταλαβὼν ἄντρον, καὶ τὰς ἑαυτοῦ λαβὼν μαγικὰς βίβλους, ὡς κακίας πασης ὑπαρχας, ὡς ὀργίων δαιμονικῶν θησαυρους, πυρὶ κατέκαυσεν. αὐτος δὲ τὸ σπήλαιον καταλαμβάνει τοῦ ἱεροῦ ἀνδρος ἐκείνου, πρὸς ὃν καὶ ὁ Ναχωρ ἠπεληλύθει, καὶ τὰ κατ' αὐτον διηγεῖται πάντα, κονιν μὲν ἐπὶ κεφαλῆς καταχεαμενος, βαρεῖς τε ἀναφέρων στεναγμους καὶ λούων τοῖς δάκρυσιν ἑαυτόν, καθεξῆς δὲ τῷ γέροντι τὰς μυσαρὰς αὐτοῦ διηγούμενος πράξεις. ἐκεῖνος δέ, περὶ τὸ σῶσαι ψυχὴν καὶ τῆς τοῦ δολιου δράκοντος ἐξαρπάσαι φάρυγγος εὐτεχνότατος ὤν, κατεπᾴδει αὐτὸν ῥήμασι σωτηρίοις, ἐγγυᾶται τὴν ἄφεσιν, πλεων ὑπισχνεῖται τὸν δικαστήν. εἶτα κατηχήσας καὶ νηστεύειν ἐπὶ πολλὰς ἐντειλάμενος ἡμέρας, τῷ θείῳ καθαίρει βαπτίσματι. καὶ ἦν ὁ ἄνθρωπος μετανοῶν γνησίως πάσας αὐτοῦ τὰς ἡμέρας, ἐφ' οἷς ἐπλημμέλησε, δάκρυσί τε καὶ στεναγμοῖς τὸν Θεὸν ἐξιλεούμενος.

Cp. Acta, xix. 19

XXXIII

Ὁ δέ γε βασιλεύς, τούτων οὕτως ἀποβάντων, πάντοθεν ἐξαπορηθείς, δῆλος ἦν ἰσχυρῶς ἀνιώμενος καὶ πολὺν τὸν σάλον φέρων ἐν τῇ ψυχῇ. συγκαλέσας δὲ αὖθις ὅσοι τῆς συγκλήτου βουλῆς ἐτύγχανον, ἐσκέπτετο τί λοιπὸν σῷ ἰδίῳ ποιή- 303

ever to keep for thyself the purity that thou gainest hereby through the tender mercy of our God.'

When Theudas had been thus instructed, he went out immediately and gat him to his evil den, and took his magical books, and, because they were the beginnings of all evil, and the store houses of devilish mysteries, burnt them with fire. And he betook himself to the cave of that same holy man, to whom Nachor also had resorted, and told him that which had befallen him, casting dust upon his head, and groaning deeply, and watering himself with his tears, and telling the aged man the full tale of his loathly deeds. He, well skilled in the saving of a soul and the snatching it from the jaw of the wily serpent, charmed away his sorrow with words of salvation, and pledged him forgiveness and promised him a merciful Judge. Then, after he had instructed and charged him to fast many days, he cleansed him in Holy Baptism. And all the days of his life Theudas heartily repented him of his misdeeds, with tears and sighs seeking the favour of God.

Theudas burneth his magic books and is baptised

XXXIII

As for the king, when things fortuned thus, he was completely bewildered, and plainly showed his sore vexation and tumult of soul. So again he called all his senators together, and considered what means were still his to deal with his son. Many men put

The king debateth again over the prince

σειεν υἱῷ· πολλὰς δὲ βουλὰς τῶν πολλῶν ὑποθέμενον, ὁ ἀνωτέρω μνημονευθεὶς Ἀραχὴς ἐκεῖνος, ἐπιφανέστερος τὴν ἡγεμονίαν καὶ πρώτος τῆς βουλῆς ὑπάρχων, ἔφη τῷ βασιλεῖ· Τί δέδοικας, βασιλεῦ, ποιῆσαι τῷ υἱῷ σου καὶ οὐ πεποιήκαμεν, τοῦ πείσαι αὐτὸν τοῖς ἡμετέροις ἕπεσθαι δόγμασι καὶ τοῖς θεοῖς ἡμῶν λατρεύειν· ἀλλ', ὡς ὁρῶ, ἀνηνύτοις ἐπιχειροῦμεν· ἐκ φύσεως γὰρ αὐτῷ, ἢ τῆς τύχης ἴσως, τὸ φιλονεικόν τε καὶ ἀμείλικτον· εἰ μὲν οὖν βασανοῖς αὐτὸν ἐκδοῦναι θελήσειας καὶ τιμωρίαις· εἰ τε πόλεμος ἔσῃ τῆς φύσεως καὶ οὐ πατὴρ ἔτι ἐλεηθήσῃ, κἀκεῖνον ζημιωθήσῃ ἑτοίμως ἔχοντα ὑπὲρ Χριστοῦ ἀποθανεῖν· λείπεται γοῦν τοῦτο μόνον ποιῆσαι· δίελε αὐτῷ τὴν βασιλείαν, καὶ εἰς τὸ ἐπιβάλλον αὐτῷ μέρος βασιλεύειν ἐπίτρεψον· καὶ, εἰ μὲν ἡ τῶν πραγμάτων φύσις καὶ ἡ μέριμνα τῶν βιωτικῶν ἐλκύσειεν αὐτὸν τὸν ἡμέτερον ἀσπάσασθαι σκόπον τε καὶ βίον, ἔσται ἡμῖν κατὰ σκοπὸν τὸ πρᾶγμα· τὰ γὰρ ἰσχυρῶς βεβαιωθέντα τῇ ψυχῇ ἤδη δυσεξάλειπτα εἰσὶ καὶ πειθοῖ μᾶλλον ἢ βίᾳ μεταβάλλεται· εἰ δὲ τῇ θρησκείᾳ παραμενεῖ τῶν Χριστιανῶν, αὐτὸ δὴ τοῦτο τὸ μὴ ζημιωθῆναι σε τὸν υἱόν, ἔσται σοι τῆς ἀθυμίας ποσῶς παραμύθιον. ταῦτα τοῦ Ἀραχὴ εἰπόντος, πάντες συνεμαρτύρουν ἀποδεχόμενοι τὴν γνώμην· συντίθεται τοίνυν καὶ ὁ βασιλεὺς οὕτω ταῦτα διαπράττειν.

Καὶ δὴ προσκαλεσάμενος ἄνωθεν ἔφη τῷ υἱῷ· Οὗτος μοι τελευταῖος ἤδη πρὸς σε λόγος υἱέ· εἴπερ εἰ μὴ εὐθὺς κατήκοος γένῃ καὶ κἂν ἐν τούτῳ τὴν ἐμὴν θεραπεύσῃς καρδίαν· οὐκ ἔτι σοῦ, οὐ ἴσθι, φείσομαι. τοῦ δὲ υἱοῦ πυθομένου τίνι ἡ 306

forward many counsels, but that Arachas, of whom we have spoken, the most famous in his office, and first of his counsellors, spake unto the king, saying, 'What was there to be done with thy son, O king, that we have not done, to induce him to follow our doctrines and serve our gods? But, as I perceive, we aim at the impossible. By nature, or, it may be, by chance, he is contentious and implacable. Now, if it be thy purpose to deliver him to torture and punishment, thou shalt do contrary to nature, and be no more called a father, and thou shalt lose thy son, willing, as he is, to lay down his life for Christ his sake. This, then, alone remaineth to divide thy kingdom with him, and entrust him with the dominion of that part which falleth to his lot, and if the course of events, and the care of the business of life, draw him to embrace our aim and way, then the thing shall be according to our purpose, for habits, firmly established in the soul, are difficult to obliterate, and yield quicker to persuasion than to violence. But if he shall continue in the Christian religion, yet shall it be much solace to thee in thy distress, that thou hast not lost thy son.' Thus spake Arachas, and all were witness that they welcomed his proposal. Therefore also the king agreed that this matter should thus be settled.

He sleeps with the counsel of Arachas

So at day-break he called his son, and said unto him, 'This is now my latest word with thee, my son. Unless thou be obedient thereto, and in this way heal my heart, know thou well, that I shall no longer spare thee.' When his son enquired the

τοῦ λόγου δυναμις. Ἐπείπερ, φησι, πολλὰ μοχθήσας, ἀνενδοτον σε προς παντα εὗρον τοῖ πειθθηναι μου τοῖς λογοις, δικαιον δη λοιπον, την βασιλειαν διελων, ἀνὰ μερος εἶναι σε και βασιλευειν ποιησω· και δοσει σοι λοιπον ἐπ' αὐθεσιας ἣν ἂν ποθῆς ἰεναι οδον. γνοῦσα δε ἡ θεια ψυχὴ ἀπειπη και τουτο ἐπ' ολισθῳ της αὐτοῦ προαιρεσεως προβαλεῖν τον βασιλεα δμως ἐπαιοῦσαι συνειδον, ἵνα, τὰς αὐτου διαδρας χεῖρας, την ἐπιθυμουμενην αὐτῷ πορευσηται οδον ὑπολαβων οὖν, τῷ βασιλεῖ ἔφη Ἐγω μεν ἐποθουν τον θειον ἐκεινον ζητῆσαι ἄνδρα, τον ὑποδειξαντά μοι την οδον τῆς σωτηριας, και πᾶσι χαιρειν εἰκοντα μετ' αυτοῦ το λοιπον τῆς ζωης μου διανυσαι· ἀλλ' ἐπει μα. πατερ, οὐ συγχωρεῖς τὰ καταθυμια πραττειν, πειθομαι σοι ἐν τουτῳ· ἐν οἷς γαρ οὐ προκειται προφανης ἀπωλεια, καὶ θεοῦ ἀλλοτριωσις, καλον τῷ πατρι πειθεσθαι.

Χαρᾶς οὖν ὅτι πλειστης ὁ βασιλευς πλησθεὶς διαιρεῖ μεν τὴν ὑποτελη αυτῳ χωραν πᾶσαν εἰς δυο, χειροτονει δε τον υἱον βασιλεα, κοσμεῖ τῷ διαδηματι, και πασῃ τουτον βασιλικῇ καταλαμπρυνας δοξῃ εἰς την ἀφορισθεῖσαν αὐτῷ ἐπεμπει βασιλειαν μετὰ λαμπρας δορυφοριας, τοῖς ἄρχουσι δε και ἡγεμοσι, στρατηγοις τε και σατράπαις κελευει, πιστὰ τῷ βουλομενῳ, ἀπελθεῖν μετὰ τοῦ υἱοῦ αὐτοῦ και βασιλευειν· και πολιν τινὰ μεγαλην και πολυανθρωπον ἀφοριζει αυτου 108
τῇ βασιλειᾳ, και παντα διεπει τὰ πρεποντα βασιλευσιν. τοτε δη τοτε την ἐξουσιαν παραλαβων ὁ Ἰωασαφ τῆς βασιλειας, ἡνικα την πολιν κατελαβεν ἔνθα τὰ τῆς βασιλείας ἠύτρεπιστο

meaning of his word, he said, 'Since, after all my labours, I find thee in all points unyielding to the persuasion of my words, come now, I will divide with thee my kingdom, and make thee king over the half-part thereof, and thou shalt be free, from now, to go whatsoever way thou wilt without fear.' He, though his saintly soul perceived that the king was casting yet another snare to trip his purpose, resolved to obey, in order that he might escape his hands, and take the journey that he desired. So he answered and said, 'I have indeed been longing to go in quest of that man of God that pointed out to me the way of salvation, and, bidding farewell to everything to pass the rest of my life in his company. But, father since thou suffered me not to fulfil my heart's desire, I will obey thee herein: for where there is no clear danger of perdition and estrangement from God, it is right to obey one's father.'

The king was filled with exceeding great joy, and divided all the country under his sovereignty into two parts, and appointed his son king, and adorned him with the diadem, and arrayed him in all the splendour of kingship, and sent him forth with a magnificent body guard into the kingdom set apart for him. And he bade his rulers and governors and satraps, every one that would, to depart together with his son the king. And he set apart a mighty and populous city for his kingdom, and gave him everything that befitted a king. Thus did Ioasaph receive the power of kingship, and when he had reached that city, where royal state had been

and divides his realm with Ioasaph.

αὐτῷ. τὸ τοῦ δεσποτικοῦ μὲν πάθους σημεῖον, τὸν σεβάσμιον σταυρὸν τοῦ Χριστοῦ, δεσπότην ὀφίστησι τῆς πόλεως πύργῳ· τοὺς δὲ αἰδοίους ναοὺς καὶ δόμους περιστὰς ἐπολιόρκει· κατέσεισεν ἀνωρύττων τὰ ἰδάφη· ἐξεκάλυπτε τοὺς θεμελίους, μηδὲν λείψανον τῆς ἀσεβείας καταλιπών.

Κατὰ δὲ μέσην τὴν πόλιν ναὸς μέγας τε καὶ περικαλλὴς τῷ Δεσπότῃ ἱστόρει Χριστῷ· καὶ πολὺς τὸ πλῆθος ἐκεῖ συνεχῶς ἐπιχωριάζοντας προσιόντας τῷ Θεῷ τὸ σέβας διὰ τῆς τοῦ σταυροῦ προσκυνήσεως, εἰς μέσον πρὸ πάντων αὐτὸς παρελθὼν καὶ ἐκτενεστάτῃ δίνοις ἑαυτὸν δόντας πάντας δὲ τοὺς ὑπὸ τὴν αὐτοῦ χεῖρα γενομένους ἐνοιθέτει, παρεκάλει, πάντα ἔπειθε τοῦ ἀποστῆσαι τῆς δεισιδαιμόνος πλάνης καὶ τῷ Χριστῷ πιστῶσαι· τὴν ἀπάτην δὲ ὑποδείκνυν τῆς εἰδωλομανίας καὶ τὸ κήρυγμα καταγγέλλε τοῦ Εὐαγγελίου, τὰ περὶ τῆς τοῦ Θεοῦ Λόγου διέξῃ· συγκαταβάσεως τὰ θαυμάσια ἐκήρυττε τῆς αὐτοῦ παρουσίας, τὸ πάθος ἐγνωρίζε τοῦ σταυροῦ δι' οὗ σεσώσμεθα· τὴν τῆς ἀναστάσεως ἔκραζε καὶ τὴν πρὸς οὐρανοὺς ἄνοδον, τὴν φοβερὰν ἐπὶ τούτοις διεγγέλλων ἡμέραν τῆς φρικτῆς αὐτοῦ δευτέρας παρουσίας· τὰ τε ἀποκείμενα τοῖς πιστοῖς ἀγαθὰ καὶ τὰ κεκοσμένα τοῖς ἁμαρτωλοῖς κολαστήρια· ταῦτα πάντα ἤθει χρηστῷ καὶ μειλιχίοις διέξῃ ῥήμασιν· οὐ τοσοῦτον γὰρ ἀπὸ τοῦ ὄγκου τῆς ἐξουσίας καὶ τῆς βασιλικῆς μεγαλοπρεπείας ἤθελεν εὐλόγιμος εἶναι καὶ φοβερός, ὅσον ἀπὸ τῆς ταπεινοφροσύνης καὶ πραότητος· ᾗ καὶ μᾶλλον εἶλκε πάντας πρὸς ἑαυτόν, τῷ εἶναι τοῖς ἔργοις μὲν θαυμάσιος, ἐπιεικὴς δὲ καὶ

prepared for him, on every tower of his city he set up the sign of his Lord's passion, the venerable Cross of Christ. And in person he besieged the idolatrous temples and altars, and razed them to the ground, and uncovered their foundations, leaving no trace of their ungodliness.

And in the middle of the city he upreared for Christ, his Lord, a temple mighty and passing fair, and he bade the people there often to resort thither, and offer their worship to God by the veneration of the Cross, himself standing in the midst in the presence of all, and earnestly giving himself unto prayer. And as many as were under his hand, he admonished and exhorted, and did everything to tear them away from superstitious error, and to unite them to Christ; and he pointed out the deceits of idolatry, and proclaimed the preaching of the Gospel, and recounted the things concerning the condescension of God, the Word, and preached the marvels of his coming, and made known his sufferings on the Cross whereby we were saved, and the power of his Resurrection and his Ascension into heaven. Moreover he declared the terrible day of his dreadful second coming, and the bliss laid up for the righteous, and the punishments awaiting sinners. All these truths he expounded with kindly men and gentle words. For he was not minded to be reverenced and feared for the grandeur of his power and kingly magnificence but rather for his humility and meekness. Hereby also he more easily drew all men unto himself, being verily marvellous in his acts, and equitable and modest in

μέτρον τῷ φρονήματι· ὅθεν ἡ ἐξουσία, τὴν μετριοφροσύνην καὶ ἐπιείκειαν μέγαν συνεργὸν λαβοῦσα, πάντας εἶκειν αὐτοῦ τοῖς λόγοις πεποίηκεν.

Ἀμέλει οὗτος ἐν ὀλίγῳ χρόνῳ πᾶς ὁ ὑποτελὴς αὐτῷ λαὸς πολίτης τε καὶ ἐγχώριος τοῦ θεοφθόγγου αὐτοῦ ἐμυσταγωγήθη λόγοις καὶ ἐξαρνήσασθαι μὲν τὴν πολυθέου πλάνην καὶ ἀποστραγῆναι τῶν εἰδωλικῶν ἀπορρήτων τε καὶ βδελυγμάτων, τῇ ἀληθείᾳ δὲ προσεύξασθαι πιστεύειν, καὶ τοῖς 207
αὐτοῦ μεταπλασθέντας διδασκαλίαις τῷ Χριστῷ ἀκολουθεῖν· πάντες δὲ, οἱ ἐν ὄρεσι καὶ σπηλαίοις διὰ τὸν φόβον τοῦ πατρὸς αὐτοῦ ἔγκαθειρμένοι, ἱερεῖς τε καὶ μονάζοντες καὶ τῶν ἐπισκόπων ὄλιγοι, ἐξελθόντες τῶν καταδύσεων, πρὸς αὐτὸν χαίροντες ἔτρεχον· αὐτὸς δὲ τοὺς διὰ Χριστὸν ἐν τοιούτοις περιπεσόντας ἀνιαροῖς καὶ αὐτὸς τηλαυγήσας προσιόντων ἀντιμετὰ δέχετο καὶ εἰς τὸ κάστρον εἰσῆγε πάλαιον,
Cp. John xiii. 4 ποδῶν νίπτων, κόμην ῥυπῶσαν ἀπεκείρατο, καὶ πάντοθεν αὐτοὺς θεραπεύων· εἶτα τὴν νεοεργὴ θεῖαν αὐτῷ ἐνεφύτευε διδασκαλίαν, καὶ τινὰ τῶν ἐπισκόπων, πολλὰ διὰ τὸν εἰς Χριστὸν πίστιν κακοπαθήσαντα καὶ τὸν ἴδιον ἀπολέσαντα τῆς ἐπισκοπῆς θρόνον, ἀρχιερέα ἐν ταύτῃ καθίστησιν, ἄνδρα ἅγιον καὶ τῶν ἐκκλησιαστικῶν κανόνων ἐν ἀτόμοις, ζῆλόν τε θεῖον τὴν ψυχὴν πεπληρωμένον· καὶ μυστηρίων δὲ ἐνθεν σχεδίασας, βαπτίζειν τοὺς πρὸς Χριστὸν ἐπιστρεφόντας κελεύει· καὶ δὴ βαπτίζονται οἱ ἄρχοντες πρώτον καὶ ἔπειτα ἐν τέλει, οἱ ἐν στρατῷ τε αὖθις καὶ

spirit. Wherefore his power, being strongly reinforced by his gentleness and equity, caused all men to yield themselves to his words.

And leadeth his people to the Christian faith.

What wonder, then, if, in a little while, all his subjects, in city or country, were so well initiated into his inspired teachings, that they renounced the errors of their many gods, and broke away from idolatrous drink offerings and abominations, and were joined to the true faith and were created anew by his doctrine, and added to the household of Christ. And all, who for fear of Ioasaph's father, had been shut up in mountains and dens, priests and monks, and some few bishops, came forth from their hiding places and resorted to him gladly. He himself would meet and receive with honour, those who had fallen upon such tribulation and distress, for Christ his sake, and bring them to his own palace, washing their feet, and cleansing their matted hair, and ministering to them in every way. Then he dedicated his newly built church, and therein appointed for chief-priest one of the bishops that had suffered much, and had lost his own see, on account of his faith in Christ, an holy man, and learned in the canons of the Church, whose heart was fulfilled with heavenly zeal. And forthwith, when he had made ready a rude font,[1] he bade baptize them that were turning to Christ. And so they were baptized, first the rulers and the men in authority, next, the soldiers on service and the rest

[1] Strictly a swimming bath. Then, in Ecclesiastical Greek, a Font.

ὁ λοιπὸς ὄχλος· καὶ οἱ βαπτιζόμενοι οἱ μόνον τὴν ψυχὴν ἀπελαμβάνον ὑγίειαν, ἀλλὰ δὴ καὶ ὅσοι νόσοις ἦσαν σωματικαῖς καὶ πηρώσεσι πιεζόμενοι, πάντα ἀποθέμενοι, καθαροὶ τὰς ψυχάς, ἄρτιοι δὲ τὰ σώματα, τῆς θείας ἀνήρχοντο 200
κολυμβήθρας θεραπείαν τρυγήσαντες ψυχῶν τε ὁμοῦ καὶ σωμάτων.

Ἐνθεν τοι καὶ συνέρρει πρὸς τὸν βασιλέα Ἰωασὰφ πανταχόθεν τὰ πλήθη, μανθάνειν τὴν εὐσέβειαν ὑπ' αὐτοῦ ζητοῦντες· καὶ πάντα μὲν κατεσκάπτετο εἰδωλικὰ σεβάσματα, ἀφῃρεῖτο δὲ πᾶς ὁ πλοῦτος καὶ τὰ ἀποκείμενα τοῖς εἰδωλείοις χρήματα· καὶ ἱερὰ τέμενη τῷ θεῷ ἀντῳκοδόμειτο· καὶ τὸν ἐκείνου πλοῦτον αὐτοῖς καὶ τὰς πολυτελεῖς ἐσθῆτας ὁ βασιλεὺς Ἰωασὰφ καὶ τοὺς θησαυροὺς ἀνέτιθει, τὴν ἄτιμον ἐκείνην καὶ περιττὴν ὕλην ἐνεργὸν ἐντεῦθεν ποιῶν καὶ ὠφέλιμον· οἱ δὲ τοῖς δωμοῖς ἐκείνοις καὶ ναοῖς διατριβόντες μιαροὶ δαίμονες διωγμῷ χαλεπωτάτῳ ἠλαύνοντο, καὶ τὴν ἐπελθοῦσαν αὐτοῖς συμφορὰν εἰς πολλὰν ἐπηνεῖον ἀνεβόων· καὶ ἠλευθεροῦτο ἡ περίχωρος πᾶσα ἐκείνη τῆς ζοφερᾶς αὐτῶν ἀπάτης, τῷ φωτὶ τε περιελάμπετο τῆς ἀμώμητοι τῶν Χριστιανῶν πίστεως.

Ἀμελεῖ καὶ βασιλεὺς ἀγαθὸν πᾶσιν ὑποδείγμα ἦν· καὶ πολλοὺς ἐπὶ τὴν ὁμοίαν γνώμην ἀνέφλεγε καὶ εἴπετο· τοιοῦτον γὰρ ἡ ἐξουσία· συμμορφοῦται ταύτῃ ἀεὶ τὸ ὑποχείριον τῶν αὐτῶν τε φιλεῖ ἔραν, κἀκεῖνα ἐπιτηδεύειν οἷόπερ ἂν τὸν ἄρχοντα αἴσθηται χαίροντα. ἐντεῦθεν, τοῦ θεοῦ συνερ- 200
γοῦντος, ἡ εὐσέβεια ηὐξάνετο ἐν αὐτοῖς καὶ ἐπεδίδου· καὶ ὅλως ἦν τῶν τοῦ Χριστοῦ ἐντολῶν

Matt. viii. 4
Mark i. 44

of the multitude. And they that were baptized not only received health in their souls, but indeed as many as were afflicted with bodily ailments and imperfections, cast off all their trouble, and came up from the holy font pure in soul, and sound in body, reaping an harvest of health for soul and body alike.

Wherefore also from all quarters multitudes flocked to King Ioasaph, desirous to be instructed by him in godliness. And all idolatrous images were utterly demolished, and all their wealth and temple treasure was taken from them, and in their stead holy courts were built for God. For these King Ioasaph dedicated the riches and costly vestments and treasures of the idolatrous temples, thereby making this worthless and superfluous material fit for service, and profitable. And the foul fiends that dwelt in their altars and temples were rigorously chased away and put to flight, and these, in the hearing of many, loudly lamented the misfortune that had overtaken them. And all the region round about was freed from their dark deceit, and illuminated with the light of the blameless Christian faith.

Multitudes flock to hear his teaching

And, soothly, the king was a good example to all, and he inflamed and kindled the hearts of many to be of the same mind with himself. For such is the nature of authority. Its subjects alway conform to its likeness, and are wont to love the same objects, and to practise the pursuits which they perceive to be pleasing to their governor. Hence, God helping, religion grew and increased amongst them. The

The perfect [illegible] of his rule.

καὶ τῇ αὐτοῦ ἀνάπαυσιν ἐξηρτήσατο ὁ Βασιλεὺς, ἀκούσωμεν τε τοῦ λόγου τῆς χάριτος, καὶ ψυχὴν εὐδιαρρήτῳ πολλῷ, εἰς τὸν λιμένα τοῦ Θεοῦ ταύτας καθεδίζωμεν. ἤδει γὰρ τοῦτο εἶναι πρὸ πάντων Βασιλικὸν ἔργον, ἵνα τοὺς ἀνθρώπους διάξῃ τὸν Θεὸν φιλεῖσθαι καὶ τὸ δικαίων τηρεῖν. ὁ δὴ καὶ ἐποίει. ταύτῃ τε καὶ τὸ Βασιλικὸν τῶν παθῶν καταρτίζων καὶ τοῖς ὑπ' αὐτὸν ἐν εὐδοκίμῃ δίωτον διακατέχων ἀκριβείᾳ τῆς εὐνομίας τοὺς οἴακας. τοῦτο γὰρ ἔρος ἀληθινὸς Βασιλικὸς τὸ Βασιλεύειν καὶ ἀρετεύειν τὸν πόνον ἅπερ ἐκεῖνος ἐποίει. ἐπὶ προγόνων μὲν τὸν ἐνεστῶτα καὶ τὸ πρὸ αὐτοῦ εἶδη Βασιλικὴ δόξῃ μόνοις ἐκαδρύνοντο, εἰδὼς ὅτι πλείονα ἔχομεν πάντες τοῦ γένους προκόπτοντες, καὶ τοῦ αὐτοῦ φιλόμαστος ἐσμὲν πλουσίου τε καὶ πένητες ἐν ἀλύσῃ δὲ ταπεινοφροσύνης ἀεὶ τὸν νοῦν ἐμβάλλων, καὶ τῆς ἐκείθεν μακαριότητος μεμνήμενος, πάρεστιν μὲν ἔντος τοῦ ἐνταῦθα διαγίγνεσθαι, δεῖται δὲ ἐπιστῆσαι ἴδια εἶναι δὲ ἐν μετὰ τοῦ ἐκεῖνα τέχνη ἐκόσμων. ἐκεῖ δὲ πάντα κάλλος εἶχεν αὐτῷ. καὶ πάντας τοὺς ὑπὸ χεῖρα τῆς πολλῆς ἀπαλλάξας πλάνης πατροπαράδοτον, βουλὴν εἰσηγάγετο τοῦ ἐξαγοραστοῦ πρὸς τὴν πάντων βουλὴν τῷ τίμῳ αὐτοῦ αἵματι. δεύτερον ἐνταῦθα ἔργον, τὴν τῆς εὐνοίας ἀρετὴν σωφροσύνη γὰρ καὶ δικαιοσύνη ἡδὴ προσεστήρικτο αὐτῷ. ἐκ τοῦ στέφανος τῆς σωφροσύνης ἀναδησάμενος καὶ τὸν πωλήσας τῆς δικαιοσύνης ἀμφιασάμενος. ἐπεὶ οὖν τὸν ἐνεστῶτα πλάνον τὸ δεύτερον ἐκεῖνον ἐνόμισεν μιμεῖσθαι τὸν δρόμον ἐκεῖ τοῦτον δεύτερον τοῦτον ἀνεθέσθα, ἐπεὶ οὖτε

Ἀρχιμάνδριτα Ch. 1

Ps. 4. 6

Ἀρχιμάνδριτα Ch. 1

Mat. 16. 10-11

king was wholly dependent on the commandments of Christ and on his love being a steward of the word of grace, and pilot to the souls of many bringing them to safe anchorage in the haven of God. For he knew that this, afore all things is the work of a king, to teach men to fear God and keep righteousness. Thus did he, training himself to be king over his own passions, and, like a good pilot, keeping a firm hold of the helm of good government for his subjects. For this is the end of good kingship to be king and lord over pleasure—which end also he achieved. Of the nobility of his ancestors, or the royal splendour around him he was in no wise proud, knowing that we all have one common forefather, made of clay, and that, whether rich or poor we are all of the same moulding. He ever abased his soul in deepest humility, and thought on the blessedness of the world to come, and considered himself a stranger and pilgrim in this world, but realised that that was his real treasure which he should win after his departure hence. Now since all went well with him, and since he had delivered all the people from their ancient and ancestral error, and made them servants of him who redeemed us from evil servitude by his own precious blood, he turned his thoughts to his next task: the virtue of almsgiving. Temperance and righteousness he had already attained; he wore on his brow the crown of temperance, and wrapped about him the purple of righteousness. He called to mind the uncertainty of riches, how they resemble the running of river waters. Therefore made he

his charity and alms

[illegible]

[illegible]

[illegible]

haste to lay up his treasure where neither 'moth nor rust doth corrupt and where thieves do not break through nor steal.' So he began to distribute all his money to the poor, sparing naught thereof. He knew that the possessor of great authority is bound to imitate the giver of that authority according to his ability, and herein he shall best imitate God, if he hold nothing in higher honour than mercy. Before all gold and precious stone he stored up for himself the treasure of almsgiving, treasure, which here gladdeneth the heart by the hope of enjoyment to come, and there delighteth it with the taste of the hoped for bliss. After this he searched the prisons, and sought out the captives in mines, or debtors in the grip of their creditors, and by generous largesses to all he proved a father to all: orphans, and widows, and beggars, a loving and good father for he deemed that by bestowing blessings on these he won a blessing for himself. Being endowed with spiritual riches, and, in sooth, a perfect king, he gave liberally to all that were in need, for he hoped to receive infinitely more, when the time should come for the recompense of his works.

The fame of Ioasaph [illegible] with the sweet of Abessar

Now, in little while, the fame of Ioasaph was blazoned abroad, and led, as it were by the scent of sweet ointment, all men flocked to him daily, casting off their poverty of soul and body: and his name was on every man's lips. It was not fear and oppression that drew the people to him, but desire and heart-felt love, which by God's blessing and the king's fair life had been planted in their hearts.

καὶ οἱ τῷ πατρὶ αὐτοῦ ὑποκείμενοι αὐτῷ μᾶλλον προσετίθεντο, καί, τὴν πλανὴν πᾶσαν ἀποτιθέμενοι, τὴν ἀλήθειαν εὐηγγελίζοντο. καὶ ὁ μὲν
Luke i. 80 οἶκος τοῦ Ἰωάσαφ ηὔξανε καὶ ἐκραταιοῦτο, ὁ δὲ οἶκος τοῦ Ἀβεννὴρ ἠλαττονοῦτο καὶ ἠσθένει, καθάπερ δὴ περὶ τοῦ Δαυὶδ καὶ τοῦ Σαοὺλ ἡ τῶν 312
2 Sam. iii. 1 Βασιλειῶν διαγορεύει βίβλος.

XXXIV

Ταῦτα ὁρῶν ὁ βασιλεὺς Ἀβεννὴρ ὀψὲ καὶ μόλις εἰς συναίσθησιν ἐλθων, τῶν ἑαυτοῦ κατεγινωσκε ψευδωνύμων θεῶν τῆς ἀσθενείας καὶ κενῆς ἀπατης. καὶ ἐκκλησιάσας αὖθις τους πρώτους τῆς βουλῆς τὰ μελετωμενα αὐτῷ εἰς φῶς ἐξῆγε. πάντων δὲ
Luke i. 78 τὰ αὐτὰ βεβαιούντων (ἐπεσκεψατο γὰρ αὐτοὺς ἀνατολὴ ἐξ ὕψους, ὁ Σωτὴρ τῆς δεησεως ἀκούσας τοῦ θεραποντος αὐτοῦ Ἰωασαφ), ἔδοξε τῷ βασιλεῖ δῆλα ταῦτα τῷ υἱῷ ποιῆσαι. γραφει οὖν τῇ ἐξῆς ἐπιστολὴν τῷ Ἰωάσαφ περιέχουσαν οὕτως·

Βασιλεὺς Ἀβεννὴρ τῷ ποθεινοτάτῳ υἱῷ Ἰωάσαφ, χαιρειν. Λογισμοὶ πολλοι, εἰς τὴν ἐμὴν ὑπεισερχόμενοι ψυχήν, δεινῶς, φίλτατε, τυραννοῦσιν, υἱέ. τὰ γὰρ ἡμέτερα πάντα ἐκλείποντα ὁρῶν, ὃν τρόπον καπνὸς ἐκλείπει, τὰ τῆς σῆς δὲ θρησκείας λάμποντα ὑπὲρ ἥλιον, εἰς αἴσθησιν δὲ ἐλθών, ἀληθῆ τὰ παρὰ σοῦ μοι ἀεὶ λεγόμενα ἔγνωκα εἶναι, καὶ ὅτι σκότος ἡμᾶς βαθὺ τῶν ἁμαρτιῶν καὶ τῆς ἀσεβειας ἐκάλυπτεν, ὡς ἐντεῦθεν οὐδὲ πρὸς την ἀλήθειαν διαβλέψαι καὶ τὸν ἁπάντων Δημιουργὸν

Then, too, did his father's subjects begin to come to him, and, laying aside all error, received the Gospel of truth. And the house of Ioasaph grew and waxed strong, but the house of Abenner waned and grew weak, even as the Book of the Kings declareth concerning David and Saul.

XXXIV

When king Abenner saw this, though late and loth, he came to his senses, and renounced his false gods with all their impotence and vain deceit. Again he called an assembly of his chief counsellors, and brought to light the thoughts of his heart. As they confirmed his words (for the day spring from on high had visited them, the Saviour who had heard the prayer of his servant Ioasaph), it pleased the king to signify the same to his son. Therefore on the morrow he wrote a letter to Ioasaph, running thus:

Abenner again taketh counsel,

'King Abenner to his well-beloved son Ioasaph, greeting. Dearest son, many thoughts have been stealing into my soul, and rule it with a rod of iron. I see our state vanishing, like as smoke vanisheth, but thy religion shining brighter than the sun; and I have come to my senses, and know that the words which thou hast ever spoken unto me are true, and that a thick cloud of sin and wickedness did then cover us, so that we were unable to discern the truth,

and writeth a letter to Ioasaph, renouncing his idolatry

καταμαθεῖν δύναμαι. ἀλλὰ καὶ φῶς εἶπε τελειοτέρου δεῖ σου ἀκαθαίρετον ἡμῖν τοῦ
ὀφθαλμοῦ ἀνοίξαντος· πρὶν ὅλον σε νοῆσαι πολλὰ μὲν σοι καὶ κακὰ ἐπεξήμενοι. ἔλεγον δὲ 218
φῶς καὶ τὸν Χριστιανῶν ἐκ ὀλίγου ἀνελόντες, οἵτινες τὴν εἰκόνα αὐτοῦ ἀρραγῆ δύναμιν
κρατοῦσαν, ἐκ τέλους πρὸς τὴν πρώτην ἀμορφίαν ἐπιστρέψω· νῦν δὲ τὴν τάχιστα ἐκείνην
ἀχλὺν τοῦ πρώτου ἀμαυρῶν περιελόντες, αὐτὸν τὸν μακάριον τῆς ἀληθείας ἀφορῶν καὶ τὸν πρό-
τερον μετανοίας ἐκτίσαντες κόπον· ἀλλὰ καὶ ταύτην τὴν ἀνεν νεφῶν ἄλλα δεινὴν ἀνεγκλήτοις
ἀνεκλείπτοις ἀκτῖσι φωτίσαντες, τὸ πλεῖστον προ-
βάλλομεν τὸν τῶν κακῶν καὶ ἔτι βάλλοντες
ἐξ ἐγὼ τὸν Χριστὸν καὶ ἀνωμολόγησε ἀμφ. ὡς
ἀνωφελῆ καὶ πολέμιος αὐτοῦ γεγονώς· τί οὖν
πρὸς ταῦτα τέρπον ἐπιλογίσασθαι λόγοις αὐτοῦ,
ἔφλα καὶ ταχέστα πάντων, καὶ τί δεῖ ποιεῖν με
τὸν σὸν πατέρα δεδέξον καὶ πρὸς ἐνεργεῖν
χειρωγωγήσαν τὸν ἀμφιφωνοῦντα

Ταῦτα τὸν ἐπιστόλιον ὁ Ἰωσὴφ δεξάμενος,
καὶ τὰ ἀμφιφωνοῦντα ἐπέλθοι· πόνοις ὅμοιν καὶ
θαύματι τὸν ψυχὴν ἐκλόνοντο· ὡς τὰ αὐτοῦ
δὲ τάμιον ἐκείνῳ ἐπέλθοι καὶ ἔτι προσωπῶν
πάντων ἐκείνου τὸν Διοκλητιανὸν χαρακτῆρα
δεινῶν τὸν τὸν κατεβρόχθη τυχόντων ὅμοι τῷ
δεσπότῃ καὶ ἐξομολογούμενον, καὶ χαλὴν ἀγαλ-
λιάσεσι κίνει πρὸς ὑπερφίαν

Ps. cxlv. 1, 4 Ὑψώσω σε, λέγων ὁ Θεός μου καὶ Βασιλεύς
μου, καὶ εὐλογήσω τὸ ὄνομά σου εἰς τὸν αἰῶνα
καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος· μέγας εἶ, Κύριε,
καὶ αἰνετὸς σφόδρα, καὶ τῆς μεγαλωσύνης σου

and recognize the Creator of all. Nay, but we shut our eyes, and would not behold the light which thou didst enkindle more brightly for us. Much evil did we do unto thee, and many of the Christians, alas! did we destroy, who, strengthened by the power that aided them, finally triumphed over our cruelty. But now we have removed that dense mist from our eyes, and see some small ray of truth, and there cometh on us repentance of our misdeeds. But a new cloud of despair would over-shadow it, despair at the multitude of mine offences, because I am now abominable and unacceptable to Christ, being a rebel and a foeman unto him. What, then, sayest thou, dearest son, hereto? Make known to me thine answer, and teach me that am thy father what I should do, and lead me to the knowledge of my true weal.'

When Ioasaph had received this letter, and read the words therein, his soul was filled with mingled joy and amazement. Forthwith he entered his closet, and falling on his face before the image of his Master, watered the ground with his tears, giving thanks to his Lord and confessing him, and tuning lips of exultation to sing an hymn of praise, saying

Ioasaph receiveth the letter,

'I will magnify thee, O God, my King, and I will praise thy name for ever and ever. Great art thou, O Lord, and marvellous-worthy to be praised, and of

and singeth a hymn of praise to God,

Ps. cvi. 9 οὐκ ἔστι πέρας· καὶ τίς λαλήσει τὰς δυνάστειας
σου, ἀκουστὰς ποιήσει πάσας τὰς αἰνέσεις σου,
Ps. cxiv. 8 τοῦ στρέψαντος τὴν πέτραν εἰς λίμνας ὑδάτων
καὶ τὴν ἀκροτόμον εἰς πηγὰς ὑδάτων. ἰδοὺ γὰρ 214
ἡ ἀκρότομος αὕτη καὶ πέτρας σκληροτέρα καρδία
τοῦ ἐμοῦ πατρὸς σοῦ θελήσαντος, ὅσαι πηροῦ
Mat. iii. 9 ἐμαλάχθη. δύνατον γὰρ σοι καὶ ἐκ τῶν λίθων
τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ· εὐχαριστῶ
σοι, Δέσποτα φιλάνθρωπε, θεὲ τοῦ ἐλέους,
ὅτι ἐμακροθύμησας καὶ μακροθυμεῖς τοῖς παρα-
πτώμασιν ἡμῶν· καὶ ἕως τοῦ νῦν ἀτιμωρήτους
ἡμᾶς εἴασας εἶναι· ἡμεῖς μὲν γὰρ ἄξιοι ἦμεν
πάλαι ἀπορριφθῆναι ἀπὸ τοῦ προσώπου σου καὶ
παραδειγματισθῆναι ἐν τῷ βίῳ τούτῳ, ὡς οἱ
Gen. xix. 24 τὴν Πεντάπολιν οἰκοῦντες παρανομοῦ, πυρὶ καὶ
θείῳ καταπαυθέντες· ἡ δὲ ἀπειράστου σου μακρο-
θυμία ἐφιλανθρωπεύσατο εἰς ἡμᾶς· εὐχαριστῶ
σοι ὁ εὐτελὴς ἐγὼ καὶ ἀνάξιος, εἰ καὶ μὴ ὑπάρχω
αὐτάρκης πρὸς δοξολογίαν τῆς σῆς ἀγαθότητος
καὶ δεόμαι τῶν ἀμέτρητῶν σοι οἰκτιρμῶν, Κύριε
Ἰησοῦ Χριστέ, Υἱὲ καὶ Λόγε τοῦ ἀοράτου
Πατρός, ὁ πάντα λόγῳ παραγαγὼν καὶ θελή-
ματι τῷ σῷ συνέχων, ὁ ῥυσάμενος ἡμᾶς τοὺς
ἀναξίους δούλους σου τῆς τοῦ ἀρχεκάκου ἐχθροῦ
Mat. xii. 29 δουλείας, ὁ δήσας ἐπὶ ξύλου καὶ δήσας τὸν
ἰσχυρὸν, καὶ τοῖς ὑπ' ἐκείνου δεθεῖσιν αἰωνίαν
ἐπιβραβεύσας ἐλευθερίαν· αὐτὸς καὶ τὰ νῦν
ἐκτείνον σου τὴν ἀόρατον χεῖρα καὶ παντουργὸν,
καὶ εἰς τέλος ἐλευθέρωσον τὸν δοῦλόν σου καὶ
πατέρα μου τῆς χαλεπῆς ἐκείνης αἰχμαλωσίας
τοῦ διαβόλου· καὶ ὑποδείξον αὐτῷ ἐναργέστατα,
ὅτι σὺ εἶ ὁ ἀεὶ ζῶν θεὸς ἀψευδὴς καὶ βασιλεὺς

thy greatness there is no end. Who can express thy noble acts, or show forth all thy praise, who hast turned the hard rock into a standing water and the flint-stone into a springing well? For behold this my father's flinty and more than granite heart is at thy will melted as wax, because thou art able of these stones to raise up children unto Abraham. I thank thee, Lord, thou lover of men, and God of pity, that thou hast been, and art, long-suffering towards our offences, and hast suffered us until now to go unpunished. Long have we deserved to be cast away from thy face, and made a by-word on earth, as were the sinful inhabiters of the five cities, consumed with fire and brimstone; but thy marvellous long suffering hath dealt graciously with us. I give thanks unto thee, vile and unworthy though I be, and insufficient of myself to glorify thy greatness. And, by thine infinite compassions, I pray thee, Lord Jesu Christ, Son and Word of the invisible Father, who madest all things by thy word, and sustainest them by thy will, who hast delivered us thine unworthy servants from the bondage of the arch-fiend our foe: thou that wast stretched upon the Rood, and didst bind the strong man, and award everlasting freedom to them that lay bound in his fetters: do thou now also stretch forth thine invisible and almighty hand, and, at the last, free thy servant my father from the cruel bondage of the devil. Show him full clearly that thou art the ever living true God, and only King, eternal and

and prayeth for his aid.

μονος αἰώνιος καὶ ἀθάνατος. Ἴδε μου, Δέσποτα,
τὴν συντριβὴν τῆς καρδίας ἵλεῳ καὶ νυμφικῷ 318
ὄμματι καὶ κατὰ τὴν ἀψευδῆ σου ἐπαγγελίαν
γενοῦ μετ' ἐμοῦ τοῦ γινωσκοντος καὶ ὁμολο-
γοῦντος σε ποιητὴν καὶ προνοητὴν πάσης κτί-
John 19 4 σεως. πηγάσατω ἐν ἐμοὶ τὸ σὸν ἀλλόμενον
Eph. v. 19 ὕδωρ· καὶ δοθήτω μοι λόγος ἐν ἀνοιξει τοῦ
στόματος, καὶ νοῦς καλῶς ἠδρασμένος ἐν σοὶ
Cp. Ps. xxxviii. 10 τῷ ἀκρογωνιαίῳ λίθῳ, ἵνα δυνησόμαι ὁ ἀχρεῖος
οἰκέτης σου καταγγεῖλαι τῷ ἐμῷ γεννήτορι,
ὡς δεῖ τὰ μυστήριον τῆς σῆς οἰκονομίας, καὶ
ἀποστῆσαι αὐτὸν τῇ σῇ δυνάμει τῆς ματαίας
πλάνης τῶν πονηρῶν δαιμόνων, καὶ προσαγαγεῖν
Ro. xv. 8 σοι τῷ θεῷ καὶ δεσπότῃ, τῷ μὴ βουλομένῳ
τὸν θάνατον ἡμῶν τῶν ἁμαρτωλῶν, ἀλλ' ἀνα-
μένοντι τὴν ἐπιστροφὴν καὶ τὴν μετάνοιαν, ὅτι
δεδοξασμένος εἰς εἰς τοὺς αἰῶνας. ἀμήν.

Οὕτως εὐξάμενος καὶ πληροφορίαν λαβὼν μὴ
διαμαρτεῖν τοῦ πεποθουμένου, τῇ εὐσπλαγχνίᾳ τοῦ
Χριστοῦ θαρρήσας, ἐξῆρας ἐκεῖθεν μετὰ τῆς
βασιλικῆς δορυφορίας, τὰ βασίλεια καταλαμ-
βάνει τοῦ ἰδίου πατρός. ὡς δὲ τῷ πατρὶ ἀνηγ-
γέλη ἡ ἄφιξις τοῦ υἱοῦ, ἐξέρχεται εὐθὺς εἰς
συναντήσιν αὐτῷ, περιπλέκεται, καταφιλεῖ, με-
γίστην ποιεῖται χαρὰν καὶ δημοτελῆ ἑορτὴν ἐπὶ
τῇ παρουσίᾳ τοῦ υἱοῦ αὐτοῦ.

Τί δὲ τὸ μετὰ ταῦτα, συγκαθέζονται κατὰμόνας
ἀλλήλοις· καὶ τί ἂν τις εἴποι ἅπερ διείλεκτο τότε
τῷ βασιλεῖ ὁ υἱὸς καὶ μεθ' ὅσης τῆς φιλοσοφίας,
Τί δὲ ἄλλο γε ἢ τὰ τῷ θείῳ Πνεύματι αὐτῷ
Mk. i. 17 ὑπηχούμενα, δι' οὗ οἱ ἁλιεῖς σαγηνεύουσι τῷ 319
Χριστῷ τὸν κόσμον ὅλον, καὶ οἱ ἀγράμματοι τῶν

immortal Behold, O Lord, with favourable and kindly eye, the contrition of my heart, and, according to thine unerring promise, be with me that acknowledge and confess thee the Maker and protector of all creation Let there be a well of water within me springing up, and let utterance be given unto me that I may open my mouth, and a mind well fixed in thee, the chief corner-stone, that I, thine unprofitable servant, may be enabled to preach to my father, as is right, the mystery of thine Incarnation, and by thy power deliver him from the vain deceit of wicked devils, and bring him unto thee his God and Lord, who wilest not the death of us sinners, but waitest for them to return and repent, because thou art glorified for ever and ever Amen'

Ioasaph visiteth his father

When he had thus prayed, and received fulness of assurance that he should not miscarry in his desire, he took courage by the tender mercy of Christ, and arose thence, with his royal body guard and arrived at his father's palace When it was told unto his father, 'Thy son is come,' he went forth straightway for to meet him, and embraced and kissed him lovingly, and made exceeding great joy, and held a general feast in honour of the coming of his son. And afterward, they two were closeted together

and preacheth the gospel to him

But how tell of all that the son spake with his father, and of all the wisdom of his speech? And what was that speech but the words put into his mouth by the Holy Ghost, by whom the fishermen enclosed the whole world in their nets for Christ and the unlearned are found wiser than

σοφῶν σοφώτερα διδασκόντων· τῇ τούτου χάριτι καὶ αὐτὸς σοφισθεὶς ἄλλον τῷ Δεσπότῃ καὶ Πατρὶ φωτίζειν αὐτὸν φῶς γνώσεως· καὶ τρόπον τινὰ πολλὰ κοπιάσας τοῦ ἀλήθειν τῆς θεοδιδασκάλου πλάνης τοῦ πατρὸς, τί μὲν οὐ λέγων, τί δὲ οὐ ποιῶν, ὅστε τούτου ἐπιλαμπρυνθῆναι, ἀστὴρ φαίνων αὐτὸς· καὶ εἰς ὅπερ λέγειν μὴ αἰσχυνθῶν ὅτι δὲ ἀνεβλέψεν ὁ Κύριος ἐπὶ τὴν ταπεινώσιν τοῦ δούλου αὐτοῦ Ἰωσὴφ καὶ, τῇ δεήσει αὐτοῦ ὑπακούσας τὰς κοιλιώσας πύλας τῆς καρδίας τοῦ πατρὸς αὐτοῦ ἀνοίξε

Ps. cxlv. 10 θέλημα γὰρ, φησὶ, τῶν φοβουμένων αὐτὸν ποιήσει, καὶ τὴν δέησιν αὐτῶν εἰσακούσεται· βάδιον τὰ λεγόμενα εἶναι ὁ Δεσπότης ὅστε ἀκαρεῖ πάθεν τυχόντα τοῦ ἐν τῇ τοῦ Χριστοῦ χάριτι κατὰ τὸν ποιητὴν ἀρὰ πάντα πνεύματα τὸν ἐμπνεύσαντα τῆς ψυχῆς τοῦ πατρὸς αὐτοῦ, καὶ τῆς τούτου πλάνης τέλεον ἐλευθέρωσε αὐτὸν· τὸν ἀστέρα δὲ τρόπον γνώσεως λέγω καὶ τὸ ἐν οὐρανοῖς ἀστέρας ζῶντι Θεῷ.

Ἐξ ἀρχῆς γὰρ τὸν λόγον ἀναλάβω, ἀστὴρ γοῦν αὐτῷ ἐν οὐρανῷ μεγάλα καὶ θαυμαστὰ, ἐν τῷ ἀστεῖ τῆς καρδίας ἐνὸς ἀνθρώπου, πολλὰ μὲν αὐτὸν περὶ Θεοῦ φθέγξαμενος καὶ τὴν ἐκεῖ 217
θεῖαν παρεστήσαντο· ὡς ἐν ἀστεῖ ἄλλοι Θεοὶ ἐν οὐρανῷ ἄνω· οὗτοι ἐπὶ τῆς κάτω, ὡς μὴ ὁ ἐν Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύματι γνωριζόμενος εἰς Θεὸς· πολλὰ δὲ μυστήρια γνωρίσας τῆς θεολογίας ἐφ' οἷς καὶ τὰ περὶ τῆς ἀρετῆς τε καὶ ὁρατῆς διηγήσεις ἀτενεῖς ἔτεσι δὲ μὴ ἔστιν

Ps. xc. 3 Gen. i. 16 τὰ πάντα παρεγάγετο ὁ Δημιουργὸς καὶ ἐκόσμει καὶ ἐφώτιζε αὐτὸν πλάσας τὸν ἄνθρωπον καὶ

the wise. This Holy Spirit's grace and wisdom taught Ioasaph to speak with the king his father, enlightening him with the light of knowledge. Before now he had bestowed much labour to drag his father from superstitious error, leaving nothing unsaid and nothing undone to win him over, but he seemed to be twanging on a broken string and speaking to deaf ears. But when the Lord looked upon the lowliness of his servant Ioasaph, and, in answer to his prayer, opened the closed gates of his father's heart, for it is said: he will fulfil the desire of them that fear him: and will hear their cry: then the king easily understood the things that were spoken; so that, when a convenient season came through the grace of Christ, this son triumphed over those evil spirits that had lorded it over the soul of his father and clean freed him from their error, and made the word of salvation clearly known unto him, and joined him to the living God on high.

Ioasaph took up his tale from the beginning, and expounded to his father great and marvelous things which he knew not, which he had never heard with the ears of his heart; and he told him many weighty sayings concerning God, and showed him righteousness: to wit that there is no other God in heaven above, nor in the earth beneath, except the one God, revealed in the Father, the Son, and the Holy Ghost. And he made known unto him many mysteries of divine knowledge; and amongst them he told him the history of creation, visible and invisible, how the Creator brought every thing out of nothing, and how he formed man after his own image and likeness

τούτου τῷ ἀνεξουσίῳ τιμήσας· τὸν δὲ παρα-
βάντα κακῶν μετέχειν ἐποίησεν· ἀνάγκῃ δὲ
τοῦτο μόνον ἐκώλυσε ἅπερ δὲ τὸ ξύλον τῆς
γνώσεως πέπτωκε δὲ τὸν ἀτολμὸν τοῦ παρα-
βάντος ἐξωλεῖν ἄθεν, τῇ τῶν αὐτοῦ ἀκαι-
τήτῳ ἐλεήσας, εἰς τὸν πολλὰς ταύτας πορ-
ρωτέρω κλίνας τὸ ἀνθρώπινον γένος δυνηθεὶς
τὰς ἁμαρτίας καὶ ἐνώσας τῷ θανάτῳ διὰ
τῆς τιμωρίας τοῦ διαβόλου δὲ, ὑπαγείσου
ἀνῷ τοῦ ἀνθρώπου κλίμα, πάντας ἀνέκα-
λέσατο πάντας τοῦ θεοῦ καὶ δεσπότου καὶ
αὐτὸς ἀνέστησε λυτρώσας διὰ τῆς τοῦ ἰδίου
μονογενοῦς προσκυνήσεως· ἀνθαγιασθεὶς οὖν ὁ
πλάσας ἡμᾶς θεὸς, εὐδοκίᾳ τοῦ Πατρὸς καὶ
συνεργίᾳ τοῦ Ἁγίου Πνεύματος εὐδοκήσας ἐκ
Παρθένου σῆραι, τῇ θεοτόκῳ Μαρίᾳ καθ'
ἡμᾶς τεχθῆναι καὶ παθεῖν ἀκλίνας ὁ ἀγαθὸς
διὰ τρίτης τε ἡμέρας ἐκ νεκρῶν ἀνέστησε, δίκτυον
ἐκεῖνο ἡμᾶς τοῦ πρότερον ἐκτείνου καὶ ἁλόντα
τοῦ πρότερον ἐξῆκε· ἐπιστήσας γὰρ ἡμᾶς
εἰς οὐρανοὺς ἀνήγαγεν ὅθεν ἐπίγειοι κατὰ
βάθη· δὲ καὶ αἰδὼς ἔχει πιστεύειν ἐν ἐκ τὸ 310
πλάσμα τὸ ἰδίου ἀνάστασιν ἀποδοῦναι δὲ
δόξαν κατὰ τὸ ἔργα αὐτοῦ· ἐπὶ τούτοις τῶν
ἐκδεχομένων τοὺς ἀξίους τῶν οὐρανῶν ἐμπυρεύ-
ματος θεὸς λαμπὰς καὶ τὰ ἀπόρρητα ἀγαθὰ τῶν
ἀποκαιμένων τοῦ φωτὸς προστίθεν θεοπάνω
τὸ δὲ δεξιόν τῶν τὸ ἀξιόπιστον ἀνάστασιν, τὸν
ἀνελεήστων ἀσκήσεν, καὶ ἄνω ἄλλῳ ἐν τῇ
ἁμαρτίας δοῦλοι κλίσεν αὐτοὺς ἀθανάτοις

Ἰσοῦ πάντα λόγοις πλάστοις καὶ δαψιλῶς
αὐτῷ ἀνεπαρχόνοις τὸν τοῦ Πνεύματος μαρτυ-

Gen. ii. 7

Mat. xxiii. 1. 48 John xix. 30.

Rom. ii. 4

Mat. xxv. 34 Ps. lx. 4

and endowed him with power of free-will and gave him Paradise to his enjoyment, charging him only to abstain from one thing, the tree of knowledge, and how, when man had broken his commandment, he banished him out of Paradise and how man, fallen from union with God, stumbled into these manifold errors, becoming the slave of sin and subject unto death through the tyranny of the devil, who, having once taken men captive hath made them utterly forget their Lord and God and hath persuaded them to serve him instead by the abominable worshipping of idols. So our Maker, moved with compassion through the good will of the Father and the co-operation of the Holy Ghost, was pleased for our sakes to be born of an holy Virgin Mary the mother of God, and he that cannot suffer was acquainted with sufferings. On the third day he rose again from the dead, and redeemed us from our first penalty and restored to us our first glory. When he ascended unto the heavens from whence he had descended, he raised us up together with him, and thence, we believe that he shall come again to raise up his own handiwork and he will recompense every man according to his works. Moreover Ioasaph instructed his father concerning the kingdom of heaven that awaiteth them that are worthy thereof and the joy unspeakable. Thereto he added the torment in store for the wicked the unquenchable fire the outer darkness the undying worm and whatsoever other punishment the servants of sin have laid up in store for themselves.

of the [illegible] redemption

All these things set he forth in many words, which bore witness that the grace of the Spirit was

Opl. pp. 94, 95 ροῦσι χάριν, διεξελθών, εἶτα καὶ τὸ ἀνεξιχνίαστον πέλαγος τῆς τοῦ Θεοῦ διηγούμενος φιλανθρωπίας καὶ οἷός ἐστιν ἕτοιμος δέχεσθαι τὴν μετανοιαν τῶν πρὸς αὐτὸν ἐπιστρεφόντων, καὶ ὡς οὐκ ἔστιν ἁμαρτία νικῶσα τὴν αὐτοῦ εὐσπλαγχνίαν, εἴπερ θελήσομεν μετανοῆσαι, ἐκ πολλῶν δὲ τοῦτο παραδειγμάτων καὶ γραφικῶν παραστήσας μαρτυριῶν, ὁ μὲν τέλος ἐπέθηκε τῷ λόγῳ.

XXXV

Κατανυγεὶς δὲ ὁ βασιλεὺς Ἀβεννὴρ ἐπὶ τῇ θεοδιδάκτῳ σοφίᾳ ταύτῃ, φωνῇ μεγάλῃ καὶ θερμοτάτῃ ψυχῇ τὸν σωτῆρα Χριστὸν ὡμολόγει, πάσης ἀποστὰς δεισιδαίμονος πλάνης[1] τὸ σημεῖόν τε προσκυνεῖ τοῦ ζωοποιοῦ σταυροῦ 319
ὑπὸ τῇ πάντων ὄψει καὶ εἰς ἐπήκοον ἁπάντων Θεὸν κηρύττει ἀληθινὸν τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν· τήν τε προτέραν ἀσέβειαν διεξελθών, τὴν οἰκείαν τε κατὰ τῶν Χριστιανῶν ὠμότητα καὶ μαιφονίαν ἐλεγξας, μέγα μέρος πρὸς τὴν εὐσέβειαν γίνεται· ὡς ἐντεῦθεν ἔργῳ τὸ εἰρημένον
Rom. v. 20 τῷ Παύλῳ γνωσθῆναι, καὶ ὅπου ὁ τῆς ἀσεβείας ὑπῆρχε πλεονασμός, ἐκεῖ καὶ τὴν περισσείαν γενέσθαι τῆς χάριτος.

Πολλὰ τοιυυν καὶ τοῦ σοφωτάτου Ἰωάσαφ τοῖς συνελθοῦσι τοτε στρατηγοίς τε καὶ σατράπαις καὶ παντὶ τῷ λαῷ περὶ Θεοῦ καὶ τῆς εἰς αὐτὸν εὐσεβείας διαλεγομένου, καὶ οἱονεὶ

[1] A good iambic line ends here with πλάνης.

dwelling richly within him. Then he described the uncharted sea of the love of God towards mankind, and how he is ready to accept the repentance of them that turn to him, and how there is no sin too great for his tender mercy, if we will but repent. And when he had confirmed these truths by many an example, and testimony of Scripture, he made an end of speaking.

and of the infinite love of God to man

XXXV

King Abenner renounceth idolatry and becometh a Christian

King Abenner was pricked to the heart by this inspired wisdom and with loud voice and fervent heart confessed Christ his Saviour, and forthwith forsook all superstitious error. He venerated the sign of the life-giving Cross in the sight of all and, in the hearing of all, proclaimed our Lord Jesus Christ to be God. By telling in full the tale of their former ungodliness, and of his own cruelty and blood thirstiness toward the Christians, he proved himself a great power for religion. So here was proved in fact, the saying of Paul, and where sin abounded, there did grace much more abound.

The whole multitude giveth praise to God

While then the learned Ioasaph was speaking of God, and of piety towards him, to the dukes and satraps and all the people there assembled, and was,

Gr. Antir. 8. 9

πνεύμα γλυκύ καὶ τὸ τῆς φλογὸς περιέχοντες, ἡ τοῦ Ἁγίου Πνεύματος χάρις ἐν φωτισμοῖς πάντας ἡμᾶς δοξάζουσα εἰς τὸν Θεόν· καὶ τὸ μὲν φωνὴ πάντων δοκοῦντων τοῦ ἤχου· Μέγας ὁ Θεὸς τῶν Χριστιανῶν· εἰς δὲ τὸν ἄλλον ἄνω κλῆρον τοῦ Κύριον ἡμῶν Ἰησοῦ Χριστοῦ καὶ Πατρὸς καὶ Ἁγίου Πνεύματος δοξάζοντες.

Ζήλῳ δὲ θείῳ κατανυκτικῶς νενευκότες, ὁ Βασιλεὺς Ἀλάριος, ἐφιλοτίμει στέφοντας τοὺς ἐκείνου ἢ ἄνω δὲ τῷ κολαστῆρι αὐτοῦ ἐν χρυσῷ καὶ ἀστέρι κεκοσμημένοι· καὶ ἐπὶ δόξῃ τούτοις κατὰ ἀνὰ, ἐπὶ λευκὰ λίθοις κεκοσμημένοι, ἐφέρομεν· οὗτοι τὸ ἀνωφέλεν ἄρματος ἀρθέν καὶ 330
μετὰ τοῦ ἵππου τοῦ τιμήσαντος πάντα καὶ δόξαν πεφυτευκότος μέγας αὐτοῦ κατηφόρου τοῦ θεμελίου· ἀρὰ δὲ τῷ Θεῷ τιμῶν ἀνεφωνοῦμεν· ἐν μόνον δὲ ἐν τῇ πόλει· ἀλλὰ καὶ ἄνω πάντων τῶν χωρῶν ἀνοίξαν τοῦτο ἔνεκεν· τὸ δὲ πάντα πάντα τὰ τοῦ δόξαν ἀνωφέλεν ἀλλήλοις πλεκόντα· καὶ τὸν ἄναξ τοῦ Θεοῦ ἡμῶν Ἰησοῦν ὑπερυψοῦντα εἶδον· ἄνω δὲ ἡ πόλις χωρεῖ καὶ τὸ τῶν πρεσβυτέρων εἶναι ἀλλὰ ἄνω τῶν ἀνωφέλεν πάντα ἐξαιρεμένων· τοῦ δὲ τοῦ ἀνωτέρω μέλεσι θεωρεῖν ἀνωφέλεν πυρφόρεμμα κατηχεῖται ὁ Δαυΐδ καὶ Ἀλάριος.

Heb. xii. 22 καὶ τῷ θείῳ τελεσιουργοῦ Δαυΐδ καὶ τὸ ἀνωφέλεν τοῦ Πατρὸς τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος 331
καὶ Ἰωσὴφ τοῦτο δὲ τῆς θείας κεκαλυμμένος κεκλεῖστο, τοῦτο δὲ τὸ κεκαλυμμένον γενέσεως τοῦ πατρὸς ἀνωφέλεν καὶ τῷ κεφαλῇ γενεσιάρχῃ τῆς ἀνωφέλεν ἀκαρτεροῦσας τρυφῆς γενεμένος· ἐκεῖ γὰρ ἐν τοῦ ἀνωφέλεν Πατρὸς καὶ

as it were with a tongue of fire piping unto them a goodly ode, the grace of the Holy Spirit descended upon them, and moved them to give glory to God, so that all the multitude cried aloud with one voice, 'Great is the God of the Christians, and there is none other God but our Lord Jesus Christ, who, together with the Father and Holy Ghost, is glorified.'

The disciples of Ioasaph are used to the spiritual

Waxen full of heavenly zeal, King Abenner made a sturdy assault on the idols, wrought of silver and gold, that were within his palace, and tore them down to the ground. Then he brake them into small pieces, and distributed them to the poor, thus making that which had been useless useful. Furthermore he and his son besieged the idols' temples and altars and levelled them even to the ground, and in their stead, and to the honour of God, built holy courts. And not only in the city but throughout all the country also, thus did they in their zeal. And the evil spirits that dwelt in those altars were driven forth with shrieks, and cried out in terror at the invincible power of our God. And all the region round about, and the greater part of the neighbour nations, were led, as by the hand, to the true Faith.

The king is baptized

Then came the holy Bishop of whom we have spoken, and King Abenner was instructed, and made perfect with Holy Baptism, in the name of the Father, and of the Son, and of the Holy Ghost. And Ioasaph received him as he came up from the Holy Font, in this strange way appearing as the begetter of his own father, and proving the spiritual father to him that begat him in the flesh: for he was the son of

[illegible]

[illegible] τὰ κλήματα.

John 8 6 [illegible]

1 Pet. 1 1 [illegible]

[illegible]

his heavenly Father, and verily divine fruit of that divine Branch, which saith, 'I am the vine, ye are the branches.'

Thus King Abenner being born again of water and of the spirit, rejoiced with joy unspeakable and with him all the city and the region round about received Holy Baptism, and they that were before darkness now became children of light. And every disease, and every assault of evil spirits was driven far from the believers, and all were sane and sound in body and in soul. And many other miracles were wrought for the confirmation of the Faith. Churches too were built, and the bishops, that had been hiding for fear, discovered themselves, and received again their own churches, whilst others were chosen from the priests and monks, to shepherd the flock of Christ. But King Abenner, having thus forsaken his former disgraceful life and repented of his evil deeds, handed over to his son the rule of all his kingdom. He himself dwelt in solitude, continually casting dust on his head, and groaning for very heaviness, and watering his face with his tears, being alone, communing with him who is everywhere present and imploring him to forgive his sins. And he abased himself to such a depth of contrition and humility, that he refused to name the name of Christ with his own lips, and was scarce brought by his son's admonitions to make so bold. Thus the king passed through the good change and entered the road that leadeth to virtue, so that his righteousness now surpassed his former sins of ignorance.

βοᾶν τῶν προφητῶν ἀνομίαν τὸ ἀγνόημα καὶ τὸν
πόρρω δὲ χρόνον αὐτῶν. Ἴδετε δὲ μετάνοιαν καὶ
βασανοῦν καὶ αὐτὸ πάθος. ἀρρωστία παρεστῶσα.
ἐν ᾗ καὶ τελευτᾷ. ἔστι δὲ τὸ τέλος ἀγνοεῖν πρόφασιν
φυλάττεσθαι καὶ ἀδικεῖν, μᾶλλον πεποιηκότας τὸν
αὐτῷ πεπιστευκότα κακῶν. ὁ δὲ Ἰωσαφὰτ ῥήμασι
παρακλητικοῖς τὸ ἐπιτρέψαν αὐτῷ διεσώζετο
Ps. 18 (19) 13 ἄχθος. Ἰσχύει παρακλήσεσι δὲ, λόγοις δὲ πόνου καὶ
ἰσχύει συνεργοῦντος ἑαυτῷ. Ἐπιστρέψον ἐπὶ τὸν Θεὸν
Ps. 21 (22) 1 καὶ ἐξομολογεῖ αὐτῷ. δὲ ἐστὶν ἐλπὶς πάντων τῶν
πέρατων τῆς γῆς καὶ τῶν ἐν θαλάσσῃ μακρὰν δὲ
Is. 1 16 ff. ἀπολογεῖ διὰ τοῦ προφήτου Δόσιν. Λούσασθε καθαροὶ
γένεσθε. ἀφέλετε τὰς πονηρίας ἀπὸ τῶν ψυχῶν ὑμῶν ἀπέναντι τῶν ὀφθαλμῶν μου
μάθετε καλὸν ποιεῖν. καὶ, Ἐὰν ὦσιν αἱ ἁμαρτίαι
ὑμῶν ὡς φοινικοῦν, ὡς χιόνα λευκανῶ. ἐὰν δὲ
ὦσιν αἱ κόκκινοι, ὡσεὶ ἐρίου λευκανῶ. μὴ φοβοῦ
τοῦτον ὁ πόνος, μηδὲ δειλιᾷς. οὐ γὰρ ἀπόλοιντο γὰρ αἱ
ἁμαρτίαι τῶν ἐπιστρεφόντων πρὸς Θεὸν τὸν ἀπόρρητον αὐτοῦ ἀγαθότητα. εἰσὶν γὰρ ὑπὲρ μέτρον πολλαὶ
καὶ ἀμέτρου δόξης δεόμενοι. ἀλλὰ δὲ ἁμαρτία
ἐστὶ καὶ ἀνεξιλέωτος. ἐὰν ἐπίσχῃς τοῦτο τὸ
ὑπερκείμενον μέτρον τῶν ἁμαρτιῶν περιγενέσθαι.

Τοιούτοις παρακλητικοῖς ῥήμασι κατεπαίδευε
αὐτοῦ τὴν ψυχὴν, εἰδὼς ἀπεκρύπτετο. εἶτα
ἀπόστασις ὁ πόνος τὰς χεῖρας ἐκχαρίσεται αὐτῷ
ἐπιφήμιστα, καὶ τὸν ἡμῶν εἰδέναι ὃ ἐν
αὐτοῖς ἐνεργοῦσθαι. Τέκνον λέγων. γλυκύτατον,
τέκνον ἐκ ἐμοῦ ἀλλὰ τοῦ οὐρανίου Πατρὸς, πόσον
ἀπόλαυσιν καὶ χαρὰν πόσαις εἰκόνισιν σε ἐκλογαῖς, τίνα δὲ εὐχαριστίαν ἀποτίσῃς τῷ Θεῷ
Cf. Ps. 22 (23) 5 πάρα σου, ἀπολαύσας γὰρ ἄμφω, καὶ ἐκφύγῃς διὰ

For four years did he live thus in repentance and tears and virtuous acts, and then fell into the sickness whereof he died. But when the end drew nigh he began to fear and to be dismayed, calling to remembrance the evil that he had wrought. But with comfortable words Ioasaph sought to ease the distress that had fallen on him, saying: "Why art thou so full of heaviness, O my father and why art thou so disquieted within thee? Set thy hope on God, and give him thanks who is the hope of all the ends of the earth, and of them that remain in the broad sea, who crieth by the mouth of his prophet: 'Wash you, make you clean, put away from before mine eyes the wickedness of your souls, learn to do well . . . , and: 'Though your sins be as scarlet, I will make them white as snow, though they be red like crimson, I will make them as wool.' Fear not, therefore, O my father, neither be of doubtful mind, for the sins of them that turn to God prevail not against his infinite goodness. For these, however many are subject to measure and number, but measure and number cannot limit his goodness. It is impossible then for that which is subject to measure to exceed the unmeasurable.

How the [illegible] death

Ioasaph [illegible] prudence

With such comfortable words did Ioasaph cheer his soul, and bring him to a good courage. Then his father stretched out his hands and gave him thanks and prayed for him, blessing the day whereon Ioasaph was born, and said: "Dearest child, yet not child of me, but of mine heavenly Father, with what gratitude can I repay thee? With what words of blessings may I bless thee? What thanks shall I offer God for thee? I was lost, and was found through thee.

The king [illegible] good end

σοῦ πικρὸς ἦμην τῇ ἁμαρτίᾳ, καὶ ἀνέζησα
ἐχθρὸς καὶ ἀποστατὴς Θεοῦ, καὶ κατηλλάγην
τοῖς οὐδὲ ἀντιπαθέσι σοι ὑπὲρ τούτων ἀπάντων,
Θεὸς ἔστιν ὁ ἀξιῶν σοι παρέχων τὰς ἀμοιβὰς 326
αὐτὸν λέγων, ἵνα κατεφιλεῖ τὸν φίλτατον παῖδα.
Ὁρᾷς τὰ, ἐξαμηνοῦ, καὶ, ἐκ χειρὸς σοῦ, φιλανθρώπου
Θεοῦ παρατίθημι τὸ πνεῦμά μου· εἶπον δὲ μετὰ
πόνου τὴν ψυχὴν καὶ εἰρήνῃ παρέθετο τῷ Κυρίῳ.

Ὁ δὲ Ἰωσὴφ δακρύσας τιμήσας τελευτήσαντα
τὸν πατέρα, καὶ κηδεύσας αὐτοῦ τὸ λείψανον
ἐντίμως, κατέθετο ἐν μνήματι αὐτῷ εὐσεβῶς· οὐ
μὴν βασιλικῇ περιβάλων ἐσθῆτι, ἀλλὰ μετα-
νοίας κοσμήσας ἀμφίοις· ἅτινα δὲ ἐπὶ τῷ μνήματι,
χεῖρας τε εἰς οὐρανὸν διάρας, καὶ διάρυσα πνεύμη
δον τῶν αἱμάτων κατεύνασας, ἔλεγεν πρὸς τὸν
Θεόν, λέγων·

Ὁ Θεὸς, εὐχαριστῶ σε, Βασιλεῦ τῆς δόξης,
μόνε κραταιὲ καὶ ἀθάνατε ὅτι οὐ παρεῖδες τὴν
δέησιν μου καὶ τῶν δακρύων μου οὐ παρεσιωπη- Ps. xxxix. 12
σας, ἀλλ' εἰδόκησας τὸν δοῦλόν σου τοῦτον καὶ
πατέρα μου τῇ ὁδῷ ἐπιστρέψαι τῶν ἀνομιῶν καὶ
πρὸς ἑαυτὸν ἕλκυσαι τὸν σωτῆρα τῶν ἁπάντων,
ἀποστήσας μὲν τῆς ἀπάτης τῶν εἰδώλων κατα-
ξιώσας δὲ γνῶναί σε τὸν ἀληθινὸν Θεὸν καὶ
φιλανθρωπον· καὶ νῦν ὁ Κύριός μου καὶ Θεός, ὁ
ἀνεξιχνίαστον ἔχων τὸ τῆς ἀγαθότητος πέλαγος,
ταῖς αὐτοῦ ἐν τόπῳ χλοερῷ, ἐν τόπῳ ἀναπαυ-
σεως, ὅπου τὸ φῶς λάμπει τοῦ προσώπου σου 327
καὶ μὴ μνησθῇς ἀνομιῶν αὐτοῦ ἀρχαίων, ἀλλὰ
κατὰ τὸ πολὺ ἔλεός σου ἐξάλειψον τὸ χειρόγρα- Col. ii. 14
φον τῶν αὐτοῦ πταισμάτων, καὶ τὰ γράμματα
διαῤῥηξον τῶν αὐτοῦ σφαλμάτων, καὶ τοὺς ἀγῶνας

I was dead in sin and am alive again an enemy, and rebel against God, and am reconciled with him What reward therefore shall I give thee for all these benefits? God is he that shall make the due recompense. Thus saying, he pressed many kisses on his beloved son, then, when he had prayed, and said, 'Into thy hands, O God, thou lover of men, do I commit my spirit,' he committed his soul unto the Lord.

Ioasaph buriteth his father

Now, when Ioasaph had honoured with his tears his father that was dead, and had reverently cared for his body, he buried him in a sepulchre wherein devout men lay, not indeed clad in royal raiment, but robed in the garment of penitence Standing on the sepulchre, and lifting up his hands to heaven, the tears streaming in floods from his eyes, he cried aloud unto God saying,

and thanketh God for his salvation

'O God, I thank thee, King of glory, alone mighty and immortal, that thou hast not despised my petition, and hast not held thy peace at my tears, but hast been pleased to turn this thy servant, my father, from the way of wickedness, and to draw him to thyself, the Saviour of all, departing him from the deceitfulness of idolatry, and granting him to acknowledge thee, who art the very God and lover of souls. And now, O my Lord and God, whose ocean of goodness is uncharted set him in that place where much grass is, in a place of refreshment, where shineth the light of thy countenance. Remember not his old offences, but, according to the multitude of thy mercies, blot out the hand writing of his sins, and destroy the tablets of his debts, and

σου κατάλλαξον αὐτῷ οὓς πυρί τε καὶ ξίφει ἀνεῖλεν· ἐπίταξον αὐτοὺς μὴ κατ' αὐτοῦ ὀργιζεσθαι. πάντα γὰρ δυνατά σοι τῷ πάντων Δεσπότῃ, ἀλλ' ἢ μόνον τὸ μὴ ἐλεεῖν τοὺς μὴ ἐπιστρέφοντας πρὸς σέ· τοῦτο ἀδύνατον. τὸ γὰρ ἔλεός σου ἐκκέχυται ἐπὶ πάντας, καὶ σώζεις τοὺς ἐπικαλουμένους σε, Κυριε Ἰησοῦ Χριστέ, ὅτι πρέπει σοι δόξα εἰς τοὺς αἰῶνας. ἀμήν.

Τοιαύτας εὐχὰς καὶ δεήσεις προσέφερε τῷ Θεῷ ἐν ὅλαις ἑπτὰ ἡμέραις, μηδολως τοῦ μνήματος
Ps. 1xx. cii. 4 ἀποστάς, μὴ βρώσεως ἢ πόσεως τοπαράπαν μνησθεὶς, μήτε μὴν ἀναπαύσεως ὕπνου μετασχών· ἀλλὰ δάκρυσι μὲν τὸ ἔδαφος ἔβρεχε, στεναγμοῖς δὲ ἀσιγήτοις εὐχόμενος διετέλει. τῇ ὀγδόῃ δὲ εἰς τὸ παλάτιον ἐπανελθων, πάντα τὸν πλοῦτον καὶ τὰ χρήματα τοῖς πένησι διένειμεν, ὡς μηκέτι ὑπολειφθῆναί τινα τῶν χρείαν ἐχόντων.

XXXVI

Ἐν ὀλίγαις δὲ ἡμέραις τὴν τοιαύτην τελέσας διακονίαν καὶ πάντας τοὺς θησαυρους κατα-
Mat. vi. 18 κενώσας, ὅπως μέλλοντι τὴν στενὴν εἰσιέναι πύ-
Luke xiii. 24 λην μηδὲν αὐτῷ ἐμποδίσειεν ὁ τῶν χρημάτων ὄγκος, τῇ τεσσαρακοστῇ ἡμέρᾳ τῆς τοῦ πατρὸς τελευτῆς, μνήμην αὐτῷ τελῶν, συγκαλεῖ πάντας τοὺς ἐν τέλει καὶ τοὺς στρατιωτικὰ περιεζω-
σμένους καὶ τοῦ πολιτικοῦ λαοῦ οὐκ ὀλίγους. 326
καὶ προκαθίσας, ὡς ἔθος, φησὶν εἰς ἐπήκοον πάντων· Ἰδού, καθὼς ὁρᾶτε, Ἀβεννὴρ πατήρ μου καὶ βασιλεὺς τέθνηκεν ὡς εἷς τῶν πενήτων,

set him at peace with thy Saints whom he slew with fire and sword. Charge them not to be bitter against him. For all things are possible with thee, the Lord of all, save only to withhold pity from them that turn not unto thee, this is impossible. For thy pity is poured out upon all men, and thou savest them that call upon thee, Lord Jesu Christ, because glory becometh thee for ever and ever. Amen.'

Ioasaph mourneth for his father.

Such were the prayers and intercessions that he made unto God, by the space of seven full days, never leaving the grave, and never thinking of meat or drink, and taking no refreshment of sleep but he watered the ground with his tears, and continued praying and moaning unceasingly. But, on the eighth day, he went back to his palace and distributed amongst the poor all his wealth and riches, so that not one person was left in want.

XXXVI

Ioasaph summoneth an assembly.

In a few days, after he had ended this ministry, and emptied all his coffers, in order that the burden of his money might not hinder him from entering in at the narrow gate, on the fortieth day after his father's decease, and in remembrance of him, he called together all his officers, and those who wore soldiers' attire, and of the citizens not a few. Sitting in the front, according to custom, in the audience of all he said, 'Lo, as ye see, Abenner, my father the king, hath died like any beggar. Neither wealth, nor kingly

καὶ οὐδὲν αὐτῷ οὔτε ὁ πλοῦτος οὔτε ἡ βασιλικὴ δόξα, οὔτε μὴν ἐγὼ ὁ φιλοπάτωρ υἱὸς οὔτε τις τῶν λοιπῶν αὐτοῦ φίλων καὶ συγγενῶν, βοηθῆσαι ἴσχυσεν αὐτῷ καὶ τῆς ἀπαραιτήτου ψήφου ἐξελέσθαι· ἀλλ' ὑπῆγε πρὸς τὰ ἐκεῖθεν δικαιωτήρια, λόγον ὑφέξων τῆς πολιτείας τοῦ παροντος βίου, μηδένα τῶν ἀπάντων συνήγορον ἐπαγόμενος, ἀλλ' ἢ μόνα τὰ αὐτῷ πεπραγμένα ὁποῖα ἂν ᾖ· τὸ αὐτὸ δὲ τοῦτο καὶ πᾶσι τοῖς τὴν βροτείαν λαχοῦσι φύσιν συμβαῖνειν πέφυκε, καὶ ἄλλως οὐκ ἔστι. νῦν οὖν ἀκουσατέ μου, φίλοι καὶ ἀδελφοί, λαὸς Κυρίου καὶ κλῆρος ἅγιος, οὓς ἐξηγόρασε Χριστὸς ὁ Θεὸς ἡμῶν τῷ τιμίῳ αὐτοῦ αἵματι καὶ ἐρρύσατο τῆς παλαιᾶς πλάνης καὶ δουλείας τοῦ ἀντικειμένου· αὐτοὶ οἶδατε τὴν ἐν ὑμῖν ἀναστροφήν μου, ὡς ἐξότε τὸν Χριστὸν ἔγνων καὶ δοῦλος αὐτοῦ πεφίκειν γενέσθαι, πάντα μισήσας, αὐτὸν ἐπεποθήσα μόνον· καὶ τοῦτο μοι ἦν καταθύμιον τῆς ζάλης τοῦ βίου καὶ ματαίας τυρβῆς ὑπεξελθόντα, μόνῳ μόνῳ αὐτῷ συνεῖναι καὶ ἐν ἀταράχῳ γαλήνῃ ψυχῆς δουλεύσαι τῷ Θεῷ μου καὶ δεσπότῃ. ἀλλὰ με
Rom. xx 11 κατέσχεν ἡ τοῦ πατρός μου ἐνστασις, καὶ ἐντολὴ ἡ τιμῶν τοὺς γεννήτορας κελεύουσα. ὅθεν, Θεοῦ χάριτι καὶ συνεργείᾳ, οὐκ εἰς μάτην ἐποιήσα, οὐδ' εἰς κενὸν τὰς τοιαύτας ἀναλώσα ἡμέρας· ἀλλ' ἐκείνῳ τε φέρουσα Χριστῷ καὶ πάντας 227
ὑμᾶς τοῦτον μόνον γινώσκειν Θεὸν ἀληθινὸν καὶ
1 Cor. xv 4 Κύριον τοῦ παντὸς ἐδίδαξα, οὐκ ἐγὼ τοῦτο ποιήσας, ἀλλ' ἡ χάρις αὐτοῦ ἡ σὺν ἐμοί, ἥτις καμὲ τῆς δεισιδαίμονος πλάνης καὶ λατρείας τῶν εἰδώλων ἐξείλετο, καὶ ὑμᾶς, λαὸς μου, τῆς χαλεπῆς

glory, nor I his loving son, nor any of his kith and kindred, have availed to help him, or to save him from the sentence without reprieve. But he is gone to yonder judgement seat, to give account of his life in this world, carrying with him no advocate whatsoever, except his deeds, good or bad. And the same law is ordained by nature for every man born of woman, and there is no escape. Now, therefore, hearken unto me, friends and brethren, people and holy heritage of the Lord, whom Christ our God hath purchased with his own precious blood, and delivered from the ancient error, and bondage of the adversary. Ye yourselves know my manner of life among you, that ever since I knew Christ, and was counted worthy to become his servant, I have hated all things, and loved him only, and how this was my desire, to escape from the tempest and vain tumult of the world, and commune alone with him, and in undisturbed peace of soul serve my God and Master. But my father's opposition held me back, and the command that biddeth us to honour our fathers. So, by the grace and help of God, I have not laboured in vain, nor spent these days for naught, I have brought my father nigh to Christ, and have taught you all to know the one true God, the Lord of all; and yet not I, but the grace of God which was with me, which rescued me also from superstitious error, and from the worship of idols, and freed you, O my

and maketh known to all his desire to lay aside his royal estate

ἠλευθέρωσεν αἰχμαλωσίας· καιρὸς οὖν ἤδη λοιπὸν τὰ ἐπηγγελμένα τῷ Θεῷ ἔργα πληρῶσαι· καιρὸς ἀπελθεῖν ὅπου ἂν αὐτὸς ὁδηγῇ με καὶ ἀπόλουσαι τὰς ἁμαρτίας μου δι' ἐξομολογήσεως· νῦν οὖν ἀναχωρήσατε ὑμεῖς ὃν ἂν βουλοίσθε ἀφηγεῖσθαι ὑμῶν καὶ βασιλεύειν· ἤδη γὰρ κατηξιώμεθα ἐστὲ ὑπὸ τὸ θέλημα τοῦ Κύριον καὶ οὐδὲν ἀποστρέφεται ὑμῶν τῶν αὐτοῦ προσταγμάτων· ἀν τοῦτο ποιήσετε μὴ ἀπολίνητε δεξιὰ ἢ ἀριστερὰ

Deut. v. 32 καὶ ὁ Θεὸς τῆς εἰρήνης εἴη μετὰ πάντων ὑμῶν.

Ταῦτα οὖν ἀκούσας ὁ λαὸς ἀπλοῦς καὶ ἄκακος, θαυμαστὸς εἶδε καὶ πάντοτε καὶ βοὴ πλείστη καὶ ἀνιγχεῖς ἦν, κλαιόντων πάντων καὶ ὀδυρόμενων τὴν ὀρφανίαν· τοιαῦτα θρηνοῦντες, πρὸς τοὺς θρήνους καὶ δάκρυα ἐθέλουσιν μὴ μεθήσειν ἄλλο ἀλλὰ ἀνθέξεσθαι καὶ τὴν ὑποχωρήσειν αὐτῷ μὴ τοιαύταν παραχωρῆσαι· αὐτὰ

Deut. xxi. 8 θοῦντος τοῦ ἄκρου καὶ τὸν ἐν τέλει πάντων, ὑπολαβὼν ὁ βασιλεὺς κατάστασιν τοῦ ὄχλου, καὶ ἀγαν αὐτοὺς διαπλέκεται· καὶ εἴκοσι τῇ κατάστασιν αὐτῶν, λιτομένοις ἄμα καὶ τὰ τῆς ἀμωμήτης σπουδὴ ἐπὶ τὸν παρόντα φιλοῦντας αἱ καὶ ἐπεμψεν· αὐτὸς δὲ ἐν τῶν ἀρχόντων ἐκ ἦν πρόσρατος αὐτῷ, ἐν ἀνεκδείῳ καὶ σεμνότητι βίου θαυμαζόμενος· Βαραχίας τοῦνομα ἄνωθεν

p. 344 καὶ ἄνωθεν ἐπλάσεν ὁ λόγος, ὅπερ Ναχὼρ τοῦ Βαρλαὰμ ὑπερισχόμενοι φιλόσοφος διέλεγετο, καὶ μόνος ὁ Βαραχίας ἀπεμάσθη συμπαρεστῶσι αὐτῷ καὶ συναγωνισάσθαι· ζῆλῳ θεῷ ἐκαυθεὶς τῆς ἀπάτης· τοῦτον κατάρασε λαὸν ὁ βασιλεὺς προσηνῶς διέλεγετο, καὶ θαρρεῖν ἐξεῖνο παραλαβὼν τὴν βασιλείαν, καὶ ἐν φόβῳ Θεοῦ

people from cruel captivity. So now it is high time to fulfil the service that I promised to God; high time to depart thereward, where he himself will lead me, where I may perform my vows which I made unto him. Now therefore look you out a man whom ye will to be your leader and king; for by this time ye have been conformed to the will of the Lord, and of his commandments nothing hath been hidden from you. Walk ye therein, turn not aside neither to the right hand nor to the left, and the God of peace be with you.

When all that company and the common people heard thereof, anon there arose a clamour, an uproar, and a mingled cry and confusion, all weeping like orphans and lamenting their loss. Lamenting utterly, they protested with oaths and with their tears that they would never let him go, but would restrain him and not suffer in any wise his departure. While the common people and they in authority were thus crying about the king, he broke in and beckoned with his hand to the multitude and charged them to keep silence. He declared that he gave in to their importunity, and dismissed them still grieving, and bearing on their cheeks the signs of sorrow. And Ioasaph did thus. There was one of the senators first in favour with Ioasaph, a man honoured for his godliness and dignity, Barachias by name, who as hath been already told, when Nachor, feigning to be Barlaam, was disputing with the philosophers, alone was ready to stand by Nachor and fight for him, for his heart was fired with heavenly love. Him the king took apart, and spake gently with him, and earnestly besought him to receive the kingdom and, in the fear of God, to shepherd his people, in order

τον λαον αὐτοῦ ποιμαίνει ἐκ δε αὐτου την παθουμενην αυτῳ παρεινωνται οἷον

Ὅς δε αυτου ἀπαναπαυομενου εἶδε και παντη ἀπαγορευοντα, και, Ὦ βασιλεῦ, λεγοντα, ως δεινον σου ἡ ἀρετη ἐκ ου κατ' ἐντολην σοῦ ὁ λογος· εἰ γαρ ἀγαπησας τον πλησιον ὡς ἑαυτον ἐδιδαχθης, τινι λοιπῳ ὑπερ αυτον ἀποφρηξαι βαρυ ἀποτολμᾳς ἐμοι ἐπιθειναι ἀπειγῃ, οι μεν γαρ καλον το βασιλευειν, αυτος τὸ καλον κατεχε· ὁ δε προσεομαι τουτο ψυχη και σκληρολον, τι μοι προτιθης και ὑποσκελιζειν βουλει ως οὐν τοιαυτα λεγοντα και διαβεβαιουμενον εἶδον, ἐπαυσατο της ομιλιας· και δη υπο νυκτα βα θειαν ἀπιστολην μεν διαγραφοντες προς τον λαον, πολλῆς γεμουσαν φιλοσοφιας και πασαν ὑπαγορευουσαν την ευσεβειαν, ἐπειτα τε ὀφθαλμους περι Θεοῦ δοξαν ἔχειν, οἷον δε βιον αυτῳ προσφερειν, οἷους δε ἔμπυρους οἷας εὐχαριστιας· εἶτα μη ἄλλον ἢ τον Βαραχιαν τεξασθαι ως την βασιλειον κελευει αρχην· και, ὡς τον ἑαυτοῦ κοιτῶνα τον χαρτην ἐν ᾧ ἡ ἀπιστολη κατελειπετο, λαθων ἀπαντας ἐξερχεται τοῦ παλατιου· ἀλλ' ουκ ἠδυνηθη λαθειν ἐις τελος· ἅμα γαρ προς τουτο ἀκουσθεν ταραχον ειδον και οὐρμον τῷ λαῷ ἐπιπαυσας· και παντες ταχυ πολλῷ εἰς ζητησιν αυτοῦ ἐξερχονται· προσεκαλεσαν αὐτῷ τον φυγην ἐκ παντος τροπου διαφευγοντος· ἔθεν ειδε εἰς μαστιγ αυτοὺς ἐχωρησεν ἡ σπουδη· ως γαρ πασας προσεκαλεμβανον τας οδους, ἰδῃ δε παντα περιεκαλουν και ἀτελειας περιεργοντο φαραγγας, ἐν χειμαρρῳ τινι τουτου ευρισκουσι,

Lev. xix. 18 Mat. xxii. 39

that he himself might take the journey that he desired.

But Barachias would put aside and reject his offer, saying, "O king, how wrongful is thy judgement, and thy word contrary to divine command! If thou hast learned to love thy neighbour as thyself, with what right art thou eager to shift the burden off thy back and lay it upon mine? If it be good to be king, keep the good to thy self; but, if it be a stone of stumbling and rock of offence to thy soul, why put it in my pathway and seek to trip me up?" When Ioasaph perceived that he spake thus, and that his purpose was fixed, he ceased from communing with him. And now, at about the dead of night, he wrote his people a letter, full of much wisdom, expounding to them all godliness, telling them what they should think concerning God, what life, what hymns and what thanksgiving they should offer unto him. Next, he charged them to receive none other than Barachias to be ruler of the kingdom. Then left he in his bed-chamber the roll containing his letter, and, unobserved of all, went forth from his palace. But he might not win through undetected; for early on the morrow the tidings that he was departed, anon made commotion and mourning among the people, and, in much haste, forth went every man for to seek him, they being minded by all means to cut off his flight. And their zeal was not spent in vain; for, when they had occupied all the high ways, and encompassed all the mountains, and surrounded the pathless ravines, they discovered him in a water

χείρας εἰς οὐρανὸν ἐκτεταμένας ἔχοντα, καὶ τὴν εὐχὴν τῆς ἕκτης ἐπιτελοῦντα ὧδε·

Ἰδόντες δὲ αὐτὸν περιεχύθησαν δακρυσι δυσωπούντες καὶ τὴν ἀποδημίαν ἀναιδιζόντες· ὁ δὲ Τί, φησι, μάτην κοπιᾶτε· μηκέτι γὰρ ἐμὲ βασιλέα ἔχειν ἐλπίζετε· τῇ πολλῇ δὲ αὐτῶν ὑπεκδύσει 330
ἀνάστασιν, ὑποστρέφει αὖθις εἰς τὸ παλάτιον· καὶ, συνεγαγὼν ἅπαντας, τὴν ἑαυτοῦ ἐφανέρωσε βουλήν· εἶτα καὶ ὅρκοις ἐμπεδοῖ τὸν λόγον, ὡς οὐδεμίαν αὐτοῖς τοῦ λοιποῦ συνέσται ἡμέραν· Ἔγω γὰρ, φησι, τὴν πρὸς ὑμᾶς διακονίαν μου
Acts xx. 26 ἐπληροφόρησα καὶ οὐδὲν ἐνέλιπον, οὐδὲ ὑπεστειλάμην τῶν συμφερόντων, τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι διαμαρτυρόμενος πᾶσι τὴν εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν πίστιν, καὶ μετανοίας ὁδοὺς ὑποδείκνυον· καὶ νῦν ἰδοὺ ἐγὼ πορεύομαι τὴν ὁδὸν ἣν ἐκπαλαι ἐπόθουν· καὶ οὐκ
Acts xx. 26, 27 ἔτι ὄψεσθε τὸ πρόσωπόν μου ὑμεῖς πάντες· διαμαρτυρόμαι ὑμῖν τῇ σήμερον ἡμέρᾳ, κατὰ τὸν θεῖον Ἀπόστολον, ὅτι καθαρὸς ἐγὼ εἰμὶ ἀπὸ τοῦ αἵματος πάντων ὑμῶν· οὐ γὰρ ὑπεστειλάμην τοῦ μὴ ἀναγγεῖλαι ὑμῖν πᾶσαν τὴν βουλὴν τοῦ Θεοῦ·

Ταῦτα ἀκούσαντες, καὶ τὸ τῆς γνώμης αὐτοῦ στέρρον ἐπιστάμενοι, ὡς οὐδὲν τῆς προθέσεως κωλῦσαι δύναται, ὠδύροντο μὲν τὴν ὀρφανίαν, ἐνὶ εἶχον δὲ ἔλεον αὐτὸν πειθόμενον· τότε ὁ βασιλεὺς τὸν Βαραχίαν ἐκεῖνον, ὃν καὶ φθάσας ὁ λόγος ἐξήλασε, κατασχὼν, Τοῦτον, εἶπεν, ἀδελφοὶ, ὑμῖν προχειρίζομαι βασιλέα· τοῦ δὲ ἰσχυρὸν πρὸς τὸ πρᾶγμα ἀπειθοῦντος, ἄκοντα καὶ μὴ βουλόμενον τῇ βασιλικῇ ἀρχῇ ἐγκαθ-

course, his hands uplifted to heaven, saying the prayer proper of the Sixth Hour.

When they beheld him, they surrounded him, and besought him with tears, upbraiding him for departing from them. 'But, said he, 'why labour ye in vain? No longer hope to have me to your king.' Yet gave he way to their much opposition, and turned again to his palace. And, when he had assembled all the folk, he signified his will. Then with oath he confirmed his word, that he would dwell there not one day more. 'For,' said he 'I have fulfilled my ministry toward you, and have omitted naught, neither have I kept back anything that was profitable unto you, but have shewed you and taught you, testifying to all the faith in our Lord Jesus Christ, and pointing out the paths of repentance. And now behold I go the road that I have long time desired, and all ye shall see my face no more. Wherefore I take you to record this day as saith the holy Apostle, that I am pure from the blood of you all, for I have not shunned to declare unto you all the counsel of God.'

The people pursue and overtake him.

When they heard this, and perceived the steadfastness of his purpose, that nothing could hinder him from his resolve, they wept like orphans over their bereavement, but could in no wise over-persuade him. Then did the king take that Barachias, of whom we have already spoken, saying, 'This is he, brethren, whom I appoint to be your king.' And though Barachias stoutly resisted, yet he established

Ioasaph, finding his purpose unalterable, makes Barachias king.

[illegible]

[illegible]

[illegible]

him unwilling and reluctant, upon the royal throne, and placed the diadem on his head, and gave the kingly ring into his hand. Then he stood facing the East and made prayer for King Barachias, that his faith toward God might be preserved unwavering and that he might keep without faltering the path of Christ's commandments. Therewith he prayed for the clergy and all the flock, asking of God succour for them and salvation, and all that might fitly be asked for their welfare.

Thus he prayed, and then turning said unto Barachias, "Behold, brother, I charge thee, as the Apostle once adjured his people, "Take heed unto thyself, and to all the flock, over the which the Holy Ghost hath made thee king, to feed the Lord's people, whom he hath purchased with his own blood." And even as thou wast before me in the knowledge of God, and didst serve him with a pure conscience, so now also show the more zeal in pleasing him. For, as thou hast received of God a mighty sovereignty, thou owest him the greater repayment. Render therefore to thy Benefactor the debt of thanksgiving, by the keeping of his holy commandments and by turning aside from every path whose end is destruction. For it is with kingdoms as with ships. If one of the sailors blunder it bringeth but small damage to the crew. But if the steersman err, he causeth the whole ship to perish. Even so it is with sovranty. If a subject err, he hurteth himself more than the state. But if the king err, he causeth injury to the whole realm. Therefore, as one that shall render strict account, if

and chargeth [illegible] his trust as in God's sight,

ει τι παρέδωκε τῶν δικαίων, μετὰ πολλῆς ἀφο-
βίας φιλάνθρωπον ἐποιήσατο τὸν τρόπον· μόνους
γὰρ οἴδαμεν τρεῖς ἀναστήσαντας ἡμῖν φανε-
ρῶς ὁ Δεσπότης· ἐν τοῖς δώδεκα μετὰ πάντων
καὶ τὸν ἀγαπώμενον οὐ χωρὶς οἶδε δίφτυχα τὸν
Κύριον· τὸν αὐτὸν τρόπον ἔστι πιστεῦσαι
τὸν ἀθάνατον τρόπον. ἄλλοτε ἄλλοι φέ-
ρουσι αὐτὰ καὶ τιθέασι· καὶ ἐν τῷ τοῦτο
ἀγωνιστῶμεν μεταβολὴν ἀναστάσεων ἔχει τὸν
ἀνεκδιήγητον· τὸ γὰρ ἀναστασιάζεσθαι
τοὺς τῶν νεκρῶν μεταβολὰς δικαίους ἀλ-
θεῖν τοιαῦτα· ἐν δὲ τοῖς ἄλλοις, ἐν τῷ
ἀνεκδίηγητον ἔλαβε τὸν τρόπον· μὴ τοίνυν ἐκ τῶν
τρόπων ἐξῆς τρεῖς μόνους φανῆναι· ἀλλὰ
ἀνεκδιήγητον ἐκείνῳ τὸ ἀνέδειξεν τῶν ἐκείνου
καὶ φανεῖσαν· τὸ δίκαιον τὸ καὶ πολύφωνον τῶν
ἀνεκδίηγητον ζωῆς καὶ τὸν ἀνεκδιήγητον τὸ τρόπον
θανάτου· καὶ ταῦτα κατὰ ζωὴν ἐν τῷ τῆς
ἐκκλησίας ἐν Πνεύματι Ἁγίῳ· ἀλλὰ φανέντων
τῶν Μόνων τῶν ἀνθρώπων καὶ τῶν μόνων δικαίων
καὶ ἐκείνου μόνου ἐκείνου· Μακάριοι οἱ φω-
τεινοὶ οἱ φιλόμουσοι τῶν Κύριον οἱ τερπόμενοι
ἐν ταῖς ὁδοῖς αὐτοῦ· καὶ Μακάριοι ἀεὶ ὁ
φιλόμουσος τῶν Κύριον ἐν ταῖς ἐντολαῖς αὐτοῦ
θέλουσι σφόδρα· ὅτι ἐν τῷ τοῦτον σφόδρα
τερπεῖν ἐντολαῖς· Μακάριοι οἱ ἐλπίζοντες ἐπὶ 220
αὐτὸν Πανάγιον καὶ Ἁγιοθεοπρεπῆ καὶ ὁ
Πατὴρ τῶν ὁ πάντων καὶ τῶν ἐν τῷ τοῦτον ἀναστάσεσι τὸν
μεγάλου ἐστὶν ἀρχὴ· καὶ ἀλλὰ ὁ μεγάλου
ἐξ ὧν οἱ δικαιοῦμεν τὸν ἐστὶν τῆς ἐξουσίας
σφόδρα μεμνῆσθαι· κατὰ ἐνεργεῖν· ἐν τούτῳ δὲ

Heb. xii. 14

Apoc. v. 11

Apoc. v. 1

Apoc. v. 14

Ps. cxxviii. 1

Ps. cxii. 1

Mat. v. 8

Luke v. 10

Apoc. v. 9

thou neglect aught of thy duty, guard thyself with al diligence in that which is good. Hate all pleasure that draweth into sin; for, saith the Apostle, "Follow peace with all men, and holiness, without which no man shall see the Lord." Consider the wheel of men's affairs, how it runneth round and round, turning and whirling them now up, now down: and amid all its sudden changes, keep thou unchanged a pious mind. To change with every change of affairs betokeneth an unstable heart. But be thou steadfast, wholly established upon that which is good. Be not lifted and vainly puffed up because of temporal honour; but, with purified reason, understand the nothingness of thine own nature, and the span-length and swift flight of life here, and death the yoke-fellow of the flesh. If thou consider these things, thou shalt not be cast into the pit of arrogance, but shalt fear God, the true and heavenly King, and verily thou shalt be blessed. For he saith, "Blessed are all they that fear the Lord, and walk in his ways," and "Blessed is the man that feareth the Lord: he shall have great delight in his commandments." And which commandments above all shouldest thou observe? "Blessed are the merciful, for they shall obtain mercy;" and "Be ye merciful, as your heavenly Father is merciful." For the fulfilment of this commandment, above all, is required of them that are in high authority. And, soothly, the holder of great authority ought to imitate the giver of that authority, to the best of his ability. And herein shall he best

to show mercy to all men.

μαλιστα τον θεον μιμουνται, ὁ τῷ μηδεν
φυσεσθαι τοῦ θεοῦ προτιμωτερον· αλλα και το
υπερεχον ειδος αυτων ως ειναι δοξαζεται ως
ουτωσι χαριν διεμενη τοις χρηζουσιν· ο γαρ
δια φιλον υπερμενη θεοφυεια καταχρηματισμενη
ιστι θυσια· πενιχαριστον τιμη ονομαζει φυσει
ζωντα τοις αυτῳ προσεχουσι· και το ασυγκριτον
υποστατικον στοιχειζει καιρου λαβομενον· το
δε τοις δεομενοις της ευνοιας κρατουμενον δεδωκεν
ἐχει προς το κρατουν της ευνοιας· δια ανθρω-
πινον δια τους δεομενους· και διοτι τα ὄντα τοις
πασιν ἐστι· δια τον τοῦ θεοῦ λογον ανεφ-
γμενον· ειδη γαρ τοις πρωτοις πεποιηκα ευνοη-
λοις· τουτεστι πνευματικοις· προς ειρηνην τον δεσποτου,
και οι ανειδεοι ανοιδεοιμεθα· ου ονομα
ανοιδεοιμεθα· υπο του θεου· και πανταφορον
ὄνομα· προσαγορευομενον· ειδη τοῦ ὀνομα τον
ὀνομα· ἐστι τῷ ονομα· το ονομα· αντιλαβομεν

Ἀλλα και ετερον λογον· ἐστιν· τῆς
πρωτοις· Ἄφετε· και αφεθησεται υμιν· και,
Εαν γαρ αφητε τοις ανθρωποις τα παραπτωματα
αυτων· ουδε υμιν αφησει ο Πατηρ υμων ο ου-
ρανιος τα παραπτωματα υμων· δια μη μνησικα-
κειν τον πλησιον· αλλα· συγγνωμην αυτου
ημων ἁμαρτηματων· συγγνωμην και αυτος
ἐν τῷ πληρωμαλιστα· ὅτι αφεσις αντιλαβεται
δοσις· και τη προς τους ομοδουλους υμων καταλ-
λαγη· της δεσποτικης ερυθρα γινεται· αποκλαγη·
και αιθις τα δεινωθεν υμων προς τους πλη-
σιον· ανεγγυωμενα· ποιει ἡμιν τα ημετερα πλη-
ρωματα· καθωσπερ δοσις τι ο τον μεγιστον τε-
νοθεν αφαλαγη· τελαστον· τῷ προς τον πλη-

Ομ. Ματ. κ. 14

Λουκ. ι. 22

Λουκ. ι. 23

Ομ. Ματ. κ. 14

Ματ. ιθ. 35

imitate God, by considering that nothing is to be preferred before showing mercy. Nay, further, nothing so surely draweth the subject to loyalty toward his sovereign as the grace of charity bestowed on such as need it. For the service that cometh from fear is flattery in disguise with the pretence of respect coaxing them that pay heed to it, and it maketh the unwilling subject to rebel when occasion serveth. Whereas he that is held by the ties of loyalty is steadfast in his obedience to the ruling power. Wherefore be thou easy of access to all, and open thine ears unto the poor, that thou mayest find the ear of God open unto thee. For as we are to our fellow-servants, such shall we find our Master to us-ward. And, like as we do hear others, so shall we be heard ourselves, and, as we see, so shall we be seen by the divine all-seeing eye. Therefore pay we mercy for mercy, that we may obtain like for like.

'But hear yet another commandment, the fellow of the former, "Forgive, and it shall be forgiven unto you," and "If ye forgive not men their trespasses, neither will your heavenly father forgive you your trespasses." Wherefore bear no malice against them that offend against thee, but, when thou askest forgiveness of thy sins, forgive thyself also them that injure thee, because forgiveness is repaid by forgiveness, and by making peace with our fellow-servants we are ourselves delivered from the wrath of our Master. Again, a lack of compassion towards them that trespass against us maketh our own trespasses unpardonable, even as thou hast heard what befell the man that owed ten thousand talents, how, through his want of pity on his fellow-

δοῦλον ἀστλαγχνα ἑαυτῷ τὴν εἰσπραξιν ἀπαιτοῦσας τοῦ τοσούτου χρέους. διὸ προσεκτέον ἀκριβῶς, μὴ καὶ ἡμεῖς τὰ ὅμοια παθοιμεν· ἀλλ' ἀφιέναμεν πᾶσαν ὀφειλήν, καὶ πᾶσαν μῆνιν ἐκ καρδίας ἐκβαλλωμεν, ἵνα καὶ ἡμῖν ἀφεθῇ τὰ πολλὰ ἡμῶν ὀφλήματα. ἐπὶ πᾶσι δὲ καὶ προ-
2 Tim. i. 14 πάντων τὴν καλὴν φυλάττε παρακαταθήκην τὸν εὐσεβῆ τῆς πίστεως λόγον, ὃν ἐμάθες καὶ ἐδιδάχθης· καὶ πᾶν ζιζάνιον αἱρέσεως μὴ ἐκφυέσθω ἐν ὑμῖν· ἀλλὰ καθαρὸν καὶ ἄδολον τὸν θεῖον διατήρησον σπόρον, ἵνα πολυχοῦν τὸν καρπὸν ὑπο-
δείξῃς τῷ δεσπότῃ, ὅτιμα ἔλθῃ λόγον ἀπαιτῶν
ἑκάστῳ τῶν βεβιωμένων καὶ ἀποδίδοὺς καθὰ
Matt. xiii. 43 ἐπράξαμεν, ὅταν οἱ μὲν δίκαιοι λαμψουσιν ὡς ὁ
Dan. xii. 3 ἥλιος, τοὺς ἁμαρτωλοὺς δὲ τὸ σκότος καλύψῃ
Acts xx. 32 καὶ αἰσχύνη αἰωνίος· καὶ τὰ νῦν, ἀδελφοί, 226
παρατίθεμαι ὑμᾶς τῷ Θεῷ, καὶ τῷ Λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ ὑμᾶς ἐποικοδομῆσαι καὶ δοῦναι ὑμῖν κληρονομιαν ἐν τοῖς ἡγιασμένοις πᾶσι.

Acts xx. 36 Καὶ ταῦτα εἰπων, θεὶς τὰ γόνατα αὐτοῦ, καθὼς γέγραπται, μετὰ δακρύων εἴθις προσηύξατο. καὶ ἐπιστρέφεις κατεφίλησε τὸν Βαραχίαν ὃν βασιλεα προεχειρισατο, καὶ πάντας τοὺς ἐν τέλει· τότε δὴ γίνεται πρᾶγμα δακρύων ὡς ἀληθῶς ἄξιον· περιστάντες γὰρ αὐτὸν ἅπαντες, ὥσπερ τῷ δεσπότῃ συνοῖκοι ζῶντες καὶ τῇ διαιρεσει μελλοντες συναφαιρεισθαι καὶ τὰς ψυχας, τι μὴ πρὸς εἶκτον ἔλεγον, ποιαν θρῆνων ὑπερβολὴν ἀπελίπασαν· κατεφίλουν αὐτὸν, περιβαλλον παραφρονοῦν αὐτοὺς ἐποιει τὸ πάθος. Οἰμοι ἡμῖν, ἔβοων, τῆς χαλεπῆς ταύτης δυστυχιας· δεν 226

servant, he was again required to pay all that mighty debt. So we must take good heed lest a like fate betide us. But let us forgive every debt, and cast all anger out of our hearts, in order that our many debts, too, may be forgiven. Beside this, and before all things, keep thou that good thing which is committed to thy trust, the holy Word of faith wherein thou has been taught and instructed. And let no tare of heresy grow up amongst you, but preserve the heavenly seed pure and sincere, that it may yield a manifold harvest to the master, when he cometh to demand account of our lives, and to reward us according to our deeds, when the righteous shall shine forth as the sun, but darkness and everlasting shame shall cover the sinners. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.'

Ioasaph departeth from his grief-stricken people

And when he had thus spoken, he kneeled down, as it is written, and prayed again in tears. And he turned him round, and kissed Barachias, whom he had chosen to their king, and all the officers. Then came a scene fit, belike, to make one weep. They all crowded around him, as though his presence meant life to them, and his departure would reave them of their very souls, and what piteous pleading, what extravagance of grief did they omit? They kissed him, they hung about him, they were beside themselves for anguish of heart. 'Wo is us, cried they, 'for this grievous calamity!' They called him,

πότην αὐτὸν ἀνεκαλοῦντο, πατέρα, σωτῆρα, εὐεργέτην· Διά σου, φησί, τον Θεὸν ἐγνωμεν τῆς πλανης λελυτρωμεθα· τῶν κακῶν πάντων ἀνάπαυσιν εὕρομεν. τί λοιπὸν ἔσται ἡμῖν μετὰ τὸν σον χωρισμον, ποῖα οὐ καταλήψεται κακά; τοιαῦτα λέγοντες, τὰ στήθη ἔπαιον, και τὴν κατασχοῦσαν αὐτοὺς ἀνωλοφύροντο συμφοράν. ὁ δὲ λόγοις αὐτους παρακλήσεως τῶν πολλῶν κατασιγήσας οἰμωγῶν, καὶ συνεῖναι τῷ πνεύματι ἐπαγγειλάμενος, ὡς τῷ γε σωματι ἀδύνατον ἤδη τοῦτο γενέσθαι, τοιαῦτα εἰπων, πάντων ὁρωντων ἐξέρχεται τοῦ παλατίου. και εὐθυς πάντες συνείποντο. τὴν ὑποστροφὴν ἀπηγορευον τὴν πόλιν, ὡς μηκέτι δυνατον ὄμμασιν ὀφθῆναι τοῖς ἑαυτῶν, ἀπεδιδρασκον. ὡς δὲ τῆς πόλεως ἔξω γεγόνασι, μόλις ποτέ, τῇ τομῇ τοῦ λογου παραινοῦντος αὐτοῦ καὶ δριμυτέραν που τὴν ἐπιτιμησιν ἐπιφέροντος, ἀπ' αὐτοῦ διερράγησαν, καὶ ἄκοντες ἐπανηρχοντο, πυκνῶς αὐτοῖς τῶν ὀφθαλμῶν ἐπιστρεφομένων, καὶ τὴν πορείαν τοῖς ποσὶν ἐγκοπτοντων· τινὲς δε τῶν θερμοτέρων καὶ ὀδυρομενοι μακροθεν ἠκολούθουν αὐτῷ, ἕως ἡ νὺξ ἐπελθοῦσα 337 διέστησεν αὐτους ἀπ' ἀλλήλων.

XXXVII

Ἐξῆλθεν οὖν τῶν βασιλείων ὁ γενναῖος ἐκεῖνος χαίρων, ὡς ὅταν ἐκ μακρᾶς ἐξορίας εἰς τὴν ἰδιαν τις επανερχομενος γηθοσυνως πορεύοιτο. καὶ ἦν ἐνδεδυμένος, ἔξωθεν μὲν τα ἐξ ἔθους ἱμάτια, ἔσωθεν δε τὸ τρίχινον δακος ἐκεῖνο ὅπερ ὁ Βαρλαὰμ

Master, Father, Saviour, Benefactor 'Through thee,' said they, 'we learned to know God, and were redeemed from error, and found rest from every ill. What remaineth us after thou art gone? What evils shall not befall us?' Thus saying, they smote upon their breasts, and bewailed the misfortune that had overtaken them. But he with words of comfort hushed their sobs, and promised to be with them still in the spirit though he might no longer abide with them in the body And when he had thus spoken, in the sight of all he went forth from the palace. And immediately all the people followed him. They despaired of his return, they ran from the city, as from a sight that they could no longer endure But when they were outside the city, Ioasaph addressed them with sharp words, and chode with them harshly, and so they were parted from him, and unwillingly went home, often turning round to look on him, and stumbling on their road. And some of the hotter spirits also followed afar off weeping, until the shades of night parted them one from another

XXXVII

Ioasaph goeth forth into the desert, smitten by the love of Christ.

Thus this noble man went forth from his palace rejoicing, as when after long exile a man returneth with joy to his own country. Outwardly he wore the robes that he was wont to wear, but beneath was the hair shirt which Barlaam had given him.

αὐτῷ δεδόσθαι· τῷ δὲ νυνὶ ἔκαστον καὶ πολλαχῶς
ποιοῦντος τίνος ἀπαρτισμοῦ τὰ περιλειπόμενα αὐτῷ
ἄμφω ἀναλίσκω· τελειοῦμαι τοῦτον αὐτοκράτορι τῷ
πάντα ἔχοντι· καὶ οὕτω τῶν ἀγαθῶν τε καὶ πολλῶν
ἐφιεμένου τοῦ ἀγαθοῦ εὐχαῖς ἐπικουρεῖ αὐτοῦ τοῦ
Θεοῦ βουλῆσι καὶ τῆς αὐτοῦ χάριτος καὶ Δεσποίνης
τῆς ἁγίας σωτήρος καὶ χίτωνα εὐφροσύνης
ἀντὶ περιβαλλόμενος ἐπὶ τοῦ ἁγίου ἐξελθὼν
βίου μὴ ἄρτον ἐπιφερόμενος, μὴ οἶνον μηδὲ ἄλλο
τι τῶν τοῦ βίου τροφῶν ἐν τῇ ὁδῷ μὲ ἀγίους ἐπὶ
δόξαν ἀλλ' ἢ τὸ σκῆπτρον ἀναῖρε δυνάμει μόνῃ,
οἵπερ τῶν μακρῶν ἐκ πόνων· πόθῳ γὰρ τῶν
ἀγαθῶν καὶ ἔρωτι θείῳ τῶν ἀγαθῶν τῶν ἀθανάτων
ἐπιλαμπόντων Χριστοῦ ἄλλος δὲ τοῦ παθοῦ-
μενοῦ ἐξαιτήσεως ἄλλος πολλαχῶς Θεοῦ κατοχὴ
τῆς τούτου ἀγάπης· Κρατεῖται γὰρ φωνῇ καὶ τῷ
ἀνάγκῃ· τοιαύτῃ αὐτὸς ἀπὸ τῆς θείας ἀγάπης
ἐλέγετο μόνῳ καὶ οὐ τῶν ἐξαιρέτων τῷ ἀγῶνι κατὰ τὸν
τῶν ἀγώνων· Ὁ τρόπος ἐπιτάττει ὁ ἄλφα ἐπὶ
τοῦ πνεῦμα τῶν ἁγίων· οὕτως ἐπιτάττει ὁ ψυχῆ
μου πνεῦμα σε ὁ Θεός· ἀλλ' ἡ ψυχή μου πνεῦμα
τοῦ Θεοῦ τοῦ ἀγίου, τοῦ ζῶντος· καὶ αὐθις ἡ
τετραμμένη τῆς τοιαύτης ἀγάπης ψυχῆ δοκεῖ τῷ
Ἀνεμνήσθη τοῦ ἀνθρώπου· Ἐκαρδίωσεν ἡμᾶς τῷ
πόθῳ σου ἐκαρδίωσεν ἡμᾶς· καὶ Δεῦρο μοι
τοῦ ἄψου σου, καὶ ἀκούσεσθε μοι τῆς φωνῆς σου·
ἡ γὰρ φωνή σου φωνὴ πόθου καὶ ἡ ἄψις σου
ἔρωτος.

Ταύτῃ τῇ ἀνεκλάλῳ ἀρετῇ τῆς Χριστοῦ
τοῦ πόθου ἐν πάσῃ ἐκέκαστο ὁ τοῦ ἀποστόλου
χορὸς καὶ τῶν μαρτύρων οἱ ἐκεῖ πάντων ὑπερ-
ῆν τῶν ἀρετῶν πάντων ἐν ζῇ τῆς προσκυνήσεως.

Ch. Cant. viii. 6

Ps. xiii. 1

Cant. ii. 5, iv. 9, iii. 4

That night he halted at a poor man's cabin, and stripped himself of his outer raiment, which, as his last alms, he bestowed upon his poor host, and th s by the prayers of that poor man, as well as of so many others, he made God his ally, and put on his grace and help as a garment of salvation; and, clad in a coat of gladness, thus went he off to his hermit life, carrying with him neither bread, nor water, nor any necessary food, with no garment upon him save the aforesaid rough shirt. For his heart was wounded with a marvellous longing and divine love for Christ the immortal King, he was beside himself with longing, mad for God, possessed by love of him, 'For love, he saith, 'is strong as fire.' So drunken was he with this heavenly love, so parched with thirst, according to him that saith, 'Like as the hart desireth the water-brooks, so longeth my soul after thee, O God. My soul is athirst for the mighty and living God', or, as the soul that is sick of love crieth in the Song of Songs, 'Thou hast ravished us, ravished us with the desire of thee', and, 'Let me see thy countenance, and let me hear thy voice, for thy voice is a sweet voice, and thy countenance is comely.'

It was the desire for this unspeakable comeliness of Christ that fired the hearts of the Apostolic Quire and of the Martyr folk to despise the things that are seen, and all this temporal life, and the rather to

the same love that fired the Apostles and the Martyrs

[illegible]

Ps. lxxx. 1 [illegible]

[illegible]

Ps. xl. 1 [illegible]

choose ten thousand forms of death and torture, being enamoured of his heavenly beauty, and bearing in mind the charm that the divine Word used for to win our love. Such was the fire that was kindled in the soul of this fair youth also, noble in body, but most noble and kingly in soul, that led him to despise all earthly things alike, to trample on all bodily pleasures, and to contemn riches and glory and the praise of men, to lay aside diadem and purple, as of less worth than cob-webs, and to surrender himself to all the hard and irksome toils of the ascetic life, crying, 'O my Christ, my soul is fixed upon thee, and thy right hand hath upholden me.'

Ioasaph prayeth that he may find Barlaam

Thus, without looking back, he passed into the depth of the desert; and, laying aside, like a heavy burden and clog, the stress of transitory things, he rejoiced in the Spirit, and looked steadfastly on Christ, whom he longed for, and cried aloud to him, as though he were there present to hear his voice, saying, 'Lord, let mine eyes never again see the good things of this present world. Never, from this moment, let my soul be excited by these present vanities, but fill mine eyes with spiritual tears, direct my goings in thy way, and show me thy servant Barlaam. Show me him that was the means of my salvation, that I may learn of him the exact rule of this lonely and austere life, and may not be tripped up through ignorance of the wiles of the enemy. Grant me, O Lord, to discover the way whereby to attain unto

τέρπεται ἡ ψυχή μου τῷ πόθῳ σου, καὶ σὲ διψῶ τὴν πηγὴν τῆς σωτηρίας.

Ταῦτα ἔστρεφε καθ' ἑαυτὸν ἀεί, καὶ τῷ Θεῷ διελέγετο, διὰ προσευχῆς αὐτῷ καὶ θεωρίας ὑψηλοτάτης ἑνούμενος· καὶ οὕτω συντόνως τὴν ὁδοιπορίαν διήνυε, τὸν χῶρον σπεύδων καταλαβεῖν, ἔνθα Βαρλαὰμ διῆγεν. ἐτρέφετο δὲ ταῖς φυομέναις βοτάναις κατὰ τὴν ἔρημον· οὐδὲν γὰρ
p. 100 ἄλλο ἐπεφέρετο, καθαπερ ἔφθην εἰπών, εἰ μὴ μόνον τὸ σῶμα τὸ ἴδιον καὶ τὸ ῥάκος ὃ περιεβέβλητο.

Ἀλλὰ τροφὴν μὲν μετρίαν καὶ οὐδαμινὴν ἐκ τῶν βοτανῶν πορίζομενος, ὕδατος παντελῶς ἤπορει, ἀνύδρου καὶ ξηρᾶς οὔσης τῆς ἐρήμου ἐκείνης. ἤδη τοίνυν περὶ τὰς μεσημβρίας, τοῦ ἡλίου σφόδρα φλεγόντος, τῆς ὁδοιπορίας ἐχόμενος, σφοδρότερον αὐτὸς ἐφλέγετο ἐν δίψει καύματος ἐν ἀνύδρῳ, καὶ τὴν ἰσχάτην ἐταλαιπωρεῖτο ταλαιπωρίαν· ἀλλ' ἐνίκα ὁ πόθος τὴν φύσιν, καὶ ἡ δίψα, ἣν πρὸς τὸν Θεὸν ἐδίψα, τὴν φλογὰ ἐδροσίζε τῆς τοῦ ὕδατος δίψης.

Athanas. Vita Antonii § 5

Ὁ δὲ μισόκαλος καὶ φθονερὸς διάβολος, μὴ ὑποφέρων ἐν αὐτῷ τὴν τοιαύτην ὁρᾶν προθεσιν καὶ οὕτω θερμοτάτην πρὸς τὸν Θεὸν ἀγάπην, πολλοὺς αὐτῷ κατὰ τὴν ἔρημον ἐξήγειρε πειρασμούς, ὑποβάλλων αὐτῷ μνήμην τῆς βασιλικῆς αὐτοῦ δόξης καὶ τῆς παρεστώσης αὐτῷ λαμπροτάτης δορυφορίας, φίλων τε καὶ συγγενῶν καὶ ὁμηλίκων, καὶ ὡς αἱ πάντων ψυχαὶ τῆς αὐτοῦ ἐξηρτήντο ψυχῆς, καὶ τὰς ἄλλας ἀπέσεις τοῦ βίου· εἶτα τὸ τραχὺ τῆς ἀρετῆς προεβάλλετο καὶ τοὺς πολλοὺς αὐτῆς ἱδρῶτας, τοῦ σωματὸς

thee, for my soul is sick of love for thee, and I am athirst for thee, the well of salvation.'

These were the thoughts of his heart continually, and he communed with God, being made one with him by prayer and sublime meditation. And thus eagerly he pursued the road, hoping to arrive at the place where Barlaam dwelt. His meat was the herbs that grow in the desert, for he carried nothing with him, as I have already said, save his own bones, and the ragged garment that was around him. *His poshoth on his journey.*

But whilst he found some food, though scanty and insufficient, from the herbs, of water he was quite destitute in that waterless and dry desert. And so at noon-tide, as he held on his way under the fierce blaze of the sun, he was parched with thirst in the hot drought of that desert place, and he suffered the extreme of anguish. But desire of Christ conquered nature, and the thirst wherewith he thirsted for God bedewed the heat of thirst for water. *Overcomed by thirst.*

Now the devil, being envious and hateful of that which is beautiful, unable to endure the sight of such steadfastness of purpose, and glowing love towards God, raised up against Ioasaph many temptations in the wilderness. He called to his remembrance his kingly glory, and his magnificent body-guard, his friends, kinsfolk and companions, and how the lives of all had depended on his life, and he minded him of the other solaces of life. Then he would confront him with the hardness of virtue, and the many sweats that she requireth, *and temptation of the devil.*

τε τὴν ἀσθένειαν καὶ τὸ ἀσινηθὲς αὐτοῦ ἐν τῇ τοιαύτῃ ταλαιπωρίᾳ, καὶ τοῦ χρόνου τὸ μῆκος, τὴν ἐν χρόσιν τε ἀνάγκην τῆς διψῆς, καὶ τὸ μηδαμόθεν ἐκσχεσθαι παρακλήσιν ἢ τέλος τοῦ τοσούτου κόπου· καὶ ὅλως πολὺν αὐτῷ ἤγειρε κονιορτὸν τῶν λογισμῶν ἐν τῇ διανοίᾳ, καθά που καὶ περὶ τοῦ μεγάλου γεγράπται Ἀντωνίου. 241

Athanasius Vita Antonii § 6

Ὡς δὲ εἶδεν ἑαυτὸν ὁ ἐχθρὸς ἀσθενοῦντα πρὸς τὴν ἐκείνου προθυμίαν· τὸν Χριστὸν γὰρ αὐτὸς ἐνθυμούμενος καὶ τῷ ἐκείνου πόθῳ φλεγόμενος, ῥωννύμενος τε καλῶς τῇ ἐλπίδι καὶ τῇ πίστει στηριζόμενος, εἰς οἰδὲν τὰς ἐκείνου ὑπερβολὰς ἐλογίζετο, κατησχύνθη ὁ πολέμιος ἐκ πρώτης, ὃ λέγεται, προσβολῆς πεσών. ἑτέραν οὖν ἔρχεται ἔδον πολλαὶ γὰρ αὐτῷ αἱ τῆς κακίας τρίβοι, καὶ φαντάσμασι ποικίλοις ἀνατρέπειν αὐτὸν ἐπειράτο καὶ εἰς δειλίαν ἐμβαλεῖν, ποτὲ μὲν μέλας αὐτῷ φαινόμενος, οἷος ἐστι· ποτὲ δὲ, ῥομφαίαν ἐσπασμένην κατέχων, ἐπεπήδα αὐτῷ, καὶ πατάξαι ἠπείλει, ἐὰν μὴ θαττον εἰς τὰ ὀπίσω στραφῇ· ἄλλοτε θηρίων ὑπήρχετο παντοδαπῶν μορφὰς, βρυχῶν κατ' αὐτοῦ καὶ δεινότατον ὑπο-

Ps. xvii. 12

τείλων μυκηθμὸν καὶ ψόφον· εἶτα καὶ εἰς δράκοντα μεταμορφοῦτο καὶ ἀσπίδα καὶ βασιλίσκον. ὁ δὲ καλὸς ἐκεῖνος καὶ γενναιότατος ἀθλητὴς

Ps. xxi. 6

ἀτρέμας ἦν τὴν ψυχὴν, ἅτε δὴ τὸν ὕψιστον ἑαυτοῦ καταφυγὴν θέμενος· τῇφων δὲ τῇ διανοίᾳ καὶ κατεγγελῶν τοῦ πονηροῦ, ἔλεγεν· Οὐκ ἔλαθές με, ὦ ἀπατεών, ὅστις εἶ, ὁ ταῦτά μοι ἐγείρων, ὁ ἐξ ἀρχῆς κακὰ τεκταινόμενος τῶν ἀνθρώπων τῷ γένει, καὶ ἀεί ποτε πονηρὸς ὢν καὶ τὸ βλάπτειν οὐδαμῶς ἀπολείπων. ἀλλ' ὡς

with the weakness of his flesh, with his lack of practice in such rigours, the long years to come, this present distress from thirst, his want of any comfort, and the unendingness of his toils. In a word, he raised a great dust-cloud of reasonings in his mind, exactly, I ween, as it hath been recorded of the mighty Antony.

The fiend, in the likeness of divers beasts, seeketh to terrify Ioasaph.

But, when the enemy saw himself too weak to shake that purpose (for Ioasaph set Christ before his mind, and glowed with love of him, and was well strengthened by hope, and steadfast in faith, and reeked nothing of the devil and his suggestions), then was the adversary ashamed of having fallen in the first assault. So he came by another road (for many are his paths of wickedness), and endeavoured to overthrow and terrify Ioasaph by means of divers apparitions. Sometimes he appeared to him in black, and such indeed he is; sometimes with a drawn sword he leapt upon him, and threatened to strike, unless he speedily turned back. At other times he assumed the shapes of all manner of beasts, roaring and making a terrible din and bellowing; or again he became a dragon, adder, or basilisk. But that fair and right noble athlete kept his soul in quietness, for he had made the Most High his refuge; and, being sober in mind, he laughed the evil one to scorn, and said, 'I know thee, deceiver, who thou art, which stirrest up this trouble for me; which from the beginning didst devise mischief against mankind, and art ever wicked, and never stintest to do hurt. How becoming and right proper is thy

προσῆκόν σοι τὸ σχῆμα καὶ οἰκειότατον, αὐτῷ δὴ τούτῳ τῷ θηρίοις καὶ ἑρπετοῖς ὁμοιοῦσθαι, τὸ 342
θηριώδές σου τῆς γνώμης καὶ σκόλιον, ἰοβόλον τε καὶ βλαπτικὸν τῆς προαιρέσεως ἐνδεικνύμενῳ. τί οὖν ἀνηνύτοις ἐπιχειρεῖς, ἄθλιε, ἐξότε γάρ ἔγνων τῆς σῆς εἶναι κακίας τε μηχανήματα ταῦτα καὶ φοβητρα, οὐδέμια μοι λοιπὸν ἔτι ἐστὶ φροντὶς
Ps. cxviii. 117 περὶ σοῦ. Κύριος ἐμοὶ βοηθός, κἀγὼ ἐπόψομαι
Ps. xcii. 10 τοὺς ἐχθρούς μου, καὶ ἐπὶ ἀσπίδα καὶ βασιλίσκον σε ἐπιβήσομαι οἷς ὁμοιοῦσαι, καὶ καταπατήσω σε τὸν λέοντα καὶ δράκοντα, τῇ δυνάμει τοῦ Χριστοῦ κραταιούμενος. αἰσχυνθείησαν καὶ ἐν-
Ps. vi. 10 τραπείησαν πάντες οἱ ἐχθροί μου· ἀποστρα-
Ps. lxx. 1 φείησαν καὶ καταισχυνθείησαν σφόδρα διὰ ταχύ.

Ταῦτα λέγων, καὶ τὸ σημεῖον τοῦ σταυροῦ ἑαυτῷ περιβαλὼν ὅπλον ἀκατάγωνιστον, πάσας τὰς τοῦ διαβόλου φαντασίας κατήργησεν· εὐθὺς γὰρ τά τε θηρία καὶ τὰ ἑρπετὰ, ὡς ἐλαίου κάπνος ἐξέλιπον, καὶ ὡς τήκεται κηρὸς ἀπὸ προσώπου πυρὸς· αὐτὸς δέ, τῇ τοῦ Χριστοῦ δυνάμει ἰσχύων, ἐπορεύετο χαίρων καὶ εὐχαριστῶν τῷ
Op. Mark i. 16 Κυρίῳ. ἄλλα καὶ θηρία πολλὰ καὶ ποικίλα καὶ ὄφεων παντοδαπὰ καὶ δρακοντομόρφα γένη ἡ ἔρημος ἐκείνη τρέφει, ἅτινα συναντώντα αὐτῷ οὐκ ἔτι φαντασίᾳ, ἀλλ' ἀληθείᾳ ἐδείκνυτο, ὡς ἐν-τεῦθεν φόβου μὲν ἦν πλήρης ἡ ὁδὸς καὶ πόνου· αὐτὸς δὲ ἀμφοτέρων ὑπερίστατο τῷ λογισμῷ, 343
1 John iv. 18 τὸν μὲν φόβον τῆς ἀγάπης, ὡς φησιν ἡ Γραφή, ἔξω βάλλουσης, τὸν πόνον δὲ τοῦ πόθου ἐπικουφίζοντος· οὕτως οὖν πολλαῖς καὶ ποικίλαις συμφοραῖς καὶ ταλαιπωρίαις ἐπιστεύσας, δι'

habit, that thou shouldest take the shape of beasts and of creeping things, and thus display thy bestial and crooked nature, and thy venomous and hurtful purpose! Wherefore, wretch, attempt the impossible? For ever since I discovered that these be the contrivances and bug-bears of thy malice, I have now no more anxiety concerning thee. The Lord is on my side, and I shall see my desire upon mine enemies. I shall go upon the adder and basilisk, the which thou dost resemble, the lion and the dragon I shall tread thee under my feet, for I am strengthened with the might of Christ. Let mine enemies be ashamed and turned backward let them be driven and put to shame suddenly.'

Ioasaph triumpheth in his combat through the desert

Thus speaking, and girding on that invincible weapon, the sign of the Cross, he made vain the devil's shows For straightway all the beasts and creeping things disappeared, like as the smoke vanisheth, and like as wax melteth at the fire And he, strong in the might of Christ, went on his way rejoicing and giving thanks unto the Lord But there dwelt in that desert many divers beasts, and all kinds of serpents, and dragon-shaped monsters, and these met him, not now as apparitions but in sober sooth, so that his path was beset by fear and toil But he overcame both fear and toil by thought fear, by the thought of love, that, as saith the Scripture, casteth out fear, and toil, by the thought of longing that maketh toil light. Thus he wrestled with many sundry misfortunes and hardships until, after many

ἡμερῶν οὐκ ὀλίγων κατέλαβε τὴν ἔρημον ἐκείνην τῆς Σανααρίτιδος γῆς, ἐν ᾗ ὁ Βαρλαὰμ ᾤκει ἔνθα καὶ ὕδατος τιχὼν τὴν φλογα κατέσβεσε τῆς δίψης

XXXVIII

Ἔμεινε δὲ Ἰωάσαφ διετίαν ὅλην κατὰ τὸ πέλαγος τῆς ἐρήμου ταύτης ἀλωμενος καὶ μὴ εὑρίσκων τὸν Βαρλαάμ, τοῦ Θεοῦ κἀνταῦθα τὸ στερρον τοῦ λογισμοῦ αὐτοῦ καὶ τὸ τῆς ψυχῆς γενναῖον δοκιμάζοντος. καὶ ἦν οὗτος αἴθριος συγκαιόμενος τῷ καύσωνι καὶ τῷ κρυει πηγνύμενος καὶ ἀπαύστως ζητῶν ὥσπερ τινὰ θησαυρον πολύτιμον τὸν τιμιωτατον γεροντα. πολλοὺς δὲ ὑπέμεινε πειρασμους καὶ πολέμους τῶν πονηρῶν πνευμάτων, καὶ πολλοὺς ὑπήνεγκε πονους τῆς τῶν βοτανῶν ἐνδείας, ἃς εἰς τροφὴν ἐκέχρητο, ὅτι καὶ ταύτας ξηρὰ οὖσα ἡ ἔρημος ἐνδεῶς ἐβλα- 344
στανεν. ἀλλὰ τῷ πόθῳ τοῦ Δεσποτου φλεγομένη ἡ ἀδαμαντίνη ψυχὴ ἐκείνη καὶ ἀήττητος ῥᾷον ἤνεγκε τὰ λυπηρὰ ταῦτα ἢ τὰς ἡδονὰς ἕτεροι. διὰ τῆς ἄνωθεν οὖ διημαρτε συμμαχίας, ἀλλά, κατὰ τὸ πλῆθος τῶν ὀδυνῶν αὐτοῦ καὶ πονων, αἱ παρὰ τοῦ ποθουμένου Χριστοῦ ἐγγινόμεναι παρακλήσεις καθ' ὕπνους τε καὶ καθ' ὕπαρ
Ps. xciv. 19 εὔφραναν τὴν ψυχὴν αὐτοῦ. συμπληρουμένης δὲ τῆς διετίας, Ἰωάσαφ μὲν ἀπαύστως περιηει ζητῶν τὸν ποθουμενον, καὶ ἐποτνιᾶτο προς τὸν Θεὸν δάκρυα ποταμηδὸν τῶν ὀφθαλμῶν προχεομενος, καί, Δεῖξον μοι, Δέσποτα, βοῶν, δεῖξον μοι τον αἴτιόν μοι τῆς σῆς ἐπιγνωσεως καὶ τῶν τοσούτων

days, he arrived at that desert of the land of Senaar, wherein Barlaam dwelt. There also he found water and quenched the burning of his thirst.

XXXVIII

Now two full years spent Ioasaph wandering about the ocean of that desert, without finding Barlaam, for here also God was proving the steadfastness of his purpose, and the nobility of his soul. He lived thus in the open air, scorched with heat or frozen with cold, and, as one in search of precious treasure, continually looking everywhere for his treasured friend, the aged Barlaam. Frequent were the temptations and assaults of the evil spirits that he encountered, and many the hardships that he endured through the lack of herbs that he needed for meat, because the desert, being dry, yielded even these in but scant supply. But, being kindled by love of her Master, this adamantine and indomitable soul bore these annoyances more easily than other men bear their pleasures. Wherefore he failed not of the succour that is from above, but, many as were the sorrows and toils that he endured, comfort came to him from Christ, and, asleep or awake, refreshed his soul. By the space of those two years Ioasaph went about continually, seeking him for whom he yearned, and rivers of waters ran from his eyes, as he implored God, crying aloud and saying, 'Show me, O Lord, show me the man that was the means of my knowledge of thee,

Ioasaph dwelleth for two years alone in the waste places

ὑγιαθῶν γενόμενόν μοι πρόξενον καὶ μή, διὰ τὸ πλῆθος τῶν ἀνομιῶν μου, καλοῦ με τοσούτου στερήσῃς. ἀλλ' ἀξιωσόν με ἰδεῖν τε αὐτὸν καὶ ἴσον αὐτῷ τὸν ἀγῶνα τῆς ἀσκήσεως θέσθαι.

Εὑρίσκει δὲ Θεοῦ χάριτι σπήλαιον, ἰχνηλατήσας τῶν ἐκεῖσε πορευομένων τὴν τρίβον. καὶ μοναχῷ τινι ἐντυγχάνει τὸν ἐρήμικον μετιόντι 345
βίον. καὶ τούτῳ θερμότατα περιχυθεὶς καὶ ἀσπασάμενος, τοῦ Βαρλαὰμ ἤρετο τὸ σκήνωμα εὑρεῖν, καὶ τὰ καθ' ἑαυτὸν διεξῆει, δῆλα τῷ ἀνδρὶ θέμενος. δι' αὐτοῦ τοιγὰρ τὸν τόπον διδαχθεὶς τῆς τοῦ ζητουμένου οἰκήσεως, καταλαμβάνει τάχιστα, ὡς ὅταν θηρευτὴς ἐμπειρότατος ἴχνεσιν ἐπιτύχῃ τοῦ θηράματος. καὶ φθάσας τινὰ σημεῖα τὰ παρὰ τοῖς ἄλλοις γεροντος διδαχθέντα αὐτῷ, ἐπορεύετο χαίρων καὶ τῇ ἐλπίδι ῥωννύμενος, ὡς νηπιος ἐκ μακροῦ χρόνου τὸν πατέρα ἐλπίζων θεάσασθαι. ὅταν γὰρ ὁ κατὰ Θεὸν πόθος εἰς ψυχὴν ῥαγῇ, πολλῷ τοῦ φυσικοῦ δεικνυται θερμότερος τε καὶ βιαιότερος.

Ἐφίσταται τοιγὰρ τῇ θύρᾳ τοῦ σπηλαίου, καὶ κρούσας, Εὐλόγησον, εἶπε, Πατέρ, εὐλόγησον. ὡς δὲ τῆς φωνῆς ἀκούσας ἐξῆλθεν ὁ Βαρλαὰμ τοῦ σπηλαίου, ἐγνώρισε τῷ πνεύματι τὸν, κατά γε τὴν ἕξιν θεαν, οὐκ εὐχερῶς γνωρισθῆναι δυναμένον, διὰ τὴν θαυμαστὴν ἐκείνην μεταβολὴν καὶ ἀλλοίωσιν ἣν ἠλλοιωτο καὶ μετεβεβλητο τῆς ὄψεως ἐκείνης τῆς προτέρας καὶ τῆς ἀραῖον ἀνθούσης νεοτητος, μεμελανωμένος μὲν ἐκ τῆς ἡλιακῆς καυσεως, κατάκομος δὲ ταῖς θριξίν, ἐκτετηκυιας δὲ τας παρειας καὶ τοὺς ὀφθαλμοὺς ἔσω που εἰς βαθος δεδυκότας

Cp. Job xxx 30
Cant i. 6

and the cause of my many blessings. Because of the multitude of mine offences, deprive me not of this good thing, but grant me to see him, and fight with him the ascetic fight.'

Ioasaph findeth a hermit who directeth him to Barlaam's abode

By the grace of God, he found a cave, by following footsteps that led thither. There he met a monk pursuing a hermit life. Him he embraced and saluted tenderly. He asked where to find Barlaam's dwelling, and told him his own tale, laying all bare. Of him then he learned the abode of the man whom he sought, and thither went foot-hot, as when a cunning hunter happeneth on the tracks of his game. And when he had met with certain signs, pointed out to him by this other old hermit, he went on rejoicing, strong in hope, like a child hoping after long absence to see his father. For when divine love hath broken into a soul, it proveth hotter and stronger than the natural.

Ioasaph and Barlaam meet again

So he stood before the door of the cave, and knocked, saying '*Benedicite*, father, *benedicite*!' When Barlaam heard his voice, he came forth from the cave, and by the spirit knew him, who by outward appearance could not easily be known, because of the marvellous change and alteration that had changed and altered his face from its former bloom of youth, for Ioasaph was black with the sun's heat, and overgrown with hair, and his cheeks were fallen

καὶ τὰ βλέφαρα περιπεφλεγμένα ἔχων ταῖς ῥοαῖς
τῶν δακρύων καὶ τῇ πολλῇ τῆς ἐνδείας τηλαι-
πωρίᾳ. ἔγνω δὲ καὶ Ἰωασὰφ τὸν πνευματικὸν
πατέρα, τοὺς χαρακτῆρας μάλιστα τῆς ὄψεως
ἔχοντα τοὺς αὐτοῦ· στὰς οὖν εὐθὺς κατὰ ἀνα-
τολάς, ὁ γέρων εὐχὴν ἀνέπεμψε τῷ Θεῷ εὐχα-
ριστήριον· καὶ μετὰ τὴν εὐχὴν ἐπειπόντες τὸ 348
ἀμήν, περιλαβόντες τε καὶ περιπτυξάμενοι θερμο-
ταταις ἠμείβοντο ἀλλήλους περιπλοκαῖς, χρόνου
πόθου ἐμφορούμενοι ἀκόρεστοι.

Ὕστερον δὲ ἀρκούντως περιέλαβον καὶ προσηγόρευσαν, καθίσαντες διεμύλουν· λόγου δὲ ἀρξάμενος ὁ Βαρλαὰμ, Καλῶς ἦλθες, ἔλεγε, τέκνον ἠγαπημένον, τέκνον Θεοῦ καὶ κληρονόμε τῆς ἐπουρανίου βασιλείας διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὃν ἠγάπησας, ὃν ἐπόθησας δικαίως ὑπὲρ τὰ πρόσκαιρα καὶ φθαρτὰ καὶ,
Mat. xiii. 44-46 ὡς ἐχέφρων ἔμπορος καὶ σοφὸς, πάντα πωλήσας, τὸν ἀτίμητον ἐξηνάσω μαργαρίτην, καὶ τῷ ἀσύλῳ ἐντυχὼν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ τῶν ἐντολῶν τοῦ Κυρίου, πάντα δέδωκας μηδένος 347
φεισάμενος τῶν ὅσων οὔπω παρέρχομαι, ἵνα τὸν ἀγρὸν ἐκεῖνον ἀγοράσῃς ἑαυτῷ. δῴη σοι Κύριος ἀντὶ τῶν προσκαίρων τὰ αἰώνια, ἀντὶ τῶν φθαρτῶν τὰ ἄφθαρτα καὶ μὴ παλαιούμενα.

Εἰπὲ γοῦν μοι, φίλτατε, πῶς ἐνταῦθα παρεγένου, πῶς μετὰ τὴν ἐμὴν ἀφιξιν γέγονε τὰ κατὰ σε, καὶ εἰ ἔγνω τὸν Θεὸν ὁ σὸς πατὴρ, ἢ καὶ εἰσέτι, τῇ προτέρᾳ φερόμενος ἀφροσύνῃ, ὑπὸ τῆς τῶν δαιμόνων ἀπάτης αἰχμαλωτίζεται.

Ταῦτα τοῦ Βαρλαὰμ ἐρομένου, ἀναλαβὼν ὁ Ἰωάσαφ τὸν λόγον, ὅσα μετὰ τὴν ἐκείνου ἀποδη-

in and his eyes deep sunken, and his eyelids seared with floods of tears, and much distress of hunger. And Ioasaph recognised his spiritual father, for his features were for the more part, the same. So the old man stood and facing the East, offered up to God a prayer of thanksgiving; and after the prayer, when they had said the Amen, they embraced and kissed each other affectionately, taking their full fill of long deferred desire.

But, when they had done with embracing and greeting, they sat them down and conversed. Barlaam began, saying, 'Welcome art thou, son well-beloved, son of God and inheritor of the heavenly kingdom through Jesus Christ our Lord, whom thou lovest, whom thou rightly desirest above the things that are temporal and corruptible. Like a prudent and wise merchant thou hast sold all and bought the pearl that is beyond price and hast found the treasure that cannot be stolen, hidden in the field of the commandments of the Lord; thou hast parted with all and spared naught of the things that so soon pass away, that thou mightest purchase that field for thyself. The Lord give thee the eternal for the temporal, the things that are incorruptible and wax not old for the corrupt life.'

'But tell me, dearly beloved, how thou camest hither? How did thy matters speed after my departure? And hath thy father learned to know God, or is he still carried away with his former foolishness, still under the bondage of devilish deceits?'

Thus questioned Barlaam, and Ioasaph answered, telling him piece by piece all that had befallen him

μιαν γενεσιν αυτῷ, καὶ ὅσα Κυριος εἰνοδωσε μεχρι τῆς αἰθις συνελευσεως αυτων, παντα κατὰ μερος διῆει.

Ο δε γερων, ἀκούων σὺν ἡδονῇ καὶ θαυματι, θερμως ἐκαρυων ἔλεγε· Δοξα σοι, ὁ Θεος ἡμων, ὁ ων παρεσταμενος καὶ βοηθων τοις ἐλπιζουσι σε· δοξα σοι, Χριστε Βασιλεῦ των απαντων καὶ Θεε παντων· ὅτι εὐδοκησας τον πτωχον, ἐν ἐν τῇ ψυχῇ κατεβαλον του βουλου σου Ἰωασαφ, οὕτως
Mat. xii 20 ἐκστοστομωσας καρπον ἐνεγκειν, ἐπαξιον σου τοῦ γεωργοῦ καὶ Δεσποτου τῶν ἡμετερων ψυχων· δοξα σοι, Παρακλητε αγαθέ τε παναγιον Πνεῦμα, ὅτι ἐκ ἐδωκας χαριτας τοις ἁγιοις σου ἀποστολοις, ταυτης μετασχειν καταξιωσας τούτων, καὶ πολυαθλησας πληθη τῆς δεισιδαιμονος δι' αὐτοῦ ἠλευθερωσας πλανης καὶ τῇ ἀληθινῇ ἐφωτισας θεογνωσιᾳ.

Οὕτω παρ' ἀμφοτερων εὐχαριστεῖτο ὁ Θεος καὶ τοιαυτα ὁμιλουντων καὶ τῇ τοῦ Θεοῦ αγαλλιωμενων χαριτι, κατελαμβανεν ἡ ἑσπερα· καὶ 248
δη ωρος εὐχην ἀνασταντες τας συνηθεις ἐτελουν λειτουργιας· εἶτα καὶ τροφῆς μεταθεντες, παρεστιδι πολυτελῆ ὁ Βαρλααμ τραπεζαν, τῆς ψυχικῆς πεπληρωμενῃ παρυνε αὐτοις, ἃ σθενῆς δὲ ἡνιστα μετεχουσαν παρακλησεων· λαχανα γὰρ ἦσαν μονα· ἦν αὐτουργος καὶ γεωργὸς ἦν ὁ γερων, καὶ φοινικες ὀλιγοι ἐν τῇ αὐτῇ ἐκμασσομενοι ἐρημῳ, καὶ ἄγριαι βοταναι· οἱ χαριεστερον οὖν, καὶ των παρατιθεμενων μετελαβοντες, καὶ ὕδωρ ἐν
Ps. xxiv. 16 τῇ παρατυγχανουσῃ πηγῇ πιοντες τῷ ἀνοιγοντι χειρα καὶ ἐμπιπλωντι παν ζῳον αἰθις ψιχαριστουν θεῷ· ἀνασταντες δὲ πάλιν, καὶ τὰς

since he went away, and in how many ways the Lord had prospered him, until they were come together again.

Barlaam hearing his tale gives thanks unto God

The old man listened with pleasure and amazement, and with hot tears said, 'Glory to thee, our God that ever standest by and succourest them that love thee! Glory to thee, O Christ, King of all and God all good that it was thy pleasure that the seed, which I sowed in the heart of Ioasaph, thy servant, should thus bring forth fruit an hundredfold worthy of the husbandman and Master of our souls! Glory to thee, good Paraclete, the all holy Spirit, because thou didst vouchsafe unto this man to partake of that grace which thou gavest thine holy Apostles, and by his hand hast delivered multitudes of people from superstitious error, and enlightened them with the true knowledge of God!'

They spend the night in holy conversation

Thus was God blessed by both, and thus were they conversing and rejoicing in the grace of God until eventfall. Then stood they up for to pray and to perform the sacred services. Then also remembered they that it was meal time, and Barlaam spread his lavish table laden with spiritual dainties, but with little to attract the palate of sense. These were uncooked worts, and a few dates, planted and tended by Barlaam's own hands, such as are found in the same desert, and wild herbs. So they gave thanks and partook of the victuals set before them, and drank water from the neighbour springing well, and again gave thanks to God, who openeth his hand and filleth all things living. Then they arose

νυκτερινὰς πληρώσαντες εὐχὰς τῆς πνευματικῆς πολιτείας μετὰ τὴν εὐχὴν ἤπτοντο ὁμιλίας, λόγους σωτηρίους καὶ τῆς οὐρανίου πεπληρωμένους φιλοσοφίας παρ' ἄλλην διεξερχόμενοι τὴν νυκτὰ, ἕως αὐτοὺς ὄρθρος τῶν ἀνιόντων αὐθὶς μνησθῆναι εὐχῶν ἐποίησεν.

Ἦμεν δὲ Ἰωάσαφ μετὰ τοῦ Βαρλαὰμ ἱκανοὺς οὕτως χρόνους, τὴν θαυμαστὴν ταύτην καὶ ὑπὲρ ἀνθρώπου μετερχόμενος πολιτείαν, καὶ ἐν πάτρᾳ τούτῳ καὶ παιδευτῇ μαθ' ἕκης συμπαρομαρτῶν εἰτῷ ὑποτάγης καὶ ταπεινώσεως καὶ πρὸς πᾶσαν ἰδέαν γυμναζόμενος ἀρετῆς, ἔριστά τε παιδευόμενος τὴν πάλην τῶν πονηρῶν καὶ ἀοράτων πνευμάτων. ἐντεῦθεν τὰ μὲν πάθη ἐθανατώσε πάντα τὸ φρόνημα δὲ τῆς σαρκὸς οὕτω καθυπέταξε τῷ πνεύματι, ὡς δοῦλον δεσπότῃ, τριφῆς καὶ ἀναπαύσεως ἀπιλαθόμενος πάντη, τῷ ὑπνῷ δὲ ὡς κακῷ προσέτασσον ἀκέτη καὶ, ἀψλως εἰπεῖν, τοσοῦτος ἦν αὐτῷ ὁ ἄγων τῆς ἀσκήσεως, ὡς καὶ αὐτὸν θαυμάζειν τὸν πολλοὺς ἐν ταύτῃ χρόνους διενεγκόντα Βαρλαὰμ, καὶ τῆς καρτερᾶς αὐτοῦ ἡττᾶσθαι ἐνστάσεως. τοσοῦτον μὲν γὰρ τῆς σκληρᾶς ἀσκήσεως καὶ ἀπαραλήπτου μετελαμβάνε βρώσεως, ὅσον ἀποζῆν μόνον, καὶ μὴ βίαιον θανόντα τοὺς μισθοὺς ζημιωθῆναι τῆς τῶν καλῶν ἐργασίας. οὗτος δὲ εἰς τὸ ἀγρυπνεῖν τὴν φύσιν ὑπέταξεν, ὡς ἄσαρκός τις καὶ ἀσώματος εἰχῆς δὲ αὐτῷ καὶ τῆς κοπιᾶς ἐργασίας ἄλλητον τὸ ἔργον ἦν, καὶ ἅπας ὁ τῆς ζωῆς χρόνος εἰς θεωρίας ἀνηλίσκετο πνευματικὰς τε καὶ οὐρανίους, ὡς μὴ ὅρᾶν μὴ στίγμην αὐτὸν τοιαύτας ζημιωθῆναι, ἀφ' οὗπερ τὴν ἔρημον φέρει ταύτῃ.

Op. Eph. vi 12

again, and, when they had ended their Night Hours, after prayer, they joined in spiritual converse again, discoursing wholesome words, and full of heavenly wisdom, all the night long until day-break bade them once more remember the hour of prayer.

Ioasaph dwelleth many years with Barlaam, in all the rigours of the ascetic life

So Ioasaph abode with Barlaam for some many years, pursuing this marvellous and more than human life, dwelling with him as with a father and tutor, in all obedience and lowliness, exercising himself in every kind of virtue, and learning well from practice how to wrestle with the invisible spirits of evil. From that time forward he mortified all his sinful passions, and made the will of the flesh as subject to the spirit as slave is to his master. He was altogether forgetful of comforts or repose, and tyrannized over sleep as over a wicked servant. And, in brief, such was his practice of the religious life, that Barlaam, who had spent many years therein, marvelled at him, and failed to equal the earnestness of his life. For he took only so much of that coarse and cheerless food as would keep him alive, else had he died afore his time, and forfeited the reward of his well doing. He disciplined himself in watchings, as though he were without flesh and body. In prayer and mental exercise his work was unceasing, and all the time of his life was spent in spiritual and heavenly contemplation, so that not an hour, nor even a single moment was wasted, from the day that he came to dwell in the desert. For this is the end of

τοῦτο γὰρ ἔργον μοναχικῆς τάξεως, τὸ μηδέποτε ἀργὸν τῆς πνευματικῆς ἐργασίας εὑρεθῆναι· ὃ δὴ καλῶς κατωρθωσεν ὁ γενναῖος καὶ εὐσταλὴς σταδιοδρόμος τῆς οὐρανίου πορείας· καὶ ἄσβεστον αὐτοῦ τὴν θερμὴν ἐφύλαξεν ἀπ' ἀρχῆς μέχρι τέλους, ἀναβάσεις ἀεὶ ἐν καρδίᾳ τιθέμενος, καὶ ἐκ δυνάμεως εἰς ὑψηλοτέραν μεταβαίνων δύναμιν, πόθῳ πόθον καὶ σπουδὴν σπουδῇ διηνεκῶς προστιθείς, ἕως ἔφθασεν εἰς τὴν ἐλπιζομένην καὶ ποθουμένην μακαριότητα.

Ps. lxxxiv. 5

XXXIX

Οὕτως οὖν ἀλλήλοις συνόντες Βαρλαὰμ τε καὶ Ἰωάσαφ, καὶ τὴν καλὴν ἄμιλλαν ἀμιλλώμενοι, ἐκτὸς πάσης μερίμνης καὶ πάσης βιωτικῆς ὄντες ταραχῆς, ἀνεπιβόλωτόν τε τὸν νοῦν κεκτημένοι καὶ ἀμιγῆ πάσης συγχύσεως, μετὰ τοὺς πολλοὺς δὲ αὐτῶν ὑπὲρ εὐσεβείας καμάτους, ἐν μιᾷ τῶν ἡμερῶν προσκαλεσάμενος τὸν πνευματικὸν υἱόν, ὃν διὰ τοῦ Εὐαγγελίου ἐγέννησε, λόγου ἥπτετο καὶ ὁμιλίας πνευματικῆς, Πάλαι, λέγων, ὦ φίλτατε Ἰωάσαφ, ἐν ταύτῃ σε τῇ ἐρήμῳ κατοικεῖν ἔδει· καὶ τοῦτό μοι ὁ Χριστὸς προσευχομένῳ περὶ σοῦ ἐπηγγείλατο πρὸ τῆς τοῦ βίου τελευτῆς ὄψεσθαι. εἶδον οὖν ὡς ἐπεθύμουν· εἶδον σε ἀπορραγέντα μὲν κόσμου καὶ τῶν ἐν κόσμῳ, συναφθέντα δὲ τῷ Χριστῷ ἀδιστάκτῳ τῇ γνώμῃ, καὶ εἰς μέτρον ἐλθόντα τελειότητος τοῦ πληρώματος αὐτοῦ· νῦν οὖν ἐπειδή μοι ὁ τῆς ἀναλύσεως καιρὸς ἐπὶ θύραις, καὶ ἡ σύντροφος καὶ ἡλικιῶτις

350

1 Cor. iv. 15

Cp. Eph. iv. 13

monastic life, never to be found idle in spiritual employment and well herein did this noble and active runner of the heavenly race order his way. And he kept his ardour unquenched from beginning to end, ever ascending in his heart, and going from strength to strength, and continually adding desire to desire, and zeal to zeal, until he arrived at the bliss that he had hoped and longed for

XXXIX

Barlaam feeling that his hour is at hand, giveth Ioasaph his last admonition.

Thus did Barlaam and Ioasaph dwell together, rivals in the good rivalry, apart from all anxious care and all the turmoils of life, possessing their minds undisturbed and clear of all confusion. After their many labours after godliness, one day Barlaam called to him his spiritual son, whom he had begotten through the Gospel, and opened his mouth to discourse of spiritual things, saying, 'Long ago, dearly beloved Ioasaph, was it destined that thou shouldest dwell in this wilderness; and, in answer to my prayer for thee, Christ promised me that I should see it before the ending of my life. I have seen my desire I have seen thee severed from the world and the concerns of the world, united to Christ, thy mind never wavering, and come to the measure of the perfection of his fulness. Now therefore as the time of my departure is at the door, and seeing that my desire, that hath grown with my growth and aged with

δικαίωμα τοῦ συνείναι τῷ Χριστῷ διὰ παντὸς ἀδιαπτώτως, σὲ μὲν δεῖ καλύψαι μου τὸ σῶμα τῇ γῇ καὶ τὸν χοῦν ἀποδοῦναι τῷ χοῦ, μόνον δὲ τὸν λοιπὸν ἐν τῷ τόπῳ τῶν πνευματικῶν ἐχόμενον πολιτεύεσθαι καὶ τῆς ἄνω μονῆς πολιτευόμενον μετοικεσίας. δέδοικα γὰρ μὴ πάντα ἡ ζοφερὰ τῶν δαιμόνων πλάνη τὴν ψυχήν μου ἐμποδίσῃ κατασταθῆναι διὰ τὸ πλῆθος τῶν ἁμαρτιῶν.

Athanas. (Ps. Athanas.)

Ἀλλ' οὖν, τέκνον, με ἐλεήσατε τὸ δείνωσον τῆς ἀσωτίας μου δεῖξαι τὸ μῆκος τοῦ χρόνου καὶ τὰς ἀνομίας τῶν δαιμόνων· ἀλλὰ τούτοις μὲν τῇ ἀσθενείᾳ τῇ τοῦ Χριστοῦ μαστιγώσας χάριτι τολμήσας κατατέλει, πρὸς δὲ τὴν ἀλεξιπτωσίαν τῶν πόνων καὶ τὸ τοῦ χρόνου διάστημα εἰς τὸν ἕνα καὶ καθ' ἡμέραν τὴν ἐντεῦθεν ἀνάλυσιν προσδόκων καὶ ὡς ἄρχοντα εἶναι καὶ τὴν ἀσώτοιν τῆς αὐτῆς ἡμέρας καὶ τέλος· οὕτως καὶ τοῦ μὲν ἑκάστου ἀπολαυθέντος πρὸς τοῦ δὲ ἐμπροσθεν ἀνεστενάμην· κατασκευάσας δοκῶ τὸ Δραδίωνα τῆς ἄνω κλήσεως τοῦ Θεοῦ ἐν Χριστῷ Ἰησοῦ. 261

Phil. iii. 14

καθάπερ ὁ θεῖος Ἀπόστολος παρακελεύεται· Μὴ ἀπεκόμην, λέγων· ἀλλ' εἰ καὶ ὁ ἔξω ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ' ὁ ἔσω ἀνακαινοῦται ἡμέρᾳ καὶ ἡμέρᾳ· τὸ γὰρ παρόντα ἐλαφρὸν τῆς θλίψεως ἡμῶν καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης κατεργάζεται ἡμῖν, μὴ σκοπούντων ἡμῶν τὰ βλεπόμενα, ἀλλὰ τὰ μὴ βλεπόμενα· τὰ γὰρ βλεπόμενα πρόσκαιρα, τὰ δὲ μὴ βλεπόμενα αἰώνια.

2 Cor. iv. 16–18

Ταῦτα λογιζόμενος, ἀναστενάζω, δεδοίκα καὶ ἰσχύω, καὶ ὡς κόλαν στρατιώτης ἀποδιδράσκω τὴν στρατολογήσαντα πρόσκαιρα· κἂν λογίσωμαι ὡς

2 Tim. ii. 3

my years to be for ever with Christ is even now being fulfilled. Thou must bury my body in the earth and restore dust to dust but thyself abide for the time to come in this place holding fast to thy spiritual life and making remembrance of me poor as I am. For I fear lest perchance the darksome army of fiends may stand in the way of my soul by reason of the multitude of mine ignorances.

'So do thou my son think no scorn of the laborious ness of thy religious life neither dread the length of the time, nor the tricks of devils. But, strong in the grace of Christ confidently laugh at the weakness of these thy foes and as for the hardness of thy toils, and the long duration of the time, be as one that daily expecteth his departure hence and as if the same day were the beginning and the end of thy religious life. Thus always forgetting the things which are behind and reaching forth unto those things which are before, press toward the mark for the prize of the high calling of God in Christ Jesus, according to the exhortation of the holy Apostle, who saith "Let us not faint but though our outward man perish yet the inward man is renewed day by day. For our light affliction, which is but for a moment worketh for us a far more exceeding eternal weight of glory, while we look not at the things which are seen but at the things which are not seen for the things which are seen are temporal, but the things which are not seen are eternal."

Ponder thou over these things beloved quit thee like a man yea be strong and as a good soldier do thy diligence to please him who hath called thee to be a soldier. And, even if the evil one stir in thee

charging ... and hold out

not to quit ... and be strong

ἐλεγομεν ὁ ποιητοι φιλοι και τον τονον ὑπεραλλον
τῆς προθεσεως σωειδη, μι φοβου αὐτου τας ἐπι-
Δεσ. ιν 18 βουλας, το Δεσποτικον ἐπινον προστεταμα. Κυ
τῳ κοσμῳ θλιψιν ἕξετε, λεγοντος ἀλλα θαρ-
Ιωα. ιβ. 1 σειτε ἐγω νενικηκα τον κοσμον διο χαιρε ἐν
Κυριῳ παντοτε ὅτι ἐξελεξατο σε και διεχωρισεν
ἐκ τοῦ κοσμου και ἔθετο σε ἐν προσωπῳ αὐτου
αυτος δε. ὁ καλεσας σε πληρης αγια, ἐγγυς ἐστιν
Ιακ. ιδ. 4 σοι μηδεν μεριμνα ἀλλ ἐν παντι τῇ προσ-
ευχῇ και τῇ δεησει μετὰ ευχαριστιας τὰ αἰτη 203
ματα σου γνωριζεσθω προς τον Θεον αὐτος γὰρ
Ἑβρ. ιγ. 5 εἰρηκεν Οὐ μη σε ἀνῶ, οὐδ' ου μη σε ἐγκαταλιπω
οὕτως μεν οὖν ἐν τῇ πολυροστητι τῆς ἀγαπης και
τῇ ὀλιγωριᾳ τῆς δεησεως ποιουντες ἀτεμωρος
λογισμους, εὐφραινου, μιμητης Κυριου τοῦ
Ps. lxxxiv. 1 Θεοῦ ἡμων Ἐμνησθην γαρ, φησι, τοῦ Θεοῦ, και
εὐφρανθην

Ὅταν δε πάλιν ὁ ἐξ ἀναγκας ἄλλον σε τρόπον
ἀπιστῆ πολέμων, ὑψηλοφρονας προβαλλων λο-
γισμους, και τον δόξαν ὑποδεικνυων της τοῦ
κοσμου βασιλειας ἐκ κατελιπες, και τὰ λοιπὰ
τὰ ἐν τῳ κοσμῳ, τον σωτηριον προβαλοῦ λογον,
Ἐφ. ε. 14 ὁν θυρσον, τον φασκοντα Ὅταν ποιησητε παντα
Λουκ. κ. 10 τὰ διεταχθεντα ὑμιν λεγετε, ὅτι Ἀχρειοι δουλοι
ἐσμεν ὅτι ὃ ὀφειλομεν ποιησαι πεποιηκαμεν
ἀλλα και τις ἐξ ἡμων δυναται την ὀφειλην ἀντι
1 Κορ. ιδ. 1 και ἣν ὀφειλομεν τῳ Δεσποτῃ, ὑπερ ὧν δι' ἡμας
ἐπτωχευσε πλουσιος ὤν, ἵνα ἡμεις τῇ ἐκεινου
πτωχειᾳ πλουτησωμεν, και ἐπαθεν ὁ ἀπαθης ἵνα
τῶν παθῶν ἡμας ἐλευθερωσῃ ποια γὰρ χαρις
δουλῳ ὁμοια τῷ Δεσποτῃ παθειν ἡμεις δε πολλὰ
τῶν αὐτοῦ ὑστερουμεθα παθηματων ταυτα ἐν 203

thoughts of neglecting duty, and thou art minded to slacken the string of thy purpose, fear not his devices, but remember the Lord's command, which saith, "In the world ye shall have tribulation but be of good cheer, I have overcome the world Wherefore, rejoice in the Lord alway for he hath chosen and separated thee out of the world, and set thee as it were before his countenance The Master, who hath called thee with a holy calling is alway near Be careful for nothing, but in everything by prayer and supplication with thanksgiving let thy requests be made known unto God. For he himself hath said, "I will never leave thee nor forsake thee." So, by the hardness of thy life, and by scorn of its rigours, win such thoughts as these, and rejoice, remembering our Lord God, for he saith, "I remembered God and was glad.

and to keep himself from all arrogance and pride

'But when the adversary, seeking another fashion of war, proposeth high and arrogant thoughts, and suggesteth the glory of the kingdom of this world which thou hast forsaken, and all its lures, hold out, as a shield before thee, the saving word that saith "When ye shall have done all those things which are commanded you say, 'We are unprofitable servants, for we have done that which was our duty to do. And indeed, which of us is able to repay the debt that we owe our Master for that he, though he was rich, yet for our sakes became poor, that we through his poverty might become rich, and being without suffering yet suffered, that we might be delivered from suffering? What thanks hath the servant if he suffer like as his Master? But we fall far short of his sufferings. Meditate

2 Cor. x. 5 νοεῖ, λογισμοὺς καθαίρων καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ Θεοῦ, καὶ αἰχμαλωτίζων πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ·
Phil. iv. 7 καὶ ἡ εἰρήνη τοῦ Θεοῦ, ἡ ὑπερέχουσα πάντα νοῦν, φρουρήσει τὴν καρδίαν καὶ τὰ νοήματά σου ἐν Χριστῷ Ἰησοῦ.

Τούτων ὑπὸ τοῦ μακαρίου Βαρλαὰμ λεχθέντων, ἡ βοὴ τῶν δακρύων τοῦ Ἰωσαφὰτ μέτρον οὐκ εἶχεν, ἀλλ', ὡς ἐκ πηγῆς πολυχεύμονος βρύουσα, ὅλον αὐτὸν καὶ τὴν γῆν ἐν ᾗ ἐκείτετο κατεβρέχεν. ὀδυρόμενος δὲ τὸν χωρισμὸν ἡξίου μᾶλλον θερμῶς συνοδοιπόρος αὐτῷ τῆς τελευταίας πορείας γενέσθαι, καὶ μηκέτι παραμεῖναι τῷ βίῳ μετὰ τὴν ἐκείνου ἐκδημίαν. Διά τι, λέγων, τὸ σαυτοῦ ζητεῖς μόνον, ὦ Πάτερ, καὶ μὴ καὶ τὸ τοῦ πλησίου· πῶς δὲ τὴν τελείαν ἐν τούτῳ
Mark xii. 30 πληροῖς ἀγάπην κατὰ τὸν εἰπόντα, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν; πρὸς ἀπαλλαγὴν μὲν καὶ ζωὴν αὐτὸς ἐπαίρων, εἰς θλῖψιν δὲ καὶ τελευταίαν ἐμὲ καταλαμπάνων καὶ, πρὶν καλῶς ἐγγυμνασθῆναι τοῖς ἄθλοις τῆς ἀσκήσεως καὶ τῶν πολέμων μαθεῖν τὰς πολυτρόπους ἐφόδους, πρὸς μονομαχίαν με τῆς αὐτῶν παρατάξεως προβαλλόμενος, ἰκανὸν γένηται ἄλλο, εἰ μὴ βληθῆναι με ταῖς κακοτρόποις αἰτίαις μηχαναῖς καὶ ἀπωθεῖσθαι οἴμοι τὸν ψυχικὸν ἔντιμον καὶ αἰώνιον θάνατον, ὅπερ ταῖς ἀπείροις καὶ δειλοῖς συμβαίνειν πέφυκε μονάχοις[1]· ἀλλὰ δεῦρο, τοῦ Κύριον, δυσωπῶ, εἰνέδημον κἀμὲ τοῦ βίου 254
λαβεῖν· καὶ πρὸς αὐτῆς τῆς ἐλπίδος ἣν ἔχεις ἀπολαβεῖν τοῦ κάματον τὸν μισθὸν, δεῦρο τι

[1] v. l. μονομάχοις.

upon these things, casting down imaginations, and every high thing that exalteth itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ. And the peace of God which passeth all understanding shall keep thy heart and thoughts in Christ Jesus.

Ioasaph weeps and pleads with Barlaam

When blessed Barlaam had so said, Ioasaph's tears knew no measure, but, like water from the brimming fountain, bedewed him and the ground whereon he sat. He mourned over the parting, and earnestly implored that he might be his companion on his last journey, and might remain no longer in this world after Barlaam's decease, saying, 'Wherefore, father, seekest thou only thine own, and not thy neighbour's welfare? How fulfilleest thou perfect love in this, according to him that said, "Thou shalt love thy neighbour as thyself," in departing thyself to rest and life, and leaving me to tribulation and distress? And, before I have been well exercised in the conflicts of the religious life, before I have learned the wily attacks of the enemy, why expose me to fight single-handed against their marshalled host? And for what purpose but to see me overthrown by their mischievous machinations, and to see me die, alas! the true spiritual and eternal death? That is the fate which must befall inexperienced and cowardly monks. But, I beseech thee, pray the Lord to take me also together with thee from life. Yea, by the very hope that thou hast of receiving the reward of

μηδεμίαν ἡμέραν μετὰ τὸν σὸν χωρισμὸν παροικεῖν τῷ βίῳ, καὶ εἰς τὸ πέλαγος ταύτῃ πλανᾶσθαι τῆς ἐρήμου.

Ταῦτα τοῦ Ἰωσὴφ σὺν δακρύσι λέγοντος, ὁ γέρων πρᾶος ἀνακύπτων καὶ ὁμαλὸς Οὐκ ὀφείλομεν, τέκνον, ἔφη, τοῖς ἀνθρώποις κρίνειν τοῦ Θεοῦ ἀνθιστάσθαι. ἐγὼ γὰρ πολλὰ δεηθεὶς περὶ τούτου, καὶ τὸν οἰκέτην Δεσπότην βιασάμενος τοῦ μὴ χωρισθῆναι ἡμᾶς ἀπ' ἀλλήλων, ἐδιδάχθην παρὰ τῆς αὐτοῦ ἀγαθότητος ὡς οὐκ ἔστι συμφέρον σε νῦν τὸ ἄχθος τῆς σαρκὸς ἀποθέσθαι· ἀλλὰ παραμένεις δεῖ τῇ ἀσκήσει, ἵνα λαμπροτέρου ἀντὶ τοῦ στεφάνου πλέξῃς· οὐ γὰρ ἀρκούντως ἀκμὴν ἤγησας πρὸς τὴν ἡτοιμασμένην σοι μισθαποδοσίαν· ἀλλὰ δεῖ σε

Mat. xxv 23 κοπιάσαι μικρὸν ἵνα χαίρων εἰσέλθῃς εἰς τὴν χαρὰν τοῦ Κυρίου σου· ἐγὼ γὰρ ἤγγικα πρὸς τοῦ ἑκατὸν λοιπὸν ἀμὶ χρόνῳ, διατελέσας ἐν τῇ ἐρήμῳ ταύτῃ ἐνιαυτοὺς ἑβδομήκοντα· σοὶ δὲ, εἰ καὶ τοσούτῳ οὐκ ἐκαθήσατο ὁ χρόνος· ἀλλὰ πλησίον τοῦ γενέσθαι δεῖ καθὼς κελεύει ὁ Κύριος, ἵν' ἀφαμίλλων ἀναδειχθῇς, καὶ

Mat. xx 12 μηδὲν ἄλλοι νενεκρωμένος τοῦ βαστάσαντος τὸ βάρος τῆς ἡμέρας καὶ τοῦ καύσωνος· δέχου τοίνυν, ὦ φιλότης τὰ τῷ Θεῷ δεδεγμένα δεμνίου· ἃ γὰρ αὐτὸς βεβουλεύκασι, τὴν ἰσάνιν ἀνθρώπου διακεδόσεως, καὶ καρτέρει τῇ ἀκαίρῳ φυλαττόμενος χαρᾷ.

Νῆφε δὲ ἀεὶ πρὸς τοὺς ἐνιαυτοὺς λογιζόμενος, καὶ τὴν καθαρότητα τοῦ νοὸς ὥσπερ τινὰ θησαυρὸν πολύτιμον ἀνῶλον διατήρει, πρὸς ὑψηλοτέραν ἀρετὴν καὶ θεωρίαν ἐμβιβάζων ἑαυτὸν

thy labour, pray that, after thy departure, I may not live one day more in the world, nor wander into the ocean depths of this desert.

Barlaam [illegible] him gently and [illegible] to bow the will of God

While Ioasaph spake thus in tears, the old man checked him gently and calmly, saying, 'Son, we ought not to resist the judgements of God, which are beyond our reach For though I have often times prayed concerning this matter, and constrained the Master, that cannot be constrained, not to part us one from the other, yet have I been taught by his goodness that it is not expedient for thee now to lay aside the burden of the flesh but thou must remain behind in the practice of virtue, until the crown, which thou art weaving, be more glorious As yet, thou hast not striven enough after the recompense in store for thee, but must toil yet a little longer, that thou mayest joyfully enter into the joy of thy Lord For myself, I am, as I reckon, well-nigh an hundred winters old, and have now spent seventy and five years in this desert place But for thee, even if thy days be not so far lengthened as mine, yet must thou approach thereto, as the Lord ordereth, that thou mayest prove no unworthy match for them that have borne the burden and heat of the day Therefore, beloved, gladly accept the decrees of God What God hath ordered, who of men, can scatter? Endure, then, under the protection of his grace

'But be thou ever sober against thoughts other than these, and, like a right precious treasure, keep safely from robbers thy purity of heart stepping up day by day to higher work and contemplation, that

ἡμέραν καθ' ἡμέραν ἵνα πληρωθῇ ἐπὶ σοὶ ὃ τοῖς
John xv. 11 φίλοις αὐτοῦ ὁ Σωτὴρ ἐπηγγείλατο. Ἐὰν τις
ἀγαπᾷ με, λόγον, τὸν λόγον μου τηρήσει, καὶ
ὁ Πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτὸν
ἐλευσόμεθα, καὶ μονὴν παρ' αὐτῷ ποιησόμεν.

Ταῦτα εἰπὼν ὁ γέρων, καὶ πολλῷ πλείονα τῆς
ἀπαιτουμένης αὐτοῦ ψυχῆς καὶ θεολόγου γλώττης
ἀπαξίαν, τὴν ἀνειμένην τοῦ Ἰωσὰφ ψυχὴν
παρεμυθεῖτο. εἶτα πρὸς τινας ἐπέμπει αὐτοῦ
ἀδελφούς, ἐν πολλοῦ διαστήματος τὴν εἴκοσιν
ἔχοντας, τοῦ ἀγαγεῖν τὰ πρὸς τὴν ἱερὰν θυσίαν
ἁρμόδια. καὶ ὃν ἀναζωσάμενος ὁ Ἰωσὰφ λαν
ταχίστα τὴν διακονίαν πλήρει· ἐδεδοίει γὰρ μὴ
τοῦ ἀποντος αὐτοῦ τὴν ὀφειλὴν ὁ Βαρλαὰμ
τῇ φύσει ἀποδῷ, καὶ, τὸ πνεῦμα παραθεὶς τῷ
Κυρίῳ, ζῆμαν αὐτῷ τὴν χαλεπὴν ἐπενεγκεῖν,
μὴ ῥήματιν μὴ προσφθέγματιν ἐξοίσιν, μὴ
εὐχὴν, μὴ εὐλογίαν τὴν ἐκείνου τυγχάνοντι.

Οὕτω δὲ ἀνδρικώτατα διελθόντος αὐτοῦ τὴν
μακρὰν ὁδὸν ἐκείνην καὶ τὰ τῆς ἱερᾶς θυσίας
ἐνεγκόντος, προσφέρει τῷ Θεῷ τὴν ἀναίμακτον
θυσίαν ὁ θειότατος Βαρλαὰμ· καὶ κοινωνήσας
αὐτοῦ, μεταδοὺς δὲ καὶ τῷ Ἰωσὰφ τῶν ἀχρα- 300
ντων τοῦ Χριστοῦ μυστηρίων, ἠγαλλιάσατο τῷ
Πνεύματι· καὶ τὴν συνήθους μεταλαβόντες τρο-
φῆς, ψυχωφελεῖ λόγοις τὴν ψυχὴν αἴθις ἐτρόφε
τοῦ Ἰωσάφ, Οὐκ ἔτι, λέγων, ἡμᾶς, ὦ φίλτατε
νιέ συναγαγὴ ἐν τῷ βίῳ τούτῳ εἰς ἓν ἑστία καὶ
τράπεζα· πορευόμαι γὰρ ἤδη τὴν τελευταίαν ὁδὸν
τῶν πατέρων μου· χρὴ οὖν σε τὰ πρὸς ἐμὲ φιλ-
τρῶν ἐκ τῆς φυλακῆς τῶν τοῦ Θεοῦ ἐντολῶν καὶ
τῆς ἐν τρυφῇ τῷ κόσμῳ μέχρι τέλους καρτερῶν,

that may be fulfilled in thee, which the Saviour promised to his friends, when he said, "If any man love me, he will keep my word: and my father will love him, and we will come unto him, and make our abode with him.

With these words, and many others, full worthy of that sanctified soul and inspired tongue, did the old man comfort Ioasaph's anguished soul. Then he sent him unto certain brethren, which abode a long way off, for to fetch the things fitting for the Holy Sacrifice. And Ioasaph girded up his loins, and with all speed fulfilled his errand: for he dreaded lest peradventure in his absence, Barlaam might pay the debt of nature, and, yielding up the ghost to God, might inflict on him the loss of missing his departing words and utterances, his last orisons and blessings.

Ioasaph's [illegible] by Barlaam on an errand

So when Ioasaph had manfully finished his long journey, and had brought the things required for the Holy Sacrifice, saintly Barlaam offered up to God the unbloody Sacrifice. When he had communicated himself, and also given to Ioasaph of the undefiled Mysteries of Christ, he rejoiced in the Spirit. And when they had taken together of their ordinary food, Barlaam again fed Ioasaph's soul with edifying words, saying, 'Well-beloved son, no longer in this world shall we share one common hearth and board; for now I go my last journey, even the way of my fathers. Needs must thou, therefore, prove thy loving affection for me by thy keeping of God's commandments, and by thy continuance in this place even to the end, living as thou hast

Barlaam [illegible] of Ioasaph

ἀνδειξάσθαι, πολιτευόμενος καθὼς ἔμαθες καὶ
ἐδιδάχθης, καὶ μιμούμενος διὰ παντὸς τῆς τα-
πεινῆς καὶ ῥαθύμου μου ψυχῆς· χαιρὲ οὖν χαῖρε,
καὶ τῇ ἐν Χριστῷ ἀγαλλιάσει εὐφραίνου· ὅτι τῶν
ἐπιγείων καὶ φθαρτῶν ἀντήλλαξω τὰ αἰώνια τε
καὶ ἄφθαρτα· καὶ ὅτι ἐγγίζει ὁ μισθὸς τῶν ἔργων 257
σου· καὶ ὁ μισθαποδότης ἤδη παρεστιν. δε ἤξει
Ἰσαὶ. κε. τὸν ἀμπελῶνα ἰδεῖν ἐν ἐγκαρτερήσεσι καὶ πλουσίοις
2 Τίμ. δ. σοῦ τὸν μισθὸν τῆς γεωργίας παρέξει· Πιστὸς
γὰρ ὁ λόγος· καὶ πάσης ἀποδοχῆς ἄξιος, καθὼς ὁ
θεοπάσιος Βοᾷ Παῦλος· Εἰ γὰρ συναπεθανομεν,
καὶ συζήσομεν· εἰ ὑπομένομεν, καὶ συμβασιλεύ-
σομεν· βασιλείαν τὴν αἰώνιον καὶ ἀτελεύτητον, τῷ
1 Τίμ. ϛ. 2 φωτὶ καταλαμπόμενοι τῷ ἀπροσίτῳ· καὶ τῇ ἀλ-
λαμψίσει καταξιούμενοι τῆς μακαρίας δύσεως καὶ
ζωαρχικῆς Τριάδος·

Τοιαῦτα μὲν ὁ Βαρλαὰμ δεῖ ἐπίρας καὶ παρ' ὅλην τὴν νύκτα τῷ Ἰωασὰφ ὡμίλει, ἀπαστάζεται δακρύσιν ὀδυρόμενος καὶ τὸν χωρισμὸν μὴ φέρων· ἐπεὶ δὲ τῆς ἡμέρας διαφαιούσης, τὴν πρὸς αὐτὸν ὁμιλίαν διαπεράσας, ἦρεν εἰς οὐρανὸν χεῖρας τε καὶ ὄμματα, καὶ εὐχαριστίαν ἀναπέμψας τῷ Θεῷ, ἔφη·

Κύριε, ὁ Θεός μου, ὁ παντάχοῦ παρὼν καὶ τὰ πάντα πληρῶν, εὐχαριστῶ σοι· ὅτι ἐκείνου τὴν ταπείνωσιν μου καὶ ἐν τῇ ὀρθοδόξῳ σου ὁμολογίᾳ καὶ ἐν ὁδῷ τῶν ἐντολῶν σου ἠξίωσας τὸν δρόμον τελέσαι μὲ τὴν ἐνθάδε παροικίας μου· καὶ νῦν, φιλανθρωπότατε Δέσποτα καὶ παντοκράτορ, δὸς μοι
Ἐκδο. κεφ. ε. εἰς τὰς αἰωνίους σου σκηνάς, καὶ μὴ μνησθῇς ὅσα σοι ἡμάρτον ἐν γνώσει τε καὶ ἀγνοίᾳ· φύλαξον δὲ καὶ τὸν πιστόν σου δοῦλον τοῦτον, οὗπερ προ-

learned and been instructed, and alway remembering my poor and slothful soul. Rejoice, therefore, with great joy, and make merry with the gladness that is in Christ, because thou hast exchanged the earthly and corruptible for the eternal and incorruptible, and because there draweth nigh the reward of thy works, and thy rewarder is already at hand, who shall come to see the vineyard which thou hast dressed, and shall richly pay thee the wages of thine husbandry. "Faithful is the saying, and worthy of all acceptation," as proclaimed by Paul the divine, "For if we be dead with him we shall also live with him; if we endure, we shall also reign with him in his eternal and everlasting kingdom, being illuminated with the light unapproachable and guerdoned with the effulgence of the blessed and life giving Trinity.

Thus, until eve tide and all night long did Barlaam converse with Ioasaph, who wept tears that could not be stayed, and could not bear the parting. But just as day began to dawn, Barlaam ended his discourse, lifted up his hands and eyes to heaven, and offered his thanks to God, thus saying, "O Lord, my God, who art everywhere present, and fillest all things, I thank thee, for that thou hast looked upon my lowness and hast granted me to fulfil the course of this mine earthly pilgrimage in thy true Faith, and in the way of thy commandments. And now, thou lover of good, all merciful Master receive me into thine everlasting habitations, and remember not all the sins that I have committed against thee in knowledge or in ignorance. Defend also this thy faithful servant, before whom

Barlaam's last prayer and thanksgiving

στῆναί με τὸν ἀχρεῖόν σου ἠξίωσας οἰκέτην ῥῦσαι αὐτὸν ἀπὸ πάσης ματαιότητος καὶ ἐπη- 358
ρείας τοῦ ἀντικειμένου, καὶ ὑψηλότερον αὐτὸν ποίησον τῶν πολυπλάκων παγίδων, ἃν εἰς σκάνδαλον ἤπλωσεν ὁ πονηρὸς πάντων τῶν θελόντων σωθῆναι. ἀφάνισον, παντοδύναμε, πᾶσαν τὴν δύναμιν τοῦ ἀπατεῶνος ἀπὸ προσώπου τοῦ δούλου σου, καὶ δὸς αὐτῷ ἐξουσίαν πατεῖν τὴν ὀλεθροτόκον κάραν τοῦ πολεμίου τῶν ἡμετέρων ψυχῶν. κατάπεμψον ἐξ ὕψους τὴν χάριν τοῦ Ἁγίου σου Πνεύματος καὶ ἐνίσχυσον αὐτὸν πρὸς τὰς ἀοράτους παρατάξεις, ἵνα τὸν τῆς νίκης ἀξιωθῇ παρὰ σοῦ στέφανον δέξασθαι, καὶ δοξασθῇ ἐν αὐτῷ τὸ ὄνομά σου, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἁγίου Πνεύματος, ὅτι σοὶ πρέπει δόξα καὶ αἶνεσις εἰς τοὺς αἰῶνας. ἀμήν.

Rom. xvi. 6 Ps. lx. 4 Gen. xlix. 26 Athanas. Vita Antonii § 91

Ταῦτα εὐξάμενος, καὶ τὸν Ἰωάσαφ πατρικῶς περιπτυξάμενος, καὶ ἀσπασμὸν αὐτῷ δοὺς ἐν φιλήματι ἁγίῳ, τῷ τύπῳ τε τοῦ σταυροῦ ἑαυτὸν ἐπισφραγισάμενος, καὶ τοὺς πόδας ἕξαρας, καὶ λίαν περιχαρὴς γενόμενος, ὥσπερ τινῶν ἐπιδημησάντων φίλων, πρὸς τὴν μακαρίαν ἀπῆλθε παρείαν, πρὸς τὴν ἐκεῖθεν διελθὼν γεροδοσίαν, πρεσβύτης ὢν καὶ πλήρης ἡμερῶν τῶν τοῦ πνεύματος.

XL

Ὁ δὲ Ἰωάσαφ, περιχυθεὶς τῷ πατρὶ μεθ' ὅσης ἂν οἴοιτο τῆς εὐλαβείας καὶ οἰμωγῆς, δακρυσί τε τὸ λειψανον λουσας, καὶ τῷ τριχίνῳ ῥάκεῖ, ὅπερ p. 611

thou hast granted to me, thine unprofitable servant, to stand Deliver him from all vanity, and all despiteful treatment of the adversary, and set him clear of the many-meshed nets which the wicked one spreadeth abroad for to trip all them that would full fain be saved. Destroy, Almighty Lord, all the might of the deceiver from before the face of thy servant, and grant him authority to trample on the baneful head of the enemy of our souls Send down from on high the grace of thy Holy Spirit, and strengthen him against the invisible hosts, that he may receive at thy hands the crown of victory, and that in him thy name may be glorified, the Father, the Son, and the Holy Ghost, for to thee belongeth glory and praise for ever and ever. Amen.'

Thus prayed he, and in fatherly wise embraced Ioasaph, and saluted him with an holy kiss. Then he sealed himself with the sign of the Cross, and gathered up his feet, and, with exceeding great joy, as at the home-coming of friends, departed on that blessed journey, to receive his reward yonder, an old man and full of days in the Spirit. Barlaam giveth up the ghost

XL.

Then did Ioasaph embrace the good father, with all the devotion and sorrow that can be told, and washed his corpse with his tears. Then he wrapped Ioasaph buriteth the body of Barlaam

αὐτὸς δὲ τῷ παλαιῷ παρέχων. πεπαλαίκας, τοῦ
νεωτερισμοῦ ἐπιλεγεῖν ψαλμῶν διὰ παντὸς τῆς
ἡμέρας καὶ τῆς νυκτὸς ὅλης ψαλλῶν ἅμα καὶ δι'
ἀρετῆς τὸ τίμιον τοῦ μακαρίου Δαυὶδ σῶμα· τῇ δὲ
ἐπιούσῃ ἡμέρᾳ, τυφὸς παίσας ἐγκάτοικον τοῦ σπη-
λαίου· καὶ εὐλαβῶν ἅμα τὸ ἱερὸν λαψάνων διὰ 200
βαστάσας· ἐν τῷ μνήματι κατέθετο τοῦ πρω-
τοτόκου πατέρα ὁ καλὸς υἱὸς καὶ τιμιώτατος· καὶ
θερμοτέρου ἐκκαθεὶς τῆς ψυχῆς, εἰς ἑστιαστέραν
τὸ ἐντεῦθεν ἐνέπνευσε ἑαυτὸν δόξῃ.

Ps. xxvii. 1. Κύριε ὁ θεός μου, εἰσάκουσον τῆς φωνῆς μου
ἧς ἐκέκραξα· ἔλεησόν με καὶ εἰσάκουσόν μου, ὅτι
σε ἐν καρδίᾳ μου ζητῶ· ἐξεζήτησέ σε ἡ ψυχή
μου· μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἐν ἐμοί,
καὶ μὴ ἐκκλίνῃς ἐν ὀργῇ ἀπὸ τοῦ δούλου σου·
βοηθός μου γένου· μὴ ἀποστρέφου με· καὶ μὴ
ἐγκαταλίπῃς με, ὁ θεὸς ὁ σωτήρ μου, ὅτι ὁ πατήρ
μου καὶ ἡ μήτηρ μου ἐγκατέλιπόν με· σὺ δὲ,
Κύριε, προσλαβοῦ με· νομοθέτησόν με, Κύριε,
ἐν τῇ ὁδῷ σου· καὶ ὁδήγησόν με ἐν τρίβῳ εὐθείᾳ,
ἕνεκα τῶν ἐχθρῶν μου· μὴ παραδῷς με εἰς
Ps. xxii. 4 ψυχὰς θλιβόντων με, ὅτι ἐπανέστησάν με ἐπιμαρτυρίαι
ἄδικοι, καὶ ἐψεύσατο ἀδικία ἑαυτῇ· σὺ δὲ, Κύριε, μὴ ἀποστῇς ἀπ' ἐμοῦ· ἰσχύς μου εἰς βοήθειάν μοι· ἴδε γὰρ εἰς τὸ πλήθος τῶν οἰκτιρμῶν σου τῶν πολλῶν εὐφράνθη τῇ ψυχῇ μου· κυβέρνησόν μου τὸν βίον, ὁ πάσας τὰς ἀνθρωπίνας ἀφορμὰς σοφίᾳ κρείττονι κυβερνῶν, καὶ
Ps. xxiii. 3 γνώρισόν μοι ὁδὸν ἐν ᾗ πορευθῶμεν· καὶ πάσας μοι ἐν ἀγαθῷ θεῷ καὶ φιλανθρώπῳ εὐναῖς καὶ προσδιαίτησον τὸν θεραπεύοντα σου Βαρλαάμ, ὅτι σὺ εἶ ὁ θεός μου, καὶ σε δοξάζω τὸν Πατέρα, 200

it in the hair shirt, which Barlaam had given him in his palace, and over him he recited the proper psalms, chanting all the day long, and throughout the night, and watering the venerable body of the Saint with his tears. On the morrow, he made a grave hard by the cave, and thither reverently bore the sacred body, and there, like a good and honourable son, laid his spiritual father in his sepulchre. And then, the fire of grief kindling all the hotter within his soul, he set himself to pray the more earnestly, saying:

Ioasaph prayeth O God to be his helper

'O Lord my God, hearken unto my voice, when I cry unto thee. Have mercy upon me, and hear me for I seek thee with all my heart. My soul hath sought for thee. O hide not thy face from me, and turn not away in anger from thy servant. Be thou my helper, cast me not utterly away, and forsake me not, O God my Saviour, because my father and mother forsake me, but do thou, O Lord, take me up. Teach me thy way, O Lord, and lead me in the right way because of mine enemies. Deliver me not over unto the souls of them that afflict me, for I have been cast upon thee ever since I was born, thou art my God even from my mother's womb. O go not from me, because, except thee, there is none to help me. For lo, I set the hope of my soul upon the ocean of thy mercies. Be thou the pilot of my soul, thou that steerest all creation with the unspeakable forethought of thy wisdom, and shew thou me the way that I should walk in, and, as thou art a good God and a lover of men, save me by the prayers and intercessions of Barlaam thy servant, for thou art my

καὶ τὸν Υἱὸν καὶ τὸ Ἅγιον Πνεῦμα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

Ταῦτα εὐξάμενος, πλησίον τοῦ μνήματος ἐκάθισε κλαίων καὶ καθεζόμενος ὑπνωσε καὶ ἰδοὺ τοὺς φοβεροὺς ἐκείνους ἄνδρας ἐκείνους, οὓς καὶ πρότερον ἑωράκει, ἐλθόντας πρὸς αὐτὸν, καὶ ἀναστήσαντας αὐτὸν εἰς τὴν μεγίστην καὶ θαυμαστὴν ἐκείνην πόλιν καὶ πρὸς τὴν βάλσαμον σμύρνῃ καὶ ὑπερλάμπρῳ ἀσπασάμενοι πολλῷ πεστοχωμένῳ δὲ αὐτῷ τὴν πόλιν ἕτεροι ὑπήντουν πολλῷ κατηγλαισμένοι φωτὶ, στεφάνους ἔχοντες ἐν χερσὶν ἀρ. ... διαλαμπόντες κάλλει καὶ εἶδει ἀφάτῳ, οὐδέποτε ὀφθέντες θρόνοις ἐθεάσαντο. ἐρωμένοι δὲ τοῦ Ἰωσαφὰ, Τίνες οἱ στέφανοι τῆς δόξης οἱ ὑπερλάμπροι, οὓς ὁρῶ; Σὺ μὲν ὁ εἷς ἑόρακας, ὑπὲρ τῶν πολλῶν σὺ ψυχῶν ἐν ἐσώσας κατεσπουδάσθη, κοσμεῖσθαι δὲ νῦν πλέον ὑπὲρ τὴν ἀξίαν ἡ μετέρχη εἴπερ αὐξάνων ταύτην ἐκ τέλους ἐλάβης· ὁ δὲ ἕτερος σὺ μὲν καὶ αὐτὸς ἀλλὰ τῷ πατρὶ σοῦ δὲ σε τούτου παρασχεῖν τὸ διὰ σοῦ τῆς ὁδοῦ ἐκλιπόντι τῆς ποιμένος καὶ μετανοήσαντι γνήσιον τῷ Κύριῳ· ὁ δὲ Ἰωσαφὰ δυσχεραίνοντι ἔφη· καὶ Πῶς δύνασαι, φησὶ, ἐμοῦ, τοῦ τοσαῦτα πεποιήκοντος, τιμᾶν τὸν πατέρα μου δόξαν ὑπὲρ μοῦ τῆς μετανοίας, εἶναι ταῦτα, καὶ τὸν Βαρλαὰμ εἰδὼς ἔλεγεν ἀναβιβάζοντα πόνοι καὶ λέγοντα Οἷσι οἱ λόγοι μου, Ἰωσαφὰ, οὐδὲ ποτὲ σοι, Ὅταν ὑπερβαλόντας, ἔλεγον σοι συμπεσόντας δὴ καὶ αὐτὸν ἐπαρεῖν ἐπὶ τῷ ῥήματι· νῦν δὲ πῶς ἐδυσχέρανας ἐπὶ τῇ ἀποτίμῳ τοῦ πατρὸς σου, καὶ οὐ μᾶλλον εὐφράνθη τῆς ψυχῆς ἐπὶ

God, and thee I glorify the Father, the Son, and the Holy Ghost world without end. Amen.

Thus prayed he, and sat him down nigh the sepulchre weeping. And as he sat, he fell asleep and saw those dread men, whom he had seen before coming to him, and carrying him away to the great and marvellous plain, and bringing him to that glorious and exceeding bright city. When he had passed within the gate, there met him others, gloriously apparelled with much light, having in their hands crowns radiant with unspeakable beauty, such as mortal eye hath never seen. And when Ioasaph enquired, Whose are these exceeding bright crowns of glory which I see? Thine, said they, is the one prepared for thee because of the many souls which thou hast saved, and now made so more beautiful because of the religious life that thou readest if thou continue therein heavenly unto the end. And this other crown is thine also, but it must thou give unto thy father, who by thy means, turned from his evil way unto the Lord, and was truly penitent. But Ioasaph was as one sore vexed and said, How is it possible that, for his repentance alone, my father should receive reward equal to mine, that have laboured so much? Make this plain unto me. Thus spake he, and straightway thought that he saw Barlaam, as it were chiding him and saying, These are my words, Ioasaph, which I once spake unto thee, saying, "When thou wastest passing rich, thou wilt not be glad to distribute," and thou understoodest not my saying. But now, why art thou displeased at thy father's equality with thee in honour, and art not rather glad at heart that thine orisons in

εἰσπεσοῦσθαι σου ἡ πολλὴ περὶ αὐτοῦ δόξαν· ὁ δὲ Ἰωάσαφ ὡς εἶδεν καὶ λόγον αὐτῷ Συγχώρησον, ἔφη Πάτερ, συγχώρησον· σοὶ δὲ αὖτος ἀνὴρ γεγράφω μοι· ἐν ταύτῃ, φησί, τῇ μεγάλῃ καὶ περιφανεῖ πόλει πάνυ ἔλαχον ἐν μεσότητι τῆς πόλεως πλατείᾳ φωνὴ κατὰ περιφέρειαν ἀνίστη· ἀξιοῦν δὲ αὐθὶς ὁ Ἰωάσαφ ἴδοιεν τὸν Βαρλαὰμ εἰς τὸ ἑαυτοῦ ἀνακομιεῖν αὐτὸν σκήνωμα καὶ φιλοφρόνως ξενίσαι· ἀλλ' οὗτος τὸν καιρὸν ἔφασκε ἔλαττον ἀνεῖναι, πρὸς ἀνεῖναι δὲ τὰ σκήνωματα ἔλθοιεν, ἵνα τῷ φόβῳ τοῦ σώματος ἀνακείμενον. Εἴπερ οὖν ἀνθρώπων καρτερήσεις, καθάπερ σοι ἐνετειλάμην, ἥξεις μικρὸν ὕστερον καὶ τῶν αὐτῶν ἀξιωθήσῃ σκηνωμάτων, τῆς αὐτῆς τυχὼν χάριτος τε καὶ δόξης, καὶ συνδιαιωνίζων ἐμοὶ μοι. Ἐξιστάμενος δὲ ἐκ τούτου γενόμενος, ὁ Ἰωάσαφ τὸν φόβον ἀνεῖναι καὶ τὴν ἀρρώστιαν δόξαν εἶχε τὸν ψυχὴν ἐκ πνευματικῶν καὶ σὺν πολλῷ τῷ θαύματι τῷ Δεσπότῃ χαριστήριον ἀπέστειλεν ὕμνον·

Ἔμεινον δὲ μικρὸν τέλους τὸν ἄγγελόν σου ἀληθῶς ἐκ γῆς ἄνωθεν ἐκπεμφθέντα καὶ κελεύσαντα πάντα τὰ τῆς παρουσίας τοῦ γεροντος χρώματος κτήματα μὲν καὶ εἰκόνα τῆς ἡλικίας ἐκεῖ τὴν ἀνώνυμον ἀπόλλυσιν βασιλείαν καὶ τὸν ἀπέντιμον ἐνεκλῆσθαι ἀγῶνα, πάντα δὲ καὶ τοιαῦτα χρόνον ἐν τῇ πανήμερῳ ταύτῃ ἀσκήσας, ὅστερ τὸν ἀσκήσας, τὸν ὑπὲρ ἀνθρώπων ἀσκήσεν, πολλὰς πόνων ποιήσας ψυχὰς ἀνθρώπων τοῦ ψυχοφθόρου δράκοντος ἀπεσπάσας καὶ τῷ Θεῷ προσαγαγὼν ἀνεκομίσας καὶ ἀνεστολίσας ἐν τούτῳ χάριτος ἀξιωθεὶς, μαρτυρεῖ δὲ τῇ προσευχῇ γενόμενος, καὶ

his behalf have been heard?' Then Ioasaph said unto him, as he was ever wont to say, 'Pardon father, pardon! But shew me where thou dwellest?' Barlaam answered, 'In this mighty and exceeding fair city. It is my lot to dwell in the mid-most street of the city, a street that flasheth with light supernal.' Again Ioasaph thought he asked Barlaam to bring him to his own habitation, and in friendly wise, to shew him the sights thereof. But Barlaam said that his time was not yet come to win those habitations, while he was under the burden of the flesh. 'But,' said he, 'if thou persevere bravely, even as I charged thee, in a little while thou shalt come hither, and gain the same habitations, and obtain the same joy and glory, and be my companion for ever.' Hereupon Ioasaph awoke out of sleep, but his soul was still full of that light and ineffable glory, and greatly wondering, he raised to his Lord a song of thanksgiving.

and speaketh with holy Barlaam

And he continued to the end, verily leading on earth the life of an angel, and after the death of his aged friend using himself to severer austerity. Twenty and five years old was he when he left his earthly kingdom, and adopted the monastic life, and thirty and five years in this vast desert did he, like one dis-fleshed, endure rigours above the endurance of man, but not before he had delivered the souls of many men from the soul-devouring dragon, and presented them to God, saved for aye, winning herewith the Apostolic grace. In will he had proved a martyr, and had with boldness

of Ioasaph's holy life in the desert

παρουσίᾳ τοῦ Χριστοῦ ἐνώπιον βασιλέων ὁμολογήσας καὶ τυράννων, καὶ κηρὺξ μεγαλοφωνότατος τῆς αὐτοῦ μεγαλειότητος ἀναφανεὶς πολλὰ δ' αὖ πολλὰ πνεύματα πονηρίας ἐν τῇ ἐρήμῳ καταπαλαίσας καὶ πάντων τῇ τοῦ Χριστοῦ περιγενόμενος δυνάμει, καὶ τῆς ἄνωθεν πλουσίως μετασχὼν δωρεᾶς τε καὶ χάριτος, ἐντεῦθεν κεκαθαρμένον τὸ τῆς ψυχῆς ὄμμα πάσης περιγείου ἀχλύος εἶχεν, ὡς παρόντα δὲ τὰ μέλλοντα προεθεώρει, καὶ Χριστὸς ἦν αὐτῷ αὐτὰ πάντων, Χριστὸν ἐποθεῖ, Χριστὸν ὡς παρόντα ἐώρα, Χριστοῦ τὸ κάλλος διὰ παντὸς ἐνωπτρίζετο,
Ps. xvi. 8 κατὰ τὸν Προφήτην τὸν λέγοντα Προωρώμην τὸν Κύριον ἐνώπιόν μου διὰ παντός, ὅτι ἐκ δεξιῶν
Ps. lxiii. 9 μοῦ ἐστιν ἵνα μὴ σαλευθῶ· καὶ αὖθις Ἐκολλήθη ἡ ψυχή μου ὀπίσω σου· ἐμοῦ δὲ ἀντιλαμβάνετο ἡ δεξιά σου. ἐκολλήθη γὰρ ὄντως ἡ ψυχὴ αὐτοῦ ὀπίσω τοῦ Χριστοῦ, συναρμοσθεῖσα αὐτῷ ἀρρήκτῳ συνάφειᾳ· οὐ μετέστη τῆς θαυμαστῆς ταύτης ἐργασίας, οὐκ ἠλλοιώσατο τὸν κανόνα τῆς ἀσκήσεως ἑαυτοῦ, ἀπ' ἀρχῆς μέχρι τέλους, ἴσην τηρήσας τὴν προθυμίαν ἐν νεοτέρᾳ μὲν τῇ τοσαύτῃ ἡλικίᾳ, μᾶλλον δὲ καὶ εἰς ὑψηλοτέραν ἀσκήσεως προκόπτων τὴν ἀρετὴν καὶ καθαρωτέρας ἀξιούμενος θεωρίας.

Ἀμέλει τοιαύτην πολιτευσάμενος πολιτείαν καὶ εἴτ' οὖν ἄξιον τῆς ἑαυτοῦ κλήσεως ἔργασιαν ἀπο-
Gal. vi. 14 δεδωκὼς τῷ καλέσαντι, σταυρώσας τὸν κόσμον 303
ἑαυτῷ καὶ ἑαυτὸν τῷ κόσμῳ, ἐν εἰρήνῃ πρὸς τὸν τῆς εἰρήνης ἀναλύει Θεόν, καὶ πρὸς τὸν ἀεὶ ποθούμενον ἐκδημεῖ Δεσπότην, καὶ τῷ προσώπῳ Κυρίου ἀμώμως καὶ καθαρὸς ἐμφανίζεται, τῷ τῆς

confessed Christ before kings and tyrants, and had proved himself the mighty-voiced preacher of his greatness, and had overthrown many spirits of wickedness in the desert, and had overcome all in the strength of Christ. Partaking richly of the gift of grace from above, he kept his mind's eye purified from every earth-born cloud, and looked forward to the things that are to come, as though they were already come. Christ was his recompense for all. Christ was his desire. Christ he ever saw as present with him. Christ and his fair beauty everywhere met his sight, according to the saying of the prophet, 'I have set God always before me; for he is on my right hand, therefore I shall not fall.' And again, 'My soul cleaveth to thee; thy right hand hath upholden me.' For verily Ioasaph's soul clave to Christ, being knit to him in indissoluble union. From this marvellous work he never swerved, never altered the rule of his ascetic life, from beginning to end, but maintained his zeal from his youth even until old age; or rather, he daily advanced higher in virtue, and daily gained purer power of vision.

Ioasaph departs with this life

Thus did Ioasaph spend his days, and render unto him that called him labour worthy of his calling, having crucified the world to himself, and himself unto the world, and, at the last, departed in peace unto the God of peace, and passed to that Master whom he had alway longed for. There he appeared in the immediate presence of the Lord, and was crowned with the crown of glory already prepared

ἐκεῖθεν τε δοξῆς ἤδη προσιτρεπισμένῳ αὐτῷ στεφάνῳ κοσμεῖται καὶ Χριστὸν ὁλόπειν καταξιοῦται, Χριστῷ συνείναι, Χριστοῦ τῷ κάλλει δια παντὸς ἐναγάλλεσθαι, οὗπερ εἰς χεῖρας τὴν
Ps. cxvi. 5 ἑαυτοῦ ψυχὴν παραθέμενος, ἐν τῇ τῶν ζώντων
Cf. Ps. lxxxiii. 7 μετοικίσεσι γὰρ ἐνθα ἦχος ἑορταζόντων, ἐνθα τῶν εὐφραινομένων ἡ κατοικία.

Τὸ δέ γε τίμιον αὐτοῦ σῶμα ἐκ γειτόνων αὐτῷ τὰς αἰκίσεις ποιούμενος τις ἀνὴρ ἅγιος δὲ καὶ τὴν πρὸς Βαρλαὰμ πορείαν ἐπείνῳ ποτε ὑπεδείξε, θεία τινὶ μυήθεις ἀποκαλύψει καὶ αὐτὴν τὴν ὥραν τῆς τελειώσεως αὐτοῦ παρεγίνετο, καὶ ὕμνοις ἱεροῖς τιμήσας, δάκρυα τε κατασπείσας, συμβόλου τοῦ πρὸς αὐτὸν πόθου, τάλλα δὴ τὰ νενομισμένα Χριστιανοῖς πάντα τελέσας, ἐν τῷ τοῦ πατρὸς ἔθετο Βαρλαὰμ μνήματι. συνεῖναι γὰρ ἔδει τὰ σώματα ὧν αἱ ψυχαὶ συνδιαιωνίζειν ἔμελλον ἀλλήλαις.

Προστάγματι δέ τινος φοβερωτάτου κατ' ὄναρ κρατεῖ ὡς ἐπισκήπτοντος πεισθεὶς, ὁ τούτου 364
κηδεύσας ἀναχωρεῖ τὰ βασίλεια κατελαμβάνει Ἰνδῶν, καὶ τῷ βασιλεῖ Βαραχίᾳ προσελθὼν πάντα αὐτῷ ὅσα περὶ τοῦ Βαρλαὰμ καὶ τοῦ μακαρίου τούτου τιθησιν Ἰωασαφ. ὁ δέ, μηδὲν μελλήσας ἀπέρχεται αὐτὸς μετὰ δυνάμεως ὅλου, καὶ τῷ σπηλαίῳ ἐφίστατο τὸ μνῆμα τε θεωρεῖ, καὶ, τούτῳ θερμάτατα ἐπιδακρύσας, αἴρει τὸ κάλυμμα. καὶ ἀρὰ τόν τε Βαρλαὰμ καὶ τὸν Ἰωασαφ ἔχοντας τὰ μέλη κατὰ σχῆμα κείμενα, καὶ τὰ σώματα οὐδὲν τοῦ προτέρου χρώτος παραλλάττοντα, ὁλόκληρα δὲ καὶ ἀκριβῶς ὑγιῆ σὺν τοῖς ἐνδύμασι. ταῦτα τεῖνν τὰ ἱερὰ τῶν

for him there it is granted to him to behold Christ, to be with Christ, to rejoice for ever in the fair beauty of Christ, into whose hands he commended his spirit, when he departed to walk in the land of the living, where is the song of them that feast, the dwelling place of them that rejoice.

As for his venerable body, ye shall hear what befell it. About the very hour of Ioasaph's death, there came by divine revelation, from one of the neighbouring cells, a certain holy man. It was the same that once pointed out to Ioasaph his way to Barlaam. This man honoured the corpse with sacred hymns, and shed tears, the token of affection, over him, and performed all the last Christian rites, and laid him in the sepulchre of his father Barlaam, for it was only meet that their bodies should rest side by side, since their souls were to dwell through eternity together.

An holy man visiteth the body of Ioasaph in the tomb of Barlaam.

In obedience to the strict command of a dread Angel that appeared to him in a dream, this hermit, who had performed the last rites, journeyed to the kingdom of India, and, entering in to king Barachias, made known unto him all that had befallen Barlaam, and this blessed Ioasaph. Barachias, making no delay, set forth with a mighty host, and arrived at the cave, and beheld their sepulchre, and wept bitterly over it, and raised the gravestone. There he descried Barlaam and Ioasaph lying, as they had been in life. Their bodies had not lost their former hue, but were whole and uncorrupt, together with their garments. These, the consecrated tabernacles

Barachias, learning all from the holy man, carrieth the bodies of the saints to his kingdom.

[illegible]

Ἐκ δὲ τῶν τοῦ λαοῦ τὴν γνῶσιν πλείστοι κρείττω τε πάντων τῶν τοῦ κόσμου καὶ τῶν πλουσίων οἱ προφῆται καὶ θεῖοι ἄνδρες τῶν μακαρίων σωμάτων ἀπῆσαν. ἔνθεν τοι καὶ ἔμπυροι ἐν αὐτοῖς τοῦ πόνου ἀκμάζοντες καὶ καρτερίας φιλοτιμίαν ἀπόψαντες ἀκολουθοῦσι δὲ τῷ εἴκειν τοῖς καὶ λίαν ἀνείσι τὰ φῶτα περὶ τοῦ τὸν φῶτα τὸ τὸ τε καὶ κληρονομοῦν, καὶ πρὸς δὲ ὅμου καὶ μεγαλοπρεπεῖς ἐν τῇ ἐξ αὐτῶν κρείττονι παρὰ τοῦ Ἰωσὴφ διεγνωσμένῃ κατάθεσιν ἀκλήρωσιν. πολλὰ δὲ θαύματα καὶ ἴασεις ἐν τε τῇ μεταλαμπῇ ἐν τε τῇ κατάθεσι καὶ ἐν τοῖς ἔξω χρόνοις διὰ τῶν αὐτῶν 206 αὐτῶν θεραπευόντων ἐπιτέλουν Κύριος καὶ εἶδεν ὁ Δαμασκηνὸς τὸ Ἱερόχιον καὶ τοῦ ὁ ὄχλος τῶν ἐν αὐτῷ γεγονότων ἐνεργειῶν καὶ πολλοὶ τῶν περὶ ἔθνεσι ἐν ἀγίαν πιστεύοντες καὶ τὸν θεὸν ἐγνωκότες, διὰ τῶν γεγονότων ἐν τῇ μεταλαμπῇ σημείων ἐπιστεύσαν καὶ πάντες οἱ ἐρωτῶντες τε καὶ ἀκούοντες τὸν ἀγωνισμὸν τῶν Ἰωσὴφ πολιτείαν καὶ τὸν ἐξ ἀγαλμῶν ἀνίκητον διάκτορον αὐτοῦ πρὸς τὸν θεὸν πόθον ἐθαυμάζον δοξάζοντες τὸν πάντων θεὸν τὸν ἐν ἀγίοις τοῖς ἀγωνίσμασι αὐτῶν καὶ μεγαλεῖοις τούτοις ἀμείβοντα ἀνθρωπίνῃ.

Ἴσον δὲ τὸ πέρας τοῦ παρόντος λόγου. ἐν οὖν ἔνεκα ἔνεκα γεγενῆσθαι καθὼς αἰτήσεις παρὰ τῶν ἀφιείσαν παραδεξάμενοι καὶ τιμῶν

of two holy souls that sent forth full sweet savour, and showed naught distressful, were placed by King Barachias in costly tombs and conveyed by him into his own country.

Now when the people heard tell of that which had come to pass, there assembled a countless multitude out of all the cities and regions round about, to venerate and view the bodies of these Saints. Thereupon, sooth to say, they chanted the sacred hymns over them, and vied one with another to light lamps lavishly, and rightly and fitly, might one say, in honour of these children and inheritors of light. And with splendour and much solemnity they laid their bodies in the Church which Ioasaph had built from the very foundation. And many miracles and cures, during the translation and deposition of their relics, as also in later times, did the Lord work by his holy servants. And King Barachias and all the people beheld the mighty virtues that were shown by them, and many of the nations round about, that were sick of unbelief and ignorance of God, believed through the miracles that were wrought at their sepulchre. And all they that saw and heard of the Angelic Life of Ioasaph, and of his love of God from his childhood upward, marvelled, and in all things glorified God that alway worketh together with them that love him, and granteth them exceeding great reward.

Of the miracles wrought by the holy relics.

Here endeth this history, which I have written, to the best of my ability, even as I heard it from the truthful lips of worthy men who delivered it

The author prayeth that he and his readers, by the latter

ἀνδρῶν. γένοιτο δὲ ἡμᾶς, τοὺς ἀναγινώσκοντάς τε καὶ ἀκούοντας τὴν ψυχωφελῆ διήγησιν ταύτην, τῆς μερίδος ἀξιωθῆναι τῶν εὐαρεστησάντων τῷ Κυρίῳ, εὐχαῖς καὶ πρεσβείαις Βαρλαάμ τε καὶ Ἰωάσαφ τῶν μακαρίων, περὶ ὧν ἡ διήγησις, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ᾧ πρέπει τιμή, κράτος, μεγαλωσύνη τε καὶ μεγαλοπρέπεια, σὺν τῷ Πατρὶ καὶ τῷ Ἁγίῳ Πνεύματι νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

unto me. And may God grant that all we that read or hear this edifying story may obtain the heritage of such as have pleased the Lord, by the prayers and intercessions of blessed Barlaam and Ioasaph, of whom this story telleth, in Christ Jesu our Lord; to whom belongeth worship, might, majesty and glory, with the Father and the Holy Ghost, now and for evermore, world without end. Amen.

cession of Barlaam and Ioasaph, may attain to everlasting felicity

GENERAL INDEX

Aaron 83

Abenner, a mighty king but an idolater [illegible] persecutor of [illegible] [illegible] satrap [illegible] a Christian [illegible] [illegible] his grief at the [illegible] a son [illegible] [illegible] [illegible] builds the [illegible] of his [illegible] [illegible] [illegible] 47 [illegible] [illegible] to walk abroad 53 [illegible] hearing of Zardan [illegible] him [illegible] with grief that [illegible] [illegible] takes counsel with Araches and is [illegible] [illegible] hermit [illegible] Nachor the [illegible] of Barlaam [illegible] [illegible] argument 82 [illegible] the country for Barlaam [illegible] he [illegible] monks [illegible] Araches 33 [illegible] with Araches he arranges [illegible] Nachor to pose as Barlaam [illegible] to persuade Joasaph [illegible] his new faith [illegible] wroth with Joasaph [illegible] in anger [illegible] threatening him with torture [illegible] again [illegible] with Araches, 389 advised by him to win Joasaph by kindness, 391 [illegible] by Joasaph of great [illegible] the [illegible] of [illegible] out [illegible] gold and [illegible] pagans [illegible] Christians [illegible] Nachor [illegible] to be Barlaam to [illegible] the Christians' side, [illegible] Joasaph [illegible] [illegible] Nachor for [illegible] [illegible] 42 [illegible] 47 [illegible] the heart of [illegible] [illegible] his own [illegible] at [illegible] in his inner heart halting between two opinions 43 [illegible] Theudas, a hot champion of [illegible] in magical arts [illegible] priests' [illegible] 443 [illegible] a great feast in honour of his [illegible] 445 [illegible] with [illegible] to Theudas [illegible] to entrap Joasaph 44 [illegible] hears [illegible] Joasaph's [illegible] him [illegible] again [illegible] Joasaph 47 [illegible] with [illegible] of Theudas [illegible] together [illegible] recommended by Araches to divide his kingdom and give the half part to Joasaph [illegible] he agrees [illegible] Joasaph's part of the realm increases while his own dwindles, 521 another

GENERAL INDEX

tians is adopted 383; advises and persuades Abenner to give the half of his Kingdom to Ioasaph, 497

Archer aiming at the sky, [illegible] 5

Ares, [illegible] 413, 445

Aristides, an Athenian philosopher and Christian apologist, of the first part of the second century (see Eus. H. E. iv. 3, iii. 3 and Chron. [illegible] 60 ed. Schoene; also St. Jerome, De vir. ill. xx, [illegible] philosophus eloquentissimus [illegible] in his letter to Magnus (Ep. LXX) says of him [illegible] contextum philosophorum sententiis [illegible] and was afterwards imitated by St. Justin Martyr), 397 sqq.

Ark, Noah's, 86

Artemis, 409, 413

Ascension of our Lord, 85, 97, 277, 49[illegible] 495

Asceticism and monasticism (see under Monks), 41, 71, 173, 271, 33[illegible] 35[illegible] 4[illegible]

Asklepios, 409, 411

As[illegible] harp, [illegible] 401

Astrologers, [illegible] Chaldean astrologers [illegible] Ioasaph's future greatness, 23, 2[illegible] 359

Astrology winked at by God, 33

Athanasius, St., Disciple of St. Antony, Bishop of Alexandria (born c. 296; died May 2, 373), 505, 509, 584, 589

Balaam (son of Beor), 83, 305

Baal, 305

Baptism, and afterwards, 107, 137; grave of [illegible] 203; in the Name of the Father, Son, and Holy Ghost, [illegible] 293, 333; makes members of Christ's household, [illegible] 99, 207, 333, 433, 535, 537; of Ioasaph in the swimming-bath in his pleasure-garden, 293; of martyrdom, 99; one by water and the Spirit, for the remission of sins, 279, 305, 537; preceded by instruction, prayer, and fasting, 277, 305

Barachias, a Christian, Ioasaph's friend [illegible] at time of need, 35[illegible]; is chosen by Ioasaph to be king in his room, 54[illegible]; declares that [illegible] 549; at length consents, 551; charged by Ioasaph as to the duties of kings, 553, 559; after reigning [illegible] years [illegible] learns from a hermit of Ioasaph's [illegible] and goes [illegible] to translate the sacred [illegible] of Barlaam and Ioasaph, 607, 609

Barlaam, monk of the desert of Senaar, takes ship to India, and, disguised as a merchant, arrives at the palace gate; discloses to the prince's tutor [illegible] informing him that he [illegible] with a precious gem which he would show Ioasaph [illegible] 63, 67; is brought to the young prince's presence, 67; by means of parables [illegible] instructs him in the doctrines of Christianity, [illegible] For the several heads of Barlaam's [illegible] see the [illegible] to the [illegible] the above [illegible] pages [illegible] Barlaam's death and burial, 507, 509; of the translation of his body and the miracles and cures wrought by his relics, 609

Barlaam's age: how he arrived at the [illegible] reckoning thereof (cp. [illegible]); [illegible] Dio Cassius Hadrian, lxix. 10 [illegible] 283, 287, 291

Basil, the Great, St., Bishop of Caesarea, born probably in 329; died Jan. 1, 379, 256, 280, [illegible]

Benedicite! An invocation of a blessing on oneself or others, 5[illegible]

Bishops: some few cautious bishops and priests, danger past,

GENERAL INDEX

emerge from their safe hiding-places, [illegible] ; one is appointed archbishop who had been wrongly deprived of his see, [illegible] ; [illegible] consecrated [illegible] [illegible] King Abenner, 75
[illegible] [illegible] out of which [illegible] comes [illegible] Greek Text of Barlaam and Joasaph [illegible]
Buddha [illegible] B.C. [illegible] family of [illegible] The [illegible] of similarity between the [illegible] of Ioasaph and [illegible] are [illegible] 31, 34, 56, 67 ; The [illegible] of Barlaam and Ioasaph [illegible] that this [illegible] story [illegible] east [illegible] the [illegible] land of the [illegible] called the land of the Indians
Byblos in Syria, 416

Caskets, the four, 78
Casting seed upon the waters, prov., 399
Cas[illegible]
Ca[illegible] Church, the (Church of [illegible]
[illegible] the tower of [illegible] Babel, [illegible]
Cha[illegible], 33, 103, 45 ; various [illegible] of their philosophers [illegible]
Chief [illegible] of Abenner becomes a monk, 45 [illegible] explains [illegible]
Cicero, Marcus [illegible] Roman orator and poet [illegible] born in 106, died in 43 B.C., 6[illegible]
Con[illegible]
C[illegible] of S[illegible], 2[illegible]
Creation of [illegible] heaven, earth, and [illegible]
Cross and Passion of our Lord, 7, 25, 95, [illegible], 28[illegible], 3[illegible], 365, 46[illegible], 48[illegible]
Cross, the, to be venerated, 281, 533 ; terror of devils, 28[illegible], 474, 495, 577 ; set on every tower of [illegible] city, [illegible] ; of Christ, taking it up, 155, 167, [illegible]
Crucified, the, 87, 103, 26[illegible], 306, 3[illegible]
Cyril of Jerusalem, St. (born c. 3[illegible] [illegible] c. 386), Bishop and Doctor, author of the famous Catecheses

Dance, 400
Da[illegible] 2[illegible]
David, Psalmist and King, 131, [illegible], 207, 347, 446
Deaf adder stopping her ears, prov., 4[illegible]
Demosthenes, the great Athenian orator and statesman [illegible] 384 [illegible] died in 322 B.C., [illegible]
Departed, the Faithful, commemorated especially [illegible] days and on the fortieth day after death, [illegible]
Devil, enemy and hater of mankind, [illegible]
[illegible] statues [illegible]
[illegible] 483
Dog returning to his own vomit, prov., 49

Eagle's pathways untraceable, prov., [illegible]
East, [illegible] by the [illegible] reasons for [illegible] are given by St. J[illegible] De Fid. Orth. [illegible]
E[illegible] of [illegible] also under [illegible]
Egypt and Egyptians, [illegible], 80, 3[illegible] ; [illegible] of their [illegible]
Eleazar, [illegible] four [illegible] years [illegible] under Antiochus [illegible] Ad [illegible] and [illegible] St. Chrysostom [illegible] death [illegible] 343
Eros, 411

GENERAL INDEX

Invocation and intercessory [illegible]

Jesus [illegible] asks why so few men now-a-days follow this kind of philosophy 217; [illegible] error 277; and warns him of

GENERAL INDEX

lude of gladness to come [illegible] "The forg[illegible] of [illegible] [illegible] [illegible] [illegible] it extends immediately with him [illegible]
Prayers and [illegible] or Prayers for the Faithful departed [illegible]
— and intercessions of Saints, 330
Procession of the Holy Ghost, the [illegible] [illegible]
Pr[illegible] Apostles, 81, 140, [illegible]
Pr[illegible] Arabic [illegible] of the sky [illegible] has heavenly harp 49 Breathing fire [illegible] Casting seed upon the waters [illegible] [illegible] [illegible] [illegible] [illegible] and [illegible] [illegible] [illegible] own [illegible] first [illegible] [illegible] Leaving its stone [illegible] Reaching [illegible] [illegible] Wrapped on the [illegible] [illegible]
Pr[illegible] Clement [illegible] the Paraclete [illegible] Chalcedon [illegible]
Psalms and hymns chanted by [illegible]
Punishment everlasting [illegible] [illegible] 266, 313, 361, [illegible]

Red Sea waters divided 89
Re[illegible] Martyrs' [illegible] translated [illegible] reasons for carrying and venerating them, 333, 338
Repentance, 123, 157, 16[illegible] of St Peter's [illegible] too late after de[illegible]
Res[illegible] of our Lord 98, [illegible] of the flesh [illegible] [illegible]
Reve[illegible] 118, [illegible] 213, [illegible]
Ri[illegible] 449
R[illegible]
R[illegible] and the beggar-maid, the Apologue [illegible]

Sabas St, hermit, born 439, died [illegible] disciple of St [illegible] Kedron [illegible]
Sa[illegible] the Holy [illegible] the unlikely [illegible]
Sa[illegible] and invocation [illegible] venerated [illegible] 333, [illegible]
Sa[illegible]
Sc[illegible] as the inspired [illegible] authority of [illegible] the [illegible] Marlowe's [illegible] and New Testament [illegible] the [illegible] well-versed [illegible]
Sea[illegible] Baptism, [illegible] [illegible]
Se[illegible] of our Lord at [illegible]
Se[illegible]
Se[illegible] or Shinar [illegible] between Tigris and Euphrates, [illegible] Mesopotamia [illegible] in later times as Chaldea or Babylonia. Among its cities were Babel

GREEK INDEX

BIBLE INDEX

BIBLE INDEX

BIBLE INDEX

BIBLE INDEX

BIBLE INDEX

R. CLAY AND SONS, LTD., BRUNSWICK ST., STAMFORD ST., S.E.